THE

PHŒNICIAN VIRGINS,

OR,

PHŒNISSÆ OF EURIPIDES,

LITERALLY TRANSLATED INTO ENGLISH PROSE;

FROM

THE TEXT OF PORSON.

J. M'Creery, Tooks Court,
Chancery-Lane, London.

ΕΥΡΙΠΙΔΟΥ ΦΟΙΝΙΣΣΑΙ.

THE

PHŒNICIAN VIRGINS

OF

EURIPIDES,

LITERALLY TRANSLATED INTO ENGLISH PROSE;

FROM

THE TEXT OF PORSON:

WITH

THE ORIGINAL GREEK, THE METRES, THE ORDER, AND ENGLISH ACCENTUATION.

TO WHICH ARE SUBJOINED

NUMEROUS EXPLANATORY NOTES.

FOR THE USE OF STUDENTS.

BY

T. W. C. EDWARDS, M. A.

Ἐπεὶ δ᾽ ἀφείθη, πυρσὸς ὣς, Τυρσηνικῆς
σάλπιγγος ἠχὴ, σῆμα φοινίου μάχης,
ῇξαν δρόμημα δεινὸν ἀλλήλοις ἔπι·
κάπροι δ᾽ ὅπως θήγοντες ἀγρίαν γένυν,
ξυνῆψαν, ἀφρῷ διάβροχοι γενειάδας·
ᾖσσον δὲ λόγχαις· ἀλλ᾽ ὑφίζανον κύκλοις,
ὅπως σίδηρος ἐξολισθάνοι μάτην.

ΦΟΙΝΙΣΣ. 1392—1398.

Μήτηρ δ᾽ ὅπως ἐσεῖδε τήνδε συμφορὰν,
ὑπερπαθήσασ᾽, ἥρπασ᾽ ἐκ νεκρῶν ξίφος,
κἄπραξε δεινὰ, διὰ μέσου γὰρ αὐχένος
ὠθεῖ σίδηρον· ἐν δὲ τοῖσι φιλτάτοις
θανοῦσα κεῖται, περιβαλοῦσ᾽ ἀμφοῖν χέρας.

ΦΟΙΝΙΣΣ. 1469—1473.

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MDCCCXXIII.

TO

WILLIAM CLAYFIELD, ESQ.

OF THE CITY OF BRISTOL.

Dear Sir,

In the course of a life the most diversified, whether with reference to its pursuits, the climes it has visited, or the society wherewith it has mixed, basking at one time in the sunshine of prosperity, and buffeted at another by the storms of adversity, I look back upon nothing human as having a greater claim on my gratitude, than the multiplied kindnesses I experienced from you in the years 1810 *and* 1811, *with the obliging introduction to Sir Humphrey Davy, Bart., with which you favored me when I left Bristol.*

Nor less do I feel indebted to you for numerous acts of disinterested friendship to my nephew, both before and after your memorable ascent in the Balloon in company with Mr. Sadler. What were David's feelings and mine, in common with many thousands of your fellow-citizens, when we heard you had fallen in the sea? And what joy ensued on the news of your providential escape?

The picture of the morning I took leave of you and of Bristol, is indelibly imprinted on my memory—and in colors the most faithful and unfading I see in miniature, as in a Camera Obscura, every person, place, and incident in my parting scene from a city in which I had been extremely happy, and from the principal inhabitants of which I had met with innumerable favors.

There, with the Telescope directed to the Heavens, was I often surveying the stupendous fabric of the Universe, and ascendingly penetrating beyond the limits of the world visible to the naked eye, myriads of miles into boundless space sown thick with

orbs of astonishing magnitude and grandeur:—and often, by help of the Microscope, descending into the bottomless depth of atoms, was I poring on the tenuity of matter, and examining the structure of animalculæ countless in number, and small beyond the utmost power of man's conception.

From the study of Philosophy, and not less of Chemistry, Sciences whereof you were yourself fond, and wherein you excel, I have deviated into the labyrinths of Philology; and he who before was mostly occupied in constructing curious pieces of Mechanism, and in analyzing the varied productions of Nature, has for several years past been chiefly employed in measuring syllables, and scanning the pages of the Greeks and Romans.

Whatever proficiency I may have made in this branch of learning, I owe entirely to you, who first directed the bent of my thoughts into that channel; for I confess that during my Education, which was certainly liberal, I had of all things the least idea of prosecuting an intimate acquaintance with the minutiæ of the Latin and Greek languages. At length, however, through your instrumentality, and my own perseverance, I have acquired a tolerably critical knowledge of both.

Suffer me, then, for the several reasons I have adduced, to inscribe to you the following Edition of the Phœnician Virgins of Euripides, and respectfully to beg your acceptance of this Dedication, in testimony of the sincere esteem I have for your virtues, and of the unfeigned gratitude wherewith I remain, and shall to my latest breath remain,

Dear Sir,

Your Obliged and Obedient Servant,

G. W. C. Edwards.

London,
1*st January,* 1823.

THE READER.

In my Preface to the Hecuba, published in October last, I gave some explanation of the plan on which I had undertaken to edite a series of select Tragedies from the Greek, after the most approved Text, literally translated into English Prose, and accompanied by the Metres and Order.

The present Play, being the Third of the Series, I have brought out sooner than was promised, in most respects similar to the Hecuba—and in nothing inferior to it.

In the Greek Text of the Medea and Hecuba, I placed the mark of the breathings (τὸ ψιλὸν καὶ τὸ δασύ) on the first vowel of every initial diphthong; and when the same syllable had an accent on it, I did not separate the accent from the breathing: on maturer consideration, however, I have always throughout the Phœnissæ set the accent on the last vowel of the diphthong, continuing the breathing on the first. For example, such words as, αἶμα, αὖ, εἴη, εὔοπλον, οἴνα, οἶδα, οἱ, οὕνεκα, οὗτος, (this being the way in which they are generally printed), I formerly wrote ἆιμα, ἆυ, ἔιη, ἔυοπλον, ὄινα, ὂιδα, ὃι, ὄυνεκα, ὃυτος, but now with more, and, I venture to think, perfect correctness, I have edited ἀῖμα, ἀῦ, ἐίη, ἐύοπλον, ὀίνα, ὀῖδα, ὀὶ, ὁίνεκα, ὁῦτος. In the Order, likewise, when a word began with a single accented vowel in capital, unaspirated, I was in the habit of marking the accent after the letter: thus, ʹΑρης, ʹΑργος, ʹΙω, and the like, as they will be found in the Ordo of the following Play, I used to write Αʹρης, Αʹργος, Ιʹω, occasioning a blank space after the accented letter.

Excepting in these two particular instances, whereof the first is certainly an improvement, and the other also an improvement as far as a limited choice would permit, I have deviated in nothing from the plan I laid down for myself in my Preface to the Hecuba.

In that Preface I alluded to several typographical errors in the Text of Porson, and with blemishes of this sort his Phœnissæ likewise abounds. When he edited κλάοντ', Hec. 828, I did not think him serious, and therefore I had no hesitation in restoring κλαίοντ'. But in the Phœnissæ, verse 421, I have, contrary to the professor's avowed judgment, restored the point of interrogation after ποῖον. Such mistakes as δεί for δεῖ, Phœniss. 43, and αφειναι for αφεῖναι, Phœniss. 497, with nearly three hundred others, I attribute to his oversight in the press proof. No human production is perfect! Indeed, notwithstanding the many beauties in Euripides, there are also many glaring faults, and his several plays, if judiciously curtailed at least one half, would be more exquisitely fine than they now are.

In my Translation of this Play, as of the two former, I have endeavoured to give a faithful transcript of the ideas of the Author, as literally as the difference of idiom would well permit. My success, however, is far from equal to my wishes: yet with several passages I am not displeased—such as in the interview between Jocasta and her son, whom she had not seen for many years, where the aged queen, at first in rapturous transport, v. 321—346, speaks as follows:

" *In what terms shall I address thee? In what manner at all, walking-in-rapture-around thee, both on-that-side and on this, with my hands and with my words, shall I reap the varied pleasure, the delight of my former joys?*

"*Ah! my son, thou leftest thy father's house deserted, sent forth an exile by the cruel-treatment of thy brother! How ardently-longed for by thy friends! How ardently-longed for by Thebes! And from-which-time I am shorn of my hoary locks steeped-in-tears, uttering groans-of-sorrow: and stript of my white robes, I receive-in-exchange around me these mournful dark weeds-of-wo.*

"*But the old man in the palace, of-sight-bereft, always preserving a tear-fraught regret for the unanimous-measure of the brothers, their separation in the family, has madly-rushed indeed with the sword upon murder self-inflicted—and with the noose over the beams-of-the-house, bewailing his fruitless-curses on his children: and with plaintive-cries of lamentation is he continually shut-up in darkness.*"

In the whole of the Medea there occurred only two verses precluding by their length the admission of the Metres into the same line with the words. And as they were both Dactylic Hexameters, I printed the word Hexameter in lieu of the Metres, thus indicating as well the system as the measure. When the same occurred in the Hecuba, which happened in only four instances, I printed the word Hexameter preceded by letters pointing out the particular feet. In the Phœnissæ many verses of this sort are met with, and these I have treated as in the Hecuba. But there is also another species of metre very common in this Play, namely, *The Trochaic Tetrameter Catalectic,* such as the entire of pp. 46, 47, 48, and 49, with several verses farther on. These I have scanned and divided into measures, employing letters to specify the feet:—*t* for trochee, *y* for tribrach, *a* for anapæst, *s* for spondee, and lastly, *d* for dactyle; as in the following lines 616—618.

ΠΟ. Ἐξελαυνόμεσθα πατρίδος. ΕΤ. Καὶ γὰρ ἦλθες ἐξελῶν.	*tt,ta*	*tt,t-*
ΠΟ. Ἀδικίᾳ γ', ὦ θεοί. ΕΤ. Μυκήναις, μὴ 'νθάδ', ἀνακαλεῖ θεούς.	*ys,ys*	*ty,t-*
ΠΟ. Ἀνόσιος πέφυκας. ΕΤ. Ἀλλ' οὐ πατρίδος, ὡς σὺ, πολέμιος.	*yt,ts*	*yt,y*⏑

The word θεοὶ in the middle verse, I have regarded as two short syllables, to which if any objection be made, I pronounce it a monosyllable, and the foot becomes a trochee instead of a tribrach.

In my Notes, for a considerable portion of which, I acknowledge myself indebted to Porson, there are many quotations and remarks omitted for want of room. Of this kind are, first, *The Response of the Oracle to Laius,* at v. 17; second, *The Ænigma of the Sphinx,* at v. 48.

I. Χρησμὸς δοθεὶς Λαΐῳ.

Λάϊε Λαβδακίδη, παίδων γένος ὄλβιον αἰτεῖς;
Δώσω τοι φίλον υἱόν· ἀτὰρ σε πεπρωμένον ἐστὶ,
Παιδὸς ἑοῦ χείρεσσι λιπεῖν φάος. Ὣς γὰρ ἔνευσε
Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραῖσι πιθήσας,
Οὗ φίλον ἥρπασας υἱόν· ὁ δ' ηὔξατό σοι τάδε πάντα.

II. Τὸ τῆς Σφιγγὸς αἴνιγμα.

Ἔστι δίπουν ἐπὶ γῆς, καὶ τέτραπον, οὗ μία φωνὴ,
Καὶ τρίπον· ἀλλάσσει δὲ φυὴν μόνον, ὅσσ' ἐπὶ γαῖαν
Ἑρπετὰ κινεῖται, ἀνά τ' αἰθέρα καὶ κατὰ πόντον.
Ἀλλ', ὁπόταν πλεόνεσσιν ἐρειδόμενον ποσὶ βαίνῃ,
Ἔνθα τάχος γυίοισιν ἀφαυρότατον πέλει αὐτοῦ.

As the Hecuba continues in great demand, and as a considerable number of applications has already been made for the Phœnissæ, I venture to hope Students will derive benefit from my labors.

London, 2nd January, 1823.

SUMMARY

OF

FACTS AND CIRCUMSTANCES CONNECTED WITH THE PLAY.

THE Phœníssæ, a drama of great merit, was written about 2260 years ago. Of the 90 tragedies composed by Eurípides, it was one of the most approved on the stage at Athens; and has through a series of ages been admired in all countries where the Greek language has been cultivated. The scene is at Thebes, the capital of Bœótia, at the time the city was besieged by the Argives under Adrástus in person and seven noble generals, with the view of obtaining for Polyníces his rightful share of the throne. This play is sublime and pathetic throughout, exhibiting various passions of the mind, and their influence on the affairs of life.

Láïus, king of Thebes, having regained possession of his dominions, after his expulsion from his kingdom by Amphíon and Zéthus, married Jocásta, daughter of Menœceus the elder, and sister of the Theban Créon. Having consulted the oracle he was informed he should die by the hand of his son, and therefore he resolved to have no children. Intoxication, however, made him violate his intention, and Jocásta was delivered of a boy. The child, as soon as born, was given to some herdsmen to be exposed on Mount Cithæron, where the swains tending the horses of Pólybus, king of Córinth, found him; and called him Œdipus. When he had reached manhood, he went from the court of Pólybus, to consult the oracle at Délphi, and was there told not to return home, else he should become the murderer of his father, and the husband of his mother. He accordingly determined never to return to Córinth, and was travelling towards Phócis, when he was accidentally overtaken by Láïus in his chariot—for Láïus was then going to Délphi to make enquiry about his son. The charioteer desired Œdipus to clear the way, but he refused—and the horses trod on him. Whereupon turning round, he killed both Láïus and the charioteer.

Œdipus continuing his journey was attracted to Thebes by the fame of a monster called the Sphinx, which then infested Bœótia. For Créon, Jocásta's brother, who succeeded Láïus in the kingdom, offered the crown, and his sister, to the man who should solve the ænígma of this monster. Œdipus solved it—married Jocásta—became king of Thebes—and, unconsciously, by his own mother had four children, Etéocles, Polyníces, Antígone, and Isméne.

At length having discovered the horrid crimes of which he had been guilty, he put out his eyes, as being unworthy to see the light.

Etéocles and Polyníces now agree to reign alternately, each a year: and the former, in right of primogeniture assumes the reins of government—the latter departing a willing exile during the reign of his brother. At the end of the year, when Polyníces returned, Etéocles would not resign, but drove him from the realm.

Polyníces now comes to Argos—marries Argía, daughter of Adrástus king of the Argives—and aided by his father-in-law, marches with an army against Thebes, 1251 years before Christ. After several skirmishes, he engages with Etéocles in single combat—receives from him a mortal wound—yet sheaths his falchion in his heart. Jocásta, seeing both her sons dead, stabs herself and expires upon them. Créon again takes possession of the sceptre, and banishes Œdipus for ever.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΤΑ ΠΡΟΣΩ'ΠΑ ΤΟΥ ΔΡΑ'ΜΑΤΟΣ.	THE PERSONS OF THE DRAMA.
ΙΟΚΑΣΤΗ	JOCASTA
ΠΑΙΔΑΓΩΓΟΣ	TUTOR
ΑΝΤΙΓΟΝΗ	ANTIGONE
ΧΟΡΟΣ ΦΟΙΝΙΣΣΩΝ ΠΑΡΘΕΝΩΝ	CHORUS OF PHŒNICIAN VIRGINS
ΠΟΛΥΝΕΙΚΗΣ	POLYNICES
ΕΤΕΟΚΛΗΣ	ETEOCLES
ΚΡΕΩΝ	CREON
ΜΕΝΟΙΚΕΥΣ	MENŒCEUS
ΤΕΙΡΕΣΙΑΣ	TIRESIAS
ΑΓΓΕΛΟΙ	MESSENGERS
ΟΙΔΙΠΟΥΣ	ŒDIPUS.

ʽΥΠΟΘΕΣΙΣ ΦΟΙΝΙΣΣΩΝ.

ʼΕΤΕΟΚΛΗΣ, παραλαβὼν τὴν τῶν Θηβῶν βασιλείαν, ἀποστερεῖ τοῦ μέρους τὸν ἀδελφὸν ἀυτοῦ Πολυνείκην· φυγὰς δὲ ἐκεῖνος ἐις Ἄργος παραγενόμενος, ἔγημεν τὴν θυγατέρα τοῦ βασιλέως Ἀδράστου· κατελθεῖν δὲ ἐις τὴν πατρίδα φιλοτιμούμενος, καὶ πείσας τὸν πενθερὸν συνήθροισεν ἀξιόλογον στρατὸν ἐπὶ Θήβας κατὰ τοῦ ἀδελφοῦ. Ἡ δὲ μήτηρ ἀυτοῦ Ἰοκάστη ἐποίησεν ἀυτὸν ὑπόσπονδον ἐλθεῖν ἐις τὴν πόλιν, καὶ διαλεχθῆναι πρότερον τῷ ἀδελφῷ περὶ τῆς ἀρχῆς. Δεινοπροσωπήσαντος δὲ ὑπὸ τῆς τυραννίδος τοῦ Ἐτεοκλέους, ἡ μὲν Ἰοκάστη συναγαγεῖν τὰ τέκνα ἐις φιλίαν ὀυκ ἐδύνατο· Πολυνείκης δὲ, ὡς πρὸς πολέμιον παραταξάμενος, ἀνεχώρησε τῆς πόλεως. Ἔχρησε δὲ ὁ Τειρεσίας νίκην ἔσεσθαι τοῖς Θηβαίοις, ἐὰν ὁ παῖς Κρέοντος Μενοικεὺς σφάγιον Ἄρει γένηται. Ὁ μὲν ὀῦν Κρέων ἠρνήσατο ἐπιδοῦναι τῇ πόλει τὸν παῖδα· ὁ δὲ νεανίσκος ἐβούλετο· καὶ, τοῦ πατρὸς ἀυτῷ φυγὴν μετὰ χρημάτων διδόντος, ἑαυτὸν ἀπέσφαξε. Θηβαῖοι δὲ τοὺς ἡγεμόνας τῶν Ἀργείων ἔκτειναν· Ἐτεοκλῆς δὲ καὶ Πολυνείκης μονομαχήσαντες ἀνεῖλον ἀλλήλους. Ἡ μὲν ὀῦν μήτηρ ἀυτῶν, ἑυροῦσα νεκροὺς τοὺς ὑιοὺς, ἀνεῖλεν ἑαυτήν· ὁ δὲ ταύτης ἀδελφὸς Κρέων παρέλαβε τὴν βασιλείαν, ὁι δὲ Ἀργεῖοι νικηθέντες τῇ μάχῃ ἀνεχώρησαν. Κρέων δὲ, δυσχερῶς φέρων, τοὺς μὲν ὑπὸ τῇ Καδμείᾳ τῶν πολεμίων πεσόντας ὀυκ ἔδωκεν ἐις ταφήν. Πολυνείκην δὲ ἀκήδευτον ἔῤῥιψεν· Ὀιδίπουν δὲ φυγάδα τῆς πατρίδος ἀπέπεμψεν—ἐφ᾽ ὧν μὲν ὀυ φυλάξας τὸν ἀνθρώπινον νόμον, ἐφ᾽ ὧν δὲ τὴν ὀργὴν λογοποιήσας, ὀυδὲ παρὰ τὴν δυστυχίαν ἐλεήσας.

TRANSLATION.

ARGUMENT OF THE PHŒNICIAN VIRGINS.

ETEOCLES having gotten possession of the throne of Thebes, deprived his brother Polyníces of his share; but the latter having gone an exile to Argos, married the daughter of Adrástus the king: ambitious, however, of returning to his native city, and having persuaded his father-in-law, he assembled a truly famous army before Thebes against his brother. Whereupon his mother Jocásta made him, on the faith of a truce, come into the city, and confer first with his brother respecting the empire. Now Etéocles being haughty through kingly power, Jocásta could not indeed bring her children to reconciliation: therefore Polyníces, prepared as for an enemy, withdrew out of the city. Then Tirésias prophesied that victory should be to the Thebans, if Menœceus the son of Créon would become a victim to Mars. Créon, however, peremptorily refused to give his son to the city: but the youth was willing—and, whilst the father was with money planning escape for him, he immolated himself. The Thebans now slew the leaders of the Argives; and Etéocles and Polyníces engaging in single combat killed each other. Upon this, then, their mother, finding her sons lifeless, laid violent hands on herself—and Créon her brother inherited the kingdom: for the Argives, being vanquished in battle, retired. Now Créon, acting illiberally, consigned not to sepulchre those fallen of the enemy under the Theban citadel. Polyníces also, he cast out uninterred—and Œdipus he sent forth an exile from his country: in the one instance, indeed, disregarding the laws of humanity, in the other, too, storing up resentment, nor pitying misfortune.

Line 1. παραλαβὼν, *having assumed* or *received in possession.* βασιλεῖαν, *kingdom.*

Line 18. τῇ Καδμείᾳ, understand πόλι, *the Cadméan city*, viz. *Thebes*, the capital of Bœótia, founded by Cádmus.

Line 20. ὀυ φυλάξας τὸν ἀνθρώπινον νόμον, *not having kept the human law—not mindful of the dictates of humanity.* τὴν ὀργὴν λογοποιήσας, *having-falsely-contracted hatred—sillily giving way to passion.*

ΕΥΡΙΠΙΔΟΥ ΦΟΙΝΙΣΣΑΙ.

ΙΟΚΑΣΤΗ.

Ὦ τὴν ἐν ἄστροις οὐρανοῦ τέμνων ὁδὸν, |--|⏑-||--|⏑-||--|⏑⏑
καὶ χρυσοκολλήτοισιν ἐμβεβὼς δίφροις, |--|⏑-||--|⏑..||⏑-|⏑-
Ἥλιε, θοαῖς ἵπποισιν, εἱλίσσων φλόγα, |-⏑⏑|⏑-||--|⏑-||--|⏑⏑
ὡς δυστυχῆ Θήβαισι τῇ τόθ᾽ ἡμέρᾳ |--|⏑-||--|⏑-||⏑-|⏑-
ἀκτῖν᾽ ἐφῆκας, Κάδμος ἡνίκ᾽ ἦλθε γῆν |--|⏑-||--|⏑-||⏑-|⏑-
τήνδ᾽, ἐκλιπὼν Φοίνισσαν ἐναλίαν χθόνα· |--|⏑-||--|⏑⏑⏑||⏑-|⏑⏑
ὃς παῖδα γήμας Κύπριδος Ἁρμονίαν ποτὲ, |--|⏑-||-⏑⏑|⏑-||⏑⏑-|⏑⏑
Πολύδωρον ἐξέφυσε· τοῦ δὲ Λάβδακον |⏑⏑-|⏑-||⏑-|⏑-||⏑-|⏑⏑
φῦναι λέγουσιν, ἐκ δὲ τοῦδε Λάϊον. |--|⏑-||⏑-|⏑-||⏑-|⏑⏑
Ἐγὼ δὲ παῖς μὲν κλῄζομαι Μενοικέως, |⏑-|⏑-||--|⏑-||⏑-|⏑-
Κρέων τ᾽ ἀδελφὸς μητρὸς ἐκ μιᾶς ἔφυ. |⏑-|⏑-||--|⏑-||⏑-|⏑-

THE ORDER, AND ENGLISH ACCENTUATION.

ΙΟΚΑΣΤΗ.

Ω ῞ΗΛΙΕ, τέμνων την ὅδον εν άστροις ούρανου, και, έμβεβως χρυσοκολλητοίσι δίφροις, ἱπποίσι θόαις, ειλίσσων φλόγα, ὡς δύστυχη Θηβαίσι ακτίνα εφήκας τότε τῃ ἥμερᾳ, ἥνικα Κάδμος, έκλιπων ενάλιαν Φοινίσσαν χθόνα, ήλθε τήνδε γην· ὁς πότε γήμας Ἁρμόνιαν παίδα Κύπριδος, εξεφύσε Πολυδώρον· του δε λεγούσι φύναι Λάβδακον, δε εκ τούδε Λάϊον. Δε έγω κλῄζομαι παις μεν Μενοίκεως, τε Κρέων εκ μίας μήτρος έφυ αδέλφος.

TRANSLATION.

[Scene. *The Court before the Royal Palace at Thebes: Jocásta enters unattended.*]

JOCASTA.

O Sun, cleaving thy way through-amidst the constellations of heaven, and seated on thy gold-jointed car, with coursers fleet, darting-around effulgence, how inauspicious to Thebes the beam thou shottest-forth then on that day, when Cadmus, abandoning the sea-bordered realm of Phœnícia, came to this land:—who, having afterwards married Hermíone, daughter of Venus, begat Pólydore: from him now they say sprang Lábdacus, and from him, Láïus. But I have-the-honor-to-be the daughter indeed of Menœceus—and Créon of one-and-the-same mother born is my brother.

1. ἐν ἄστροις οὐρανοῦ, ***among the stars of heaven***, meaning the *signs of the zodiac*, through which the sun appears to cut his way. Eustáthius alluding to this passage in one of his Notes on Homer, *Iliad*. Δ., has the following words: Εὐριπίδης τὸν ἥλιον τὴν ἐν ἄστροις οὐρανοῦ τέμνειν ἔφη ὁδὸν, τὴν διὰ τῶν ζωδίων οὕτω κίνησιν φράζων. The sentiment is truly sublime.

2. χρυσοκολλήτοισι δίφροις, *on gold-fastened seats—on gold-compacted driving-boxes* or *chariot-benches.*

3. Aldus and several MSS. have ἑλίσσων, contrary to the metre, but in other respects good.

4. Thebes, the capital of Bœótia in Greece, supposed to have been founded by Cádmus a Phœnician prince, whom his father Agénor sent in quest of Európa his sister, with positive orders never to return to Phœnícia without her. The citadel of Thebes had the appellation of Cadméa, and the Thebans themselves were often called Cadméans.—*Stat. Theb.* viii. 601.

6. Φοίνισσαν may be taken either as an adjective agreeing with χθόνα, or as the substantive proper. Phœnícia, Syria, or Pálestine, was a country of Asia, east of the Mediterranean, having Tyre and Sidon for its principal towns.

7. Harmónia or Hermíone was daughter of Venus by Mars, and married Cádmus the founder of Thebes.

10. κλῄζομαι, *I am celebrated—I honorably style myself*. Menœceus the elder, was father of Hippómene, Jocásta, and Créon. Menœceus the younger, see verse 781, was son of Créon, and consequently the nephew of Jocásta.

<table>
<tr><td>Καλοῦσι δ' Ἰοκάστην με, τοῦτο γὰρ πατὴρ</td><td>|∪ –|∪ ∪ ∪‖– –|∪ –‖∪ –|∪ –</td></tr>
<tr><td>ἔθετο· γαμεῖ δὲ Λάϊός μ'. Ἐπεὶ δ' ἄπαις</td><td>|∪ ∪ ∪|∪ –‖∪ –|∪ –‖∪ –|∪ –</td></tr>
<tr><td>ἦν, χρόνια λέκτρα τἄμ' ἔχων ἐν δώμασιν,</td><td>|– ∪ ∪|∪ –‖∪ –|∪ –‖– –|∪ ∪</td></tr>
<tr><td>ἐλθὼν ἐρωτᾷ Φοῖβον, ἐξαιτεῖ θ' ἅμα</td><td>|– –|∪ –‖– –|∪ –‖– –|∪ –</td></tr>
<tr><td>παίδων ἐς οἴκους ἀρσένων κοινωνίαν.</td><td>|– –|∪ –‖– –|∪ –‖– –|∪ –</td></tr>
<tr><td>Ὁ δ' εἶπεν, ὦ Θήβαισιν εὐίπποις ἄναξ,</td><td>|∪ –|∪ –‖– –|∪ –‖– –|∪ –</td></tr>
<tr><td>μὴ σπεῖρε τέκνων ἄλοκα δαιμόνων βίᾳ·</td><td>|– –|∪ –‖– ∪ ∪|∪ –‖∪ –|∪ –</td></tr>
<tr><td>εἰ γὰρ τεκνώσεις παῖδ', ἀποκτενεῖ σ' ὁ φὺς,</td><td>|– –|∪ –‖– –|∪ –‖∪ –|∪ –</td></tr>
<tr><td>καὶ πᾶς σὸς οἶκος βήσεται δι' αἵματος.</td><td>|– –|∪ –‖– –|∪ –‖∪ –|∪ ∪</td></tr>
<tr><td>Ὁ δ' ἡδονῇ δοὺς, εἴς τε βακχεῖον πεσὼν,</td><td>|∪ –|∪ –‖– –|∪ –‖– –|∪ –</td></tr>
<tr><td>ἔσπειρεν ἡμῖν παῖδα, καὶ σπείρας βρέφος,</td><td>|– –|∪ –‖– –|∪ –‖– –|∪ ∪</td></tr>
<tr><td>γνοὺς τἀμπλάκημα, τοῦ θεοῦ τε τὴν φάτιν,</td><td>|– –|∪ –‖∪ –|∪ –‖∪ –|∪ ∪</td></tr>
<tr><td>λειμῶν' ἐς Ἥρας, καὶ Κιθαιρῶνος λέπας</td><td>|– –|∪ –‖– –|∪ –‖– –|∪ ∪</td></tr>
<tr><td>δίδωσι βουκόλοισιν ἐκθεῖναι βρέφος,</td><td>|∪ –|∪ –‖∪ –|∪ –‖– –|∪ ∪</td></tr>
<tr><td>σφυρῶν σιδηρᾶ κέντρα διαπείρας μέσον,</td><td>|– –|∪ –‖– –|∪ ∪ ∪‖– –|∪ ∪</td></tr>
<tr><td>ὅθεν νιν Ἑλλὰς ὠνόμαζεν Οἰδίπουν.</td><td>|∪ –|∪ –‖∪ –|∪ –‖∪ –|∪ –</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Δε καλούσι με Ιοκάστην, γαρ τούτο πάτηρ έθετο· δε Λάϊος γάμει με. Δε έπει ην άπαις, έχων χρόνια τα έμα λέκτρα εν δώμασι, έλθων ερώτα Φοίβον, τε ἅμα εξαίτει κοινώνιαν άρσενων παίδων ες οίκους. Δε ὁ είπεν, ω άναξ ευίπποις Θηβαίσι, μη σπείρε άλοκα τέκνων βία δαίμονων· γαρ ει τεκνώσεις παίδα, ὁ φυς απόκτενει σε, και πας σος οίκος βήσεται δία άίματος. Δε ὁ δους ἥδονη, τε πέσων εις βακχείον, εσπείρε ἥμιν παίδα, και σπείρας βρέφος, γνους τα αμπλακήμα, τε την φάτιν του θέου, διδώσι βρέφος βουκολοίσι εκθείναι ες λειμώνα Ἥρας, και λέπας Κιθαιρώνος, διαπείρας σιδήρα κέντρα μέσον σφύρων, ὅθεν Ἕλλας ωνομάζε νιν Οίδιπουν.

TRANSLATION.

So they call me Jocásta, for this name my father gave me; and Láïus takes me for his wife.

But seeing he was childless, after sharing for-a-long time my bed in the palace, having gone, he consults Apollo; and at-the-same-time implores the common-blessing of male offspring in his family.

Whereupon the oracle replied, "*O king of warlike Thebes, sow not the furrow for children, against-the-will of the Gods:—for if thou shalt beget a son, he that is begotten shall slay thee, and thy whole house shall wade through blood.*"

Yet he, yielding to delight, and sunk in inebriety, procreated to us a son; and having-begotten the child, being-conscious of his error, and of the command of the God, he gives the infant to herdsmen to be exposed at the mead of Juno, and the rock of Cithæron—first-boring iron spikes through the middle of his ankles; from which Greece named him Œdipus.

12. τοῦτο, understand τοὔνομα or ὄνομα, implied in the verb καλοῦσι.

13. γαμεῖ, literally, *espouses, weds, marries*—freely, *takes me for his wife*.

15. ἐλθὼν, *having arrived*—at Délphi.

17. ὁ, literally, *he*, Phœbus, i. e. the God or oracle. Εὐίπποις, *famous-for-its-horses—renowned for its chariots.*

18. ἄλοξ vel αὖλαξ, *a rut* or *furrow*. For βίᾳ some read ἄτερ, and in the next verse, εἰ γὰρ φυτεύσεις.

20. The MSS. in the Swiss Muséum has αἱμάτων, and Porson remarks that the Tragic poets occasionally used this word in the plural.

24. Κιθαιρῶνος λέπας was a promontory of Bœótia, sacred to Jupiter and the Muses. Here Actæon, grandson of Cádmus, having been changed into a stag, was torn to pieces by his own dogs; and here Hércules killed a huge lion.

27. Brunck and Beck left out this verse—and certainly it possesses little to recommend it. Οἰδίπουν, *Swolnfoot.*

Πολύβου δέ νιν λαβόντες ἱπποβουκόλοι |⏑ ⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
φέρουσ᾽ ἐς οἴκους· εἴς τε δεσποίνης χέρας |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἔθηκαν· ἡ δὲ τὸν ἐμὸν ὠδίνων πόνον |⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ ⏑
μαστοῖς ὑφεῖτο, καὶ πόσιν πείθει τεκεῖν. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Ἤδη δὲ πυρσαῖς γένυσιν ἐξανδρούμενος, |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
παῖς οὑμὸς, ἢ γνοὺς, ἤ τινος μαθὼν πάρα, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἔστειχε, τοὺς φύσαντας ἐκμαθεῖν θέλων, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
πρὸς δῶμα Φοίβου· Λάϊός θ᾽ οὑμὸς πόσις, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν, |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
εἰ μηκέτ᾽ εἴη· καὶ ξυνάπτετον πόδα |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
εἰς ταυτὸν ἄμφω Φωκίδος σχιστῆς ὁδοῦ. |– –|⏑ –||– –|⏑ –||– –|⏑ –
Καί νιν κελεύει Λαΐου τροχηλάτης, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ὦ ξένε, τυράννοις ἐκποδὼν μεθίστασο· |– ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ὁ δ᾽ εἶρπ᾽ ἄναυδος, μέγα φρονῶν· πῶλοι δέ νιν |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
χηλαῖς τένοντας ἐξεφοίνισσον ποδῶν. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Ὅθεν, (τί τἀκτὸς τῶν κακῶν με δεῖ λέγειν;) |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Νιν δε ἱπποβούκολοι Πόλυβου λαβόντες φερούσι ες οίκους· τε εθήκαν εις χέρας δεσποίνης· δε ἡ μάστοις ὑφείτο τον έμον ωδίνων πόνον, και πείθει πόσιν τέκειν. Ἡδη δε ὁ έμος παις πύρσαις γένυσι εξανδρούμενος, η γνους, η μάθων πάρα τίνος, εστείχε, θέλων έκμαθειν τους φυσάντας, προς δώμα Φοίβου· τε Λάϊος ὁ έμος πόσις, μαστεύων μάθειν τον παίδα εκτεθέντα, ει μήκετι είη· και άμφω ξυνάπτετον πόδα εις τούτον ὅδου σχίστης Φώκιδος. Και προχήλατης Λάϊου κελεύει νιν, ω ξένε, μεθίστασο έκποδων τυράννοις· δε ὁ, μέγα φρόνων, είρπε αναυδος· δε πώλοι χήλαις εξεφοινίσσον νιν τενόντας πόδων. Ὅθεν (τι δει με λέγειν τα έκτος των κάκων;)

TRANSLATION.

Him now the grooms of Pólybus finding, carry home, and deposit in the arms of their mistress: and she beneath her bosom placed him, my birth-pang toil, and persuades her lord she had brought him forth.

At length, however, my son, with darkening cheeks, arriving-at-manhood, either intuitively-suspectful, or having learnt from some one, went, desirous of ascertaining his parents, to the temple of Apollo—at-the-same-time Láïus my husband, seeking to know about his son, who-had-been-exposed—if he were not still living: and both join journey at that point of road where-it-divides-itself near Phocis. Hereupon the charioteer of Láïus commandingly-accosts him—"*Ho, stranger, get-thee out of the way of princes:*" but he, being mighty proud-of-spirit, walks-on without speaking—till the steeds with their hoofs dyed-in-blood for him the tendons of his feet.

At-this (why need I relate circumstances beyond the horrid-deed?)

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28. ἱπποβουκόλοι, ***horse-herdsmen—persons attending on steeds - grooms.*** Homer, Il. Τ. 220, uses the expression ἵπποι ἐβουκολέοντο.

29—30. φέρουσι τ᾽ ἔθηκαν, ***they bring and placed,*** a jumbling of tenses altogether indefensible, unless we can look on the aorist ἔθηκαν as being a tense subsequently present: τὸν ἐμὸν ὠδίνων πόνον, a phrase synonymous with, *one who gave me a mother's pangs:* Aldus and many others have τῶν ἐμῶν—some τὸν ἐμῶν.

34. Porson seemed doubtful whether φύσαντας or τεκόντας be the right word, although every edition and MS. has the former. I believe φύω signifies *gígno, I beget,* rather than *pário, I bring forth:* yet in the Medéa, verse 1059, we find ἐξεφύσαμεν applied to the mother. Œdipus is here in search of his parents, or rather of his father; and it may reasonably enough then be supposed that φύω, which refers more properly to the father is a choicer epithet than τίκτω.

40. Several MSS. have ὦ ξεῖνε. Some τυράννων, in construction certainly good.

παῖς πατέρα καίνει, καὶ λαβὼν ὀχήματα, |–⏑⏑|⏑–||––|⏑–||⏑–|⏑⏑
Πολύβῳ τροφεῖ δίδωσιν. Ὡς δ' ἐπεζάρει |⏑⏑–|⏑–||⏑–|⏑–||⏑–|⏑–
Σφὶγξ ἁρπαγαῖσι πόλιν, ἐμός τ' οὐκ ἦν πόσις, |––|⏑–||⏑⏑⏑|⏑–||––|⏑⏑
Κρέων ἀδελφὸς τἀμὰ κηρύσσει λέχη· |⏑–|⏑–||––|⏑–||––|⏑–
ὅστις σοφῆς αἴνιγμα παρθένου μάθοι, |––|⏑–||––|⏑–||⏑–|⏑–
τούτῳ ξυνάψειν λέκτρα· τυγχάνει δέ πως |––|⏑–||––|⏑–||⏑–|⏑–
αἴνιγμ' ἐμὸς παῖς Οἰδίπους Σφιγγὸς μαθὼν, |––|⏑–||––|⏑–||––|⏑–
καὶ σκῆπτρ' ἔπαθλα τῆσδε λαμβάνει χθονός. |––|⏑–||⏑–|⏑–||⏑–|⏑⏑
Γαμεῖ δὲ τὴν τεκοῦσαν, οὐκ εἰδὼς τάλας, |⏑–|⏑–||⏑–|⏑–||––|⏑–
οὐδ' ἡ τεκοῦσα, παιδὶ συγκοιμωμένη. |––|⏑–||⏑–|⏑–||––|⏑–
Τίκτω δὲ παῖδας παιδὶ, δύο μὲν ἄρσενας, |––|⏑–||––|⏑⏑⏑||⏑–|⏑⏑
Ἐτεοκλέα, κλεινήν τε Πολυνείκους βίαν· |⏑⏑–|⏑–||––|⏑⏑⏑||––|⏑–
κόρας τε δισσάς· τὴν μὲν Ἰσμήνην πατὴρ |⏑–|⏑–||––|⏑–||––|⏑–
ὠνόμασε, τὴν δὲ πρόσθεν Ἀντιγόνην ἐγώ. |–⏑⏑|⏑–||⏑–|⏑–||⏑⏑–|⏑–
Μαθὼν δὲ τἀμὰ λέκτρα μητρῴων γάμων, |⏑–|⏑–||⏑–|⏑–||––|⏑–
εἰς ὄμμαθ' αὑτοῦ δεινὸν ἐμβάλλει φόνον, |––|⏑–||––|⏑–||––|⏑⏑
χρυσηλάτοις πόρπαισιν αἱμάξας κόρας. |––|⏑–||––|⏑–||––|⏑–

THE ORDER, AND ENGLISH ACCENTUATION.

παις καίνει πάτερα, και λάβων οχήματα διδώσι τρόφει Πόλυβῳ. Δε, ὼς Σφιγξ επέζαρει ἁρπαγαίσι πόλιν, τε έμος πόσις ουκ ην, Κρέων αδέλφος κηρύσσει τα έμα λέχη· ξυνάψειν λέκτρα τούτῳ, ὅστις μάθοι αινίγμα σόφης πάρθενου· δε πως έμος παις Οίδιπους τύγχανει μάθων αινίγμα Σφίγγος, και λάμβανει επάθλα σκήπτρα τήσδε χθόνος. Δε γάμει την τεκούσαν, τάλας, ουκ είδως, ούδε ἡ τεκούσα συγκοιμώμενη παίδι. Παίδι δε τίκτω παίδας, μεν δύο άρσενας, Ετεόκλεα, τε κλείνην βίαν Πυλυνείκους· τε δίσσας κόρας· την μεν πάτηρ ωνόμασε Ισμήνην, δε έγω την πρόσθεν Αντίγονην. Δε μάθων τα έμα λέκτρα μητρῴων γάμων, εμβάλλει δείνον φόνον εις όμματα άυτου, ἁιμάξας κόρας χρυσήλατοις πορπαίσι.

TRANSLATION.

my son murders his sire, and having taken the chariot, makes-a-present-of-it to his foster-father Pólybus.

Afterwards, when the Sphinx was preying with vulture-like-rapacity on the city, and my husband was no more, Créon my brother issues-a-proclamation concerning my espousals: that he would confer my bed on the man, who should solve the ænigma of the crafty monster—and somehow my son Œdipus happens to explain the riddle of the Sphinx—and receives for reward the sceptre of this realm. So he marries his mother, wretched-man, without knowing it; neither did his mother, that she was lying down with her son.

To my child, then, I bear children: yes, two males, Etéocles, and the far-famed strength of Polyníces; also two girls—the one indeed her father called Isméne, and I the other, before-her, Antígone.

But he having discovered in respect of my bed, his marriage with his mother, commits a dreadful act-of-destruction on his own eyes, drowning-in-blood their orbs with his golden buckles.

45. Πολύβῳ τροφεῖ, i. e. τῷ ἀναθρέψαντι, Πολύβῳ ὄνομα. Ἐπεζάρει is an Arcádian word, the Arcádians for ἐπιβαρέω saying ἐπιζαρέω—and for βάλλω they said ζέλλω.

48. Literally, *the ænigma of the wise virgin.* The Sphinx was a monster with the head and breasts of a woman, the body of a dog, the wings of a bird, the paws of a lion, and the tail of a serpent, sent by Juno to infest Bœótia, and punish the family of Cádmus. The ænígma was this: "*What animal walks on four legs in the morning, two at noon, and three in the evening?* Answer.—*Man.*

50. After this verse we often find the following: ὅθεν τύραννος τῆσδε γῆς καθίσταται. This Brunck and Beck omit.

58. Some add, ὁ πάντ' ἀνατλας Οἰδίπους παθήματα, which Beck retained.

59. In Aldus and MSS. ὄμματ' αὐτοῦ.

'Επεὶ δὲ τέκνων γένυς ἐμῶν σκιάζεται, |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
κλείθροις ἔκρυψαν πατέρ', ἵν' ἀμνήμων τύχη |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
γένοιτο, πολλῶν δεομένη σοφισμάτων. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
Ζῶν δ' ἔστ' ἐν ὀίκοις, πρὸς δὲ τῆς τύχης νοσῶν, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἀρὰς ἀρᾶται παισὶν ἀνοσιωτάτας, |⏑ –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ –
θηκτῷ σιδήρῳ δῶμα διαλαχεῖν τόδε. |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
Τὼ δ' εἰς φόβον πεσόντε, μὴ τελεσφόρους |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἐυχὰς θεοὶ κραίνωσιν, ὀικούντων ὁμοῦ, |– –|⏑ –||– –|⏑ –||– –|⏑ –
ξυμβάντ' ἔταξαν, τὸν νεώτερον πάρος |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
φεύγειν ἑκόντα τήνδε Πολυνείκην χθόνα, |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||– –|⏑ ⏑
'Ετεοκλέα δὲ σκῆπτρ' ἔχειν μένοντα γῆς |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἐνιαυτὸν, ἀλλάσσοντ'. 'Επεὶ δ' ἐπὶ ζυγοῖς |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
καθέζετ' ἀρχῆς, ὀυ μεθίσταται θρόνων, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
φυγάδα δ' ἀπωθεῖ τῆσδε Πολυνείκην χθονός. |⏑⏑⏑|⏑ –||– –|⏑ ⏑⏑||– –|⏑ ⏑
῾Ο δ' ῎Αργος ἐλθὼν, κῆδος 'Αδράστου λαβὼν, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
πολλὴν ἀθροίσας ἀσπίδ' 'Αργείων, ἄγει· |– –|⏑ –||– –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Δε έπει γένυς έμων τέκνων σκιάζεται, εκρύψαν πάτερα κλείθροις, ΐνα τύχη, δεόμενη πόλλων σοφίσματων, γενοίτο αμνήμων. Δε έστι ζων εν οίκοις, δε νόσων προς της τύχης, αράται ανοσιώτατας άρας παίσι, διάλαχειν τόδε δώμα θήκτῳ σιδήρῳ. Δε τω (πεσόντε εις φόβον, μη, οικούντων ὅμου, θέοι κραινώσι εύχας τελέσφορους) ξυμβάντε ετάξαν, Πολυνείκην τον νεώτερον πάρος ἑκόντα φεύγειν τήνδε χθόνα, δε Ετεόκλεα μενόντα έχειν σκήπτρα γης ενιαύτον, αλλασσόντε. 'Επει καθέζετο δε έπι ζύγοις άρχης, ου μεθίσταται θρόνων, δε απώθει Πολυνείκην φύγαδα τήσδε χθόνος. ῾Ο, δε, έλθων 'Αργος, λάβων κήδος Αδράστου, αθροίσας πόλλην άσπιδα Αργείων, άγει.

TRANSLATION.

But after-that the cheek of my children ripens-into-shade, they hid their father with bolts, that his hard-fate (requiring many wise-measures-of-policy) might be forgotten.

Still he is living in the palace: but sick-in-mind at his sad-destiny he imprecates the most unhallowed curses on his sons—that they may share-between-them this house with the sharpened sword.

Now these-two, (having fallen into dread, lest, whilst they dwell together, the Gods ratify these curses brought-to-completion), covenanting determined that Polyníces, the younger son, should first, of-his-own-free-will, depart the realm; and that Etéocles remaining-here, should hold the sceptre of the land for-the-space-of-a-year: changing-in-turns.

After-that he had sitten, however, on the rostrum of empire, he dismounts not from the throne—but drives Polyníces a fugitive from the kingdom.

He, then, having-gone to Argos—having formed an alliance with Adrastus—having assembled a vast army of Argives, leads them on:

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61. Porson quotes Statius, Theb. iv. 336, *dùm róseis vénit úmbra génis*, meaning the down which at the age of puberty ripens to hair on the cheek.

62. τύχη is either good or bad fortune, and must always be taken according to the context.

65. ἀραὶ, like τύχη, must be understood in reference to what has gone before, as it often implies *benedictions:* the same may be said of ἐυχὰς, ver. 68.

68. κραίνοιεν, with Brunck, seems in sense more appropriate than κραίνωσι.

69. ἔταξαν, see τάσσω, *I resolve.*

73. μεθίσταται, 3. sing. pres. ind. pass. or mid. of μεθίστημι, *dimóveo.*

76. πολλὴν ἀσπίδα, *many a shield* or *shielded troop—armed squadron.*

ἐπ' αὐτὰ δ' ἐλθὼν ἑπτάπυλα τείχη τάδε, |⏑ –|⏑ –||– –|⏑ ⏑ ⏑||– –|⏑ ⏑
πατρῷ' ἀπαιτεῖ σκῆπτρα, καὶ μέρη χθονός. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
'Εγὼ δ', ἔριν λύουσ', ὑπόσπονδον μολεῖν |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ἔπεισα παιδὶ παῖδα, πρὶν ψαῦσαι δορός· |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ἥξειν δ' ὁ πεμφθεὶς φησὶν αὐτὸν ἄγγελος. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
'Αλλ', ὦ φαεννὰς οὐρανοῦ ναίων πτύχας, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Ζεῦ, σῶσον ἡμᾶς, δὸς δὲ σύμβασιν τέκνοις· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
χρὴ δ', εἰ σοφὸς πέφυκας, οὐκ ἐᾷν βροτῶν |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
τὸν αὐτὸν ἀεὶ δυστυχῆ καθεστάναι. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –

ΠΑΙΔΑΓΩΓΟΣ ΚΑΙ ΑΝΤΙΓΟΝΗ.

ΠΑΙ. Ὦ κλεινὸν οἴκοις, 'Αντιγόνη, θάλος πατρὶ, |– –|⏑ –||– –|⏑ ⏑ –||⏑ –|⏑ ⏑
ἐπεί σε μήτηρ παρθενῶνας ἐκλιπεῖν |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
μεθῆκε, μελάθρων ἐς διῆρες ἔσχατον, |⏑ –|⏑ ⏑ ⏑||– –|⏑ –||⏑ –|⏑ ⏑
στράτευμ' ἰδεῖν 'Αργεῖον ἱκεσίαισι σαῖς, |⏑ –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ –
ἐπίσχες, ὡς ἂν προὐξερευνήσω στίβον, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
μή τις πολιτῶν ἐν τρίβῳ φαντάζεται, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

δε έλθων έπι τάδε αύτα τείχη ἑπτάπυλα, απαίτει πατρῷα σκήπτρα, και μέρη χθόνος. Δε έγω, λυούσα έριν, επείσα παίδα, πριν ψαύσαι δόρος, μόλειν ὑποσπόνδον παίδι. Δε ὁ άγγελος πέμφθεις φήσι αύτον ἥξειν. 'Αλλα, ω Ζευ, ναίων φαέννας πτύχας ούρανου, σώσον ἥμας, δε τέκνοις δος σύμβασιν· δε χρη, ει πεφύκας σόφος, ουκ έᾳν τον αύτον βρότων καθέσταναι δύστυχη άει. ΠΑΙ. Ω κλείνον θάλος, Αντίγονη, οίκοις πάτρι, έπει μήτηρ μεθήκε σε έκλιπειν παρθενώνας, ίδειν, ες έσχατον διήρες μέλαθρων, Αργείον στρατεύμα, σαις ἱκεσιαίσι, επίσχες, ὡς αν προ-εξερευνήσω στίβον, μη τις πολίτων φαντάζεται εν τρίβῳ,

TRANSLATION.

and advancing up to these very walls with-seven-gates, he demands his father's sceptre, and his share of the land.

Now I, endeavouring-to-appease their wrath, have persuaded my son, before grasping the spear, to come, confiding-in-a-truce, to his brother: and the messenger that was sent declares he will come.

But do thou, O Jupiter, inhabiting the lucid canopy of heaven, preserve us—and to my children grant reconciliation: for it behoveth thee, as thou art wise, not to suffer the same one of mortals to be unfortunate always. [*Exit Jocásta.*]

[SCENE. *A Tower with Gallery and Staircase: Tutor and Antígone in the Gallery.*]

TUTOR TO ANTIGONE.

O THOU fair bud, Antígone, in the royal-residence of thy sire, since thy mother hath permitted thee to leave the-apartments-of-the-virgins, to view from the farthermost turret of the castle the Argive host-of-war, agreeably to thy entreaties—yet stay, until I shall first investigate the pass, lest any-one of the citizens appear in the way,

77. Many MSS. have ἐς or εἰς, but Porson thought ἐπ' should be retained.

82. MSS. and editions are not agreed as to the reading of this line: φαεινὰς, φαεννὰς, and φαενὰς are all found, the last indeed contrary to the metre. For πτυχὰς, which properly means *the folds of a vesture*, several give πύλας.

83. It happens that by a singular error in copying, several MSS., regardless of the rhythm, have ξύμβασιν for σύμβασιν.

84. εἰ σοφὸς πέφυκας, *if thou art-by-nature wise*, which seems to imply a doubt. Athenágoras expresses this sentiment of Eurípides, in different words: ὤφειλε δ', εἴπερ ἔστ' ἐν οὐρανῷ Ζεὺς, μὴ τὸν αὐτὸν δυστυχῆ καθεστάναι.

88. διῆρες is synonymous with ὑπερῷον.

κἀμοὶ μὲν ἔλθῃ φαῦλος, ὡς δούλῳ, ψόγος,	|– –|∪ –||– –|∪ –||– –|∪ ∪
σοὶ δ', ὡς ἀνάσσῃ· πάντα δ' ἐξειδὼς, φράσω	|– –|∪ –||– –|∪ –||– –|∪ –
ἅ τ' εἶδον, εἰσήκουσά τ' Ἀργείων πάρα,	|∪ –|∪ –||– –|∪ –||– –|∪ ∪
σπονδὰς ὅτ' ἦλθον σῷ κασιγνήτῳ φέρων,	|– –|∪ –||– –|∪ –||– –|∪ –
ἐνθένδ' ἐκεῖσε, δεῦρό τ' αὖ κείνου πάρα.	|– –|∪ –||∪ –|∪ –||– –|∪ ∪
Ἀλλ' οὔτις ἀστῶν τοῖσδε χρίμπτεται δόμοις·	|– –|∪ –||– –|∪ –||∪ –|∪ –
κέδρου παλαιὰν κλίμακ' ἐκπέρα ποδὶ,	|– –|∪ –||– –|∪ –||∪ –|∪ ∪
σκόπει δὲ πεδία, καὶ παρ' Ἰσμηνοῦ ῥοὰς,	|∪ –|∪ ∪ ∪||∪ –|∪ –||– –|∪ –
Δίρκης τε νᾶμα, πολεμίων στράτευμ' ὅσον.	|– –|∪ –||∪ ∪ ∪|∪ –||∪ –|∪ ∪
ANT. Ὄρεγε νῦν, ὄρεγε γεραιὰν	|∪ ∪ ∪ – ∪||∪ ∪ ∪ – ∪
νέᾳ χεῖρ' ἀπὸ κλιμάκων,	|∪ – – – ∪||∪ – ∪ –
ποδὸς ἴχνος ἐπαντέλλων.	|∪ ∪ – ∪||∪ – – –
ΠΑΙ. Ἰδοὺ ξύναψον, παρθέν'· εἰς καιρὸν δ' ἔβης·	|∪ –|∪ –||– –|∪ –||– –|∪ –
κινούμενον γὰρ τυγχάνει Πελασγικὸν	|– –|∪ –||– –|∪ –||∪ –|∪ ∪
στράτευμα, χωρίζουσι δ' ἀλλήλων λόχους.	|∪ –|∪ –||– –|∪ –||– –|∪ –

THE ORDER, AND ENGLISH ACCENTUATION.

και φαῦλος ψόγος ἔλθῃ, ἐμοι μεν ὡς δούλῳ, δε σοι, ὡς ανάσσῃ· δε εξείδως πάντα, φράσω τε ἁ εἶδον, τε εισηκούσα πάρα Αργείων, ὅτε ἠλθον φέρων σῳ κασιγνήτῳ σπόνδας, ενθένδε εκείσε, τε δεύρο αυ πάρα κείνου. Ἀλλα ούτις άστων χρίμπτεται τοίσδε δόμοις· έκπερα πόδι παλαίαν κλίμακα κέδρου, δε σκόπει πέδια, ὅσον στρατεύμα πολέμιων και πάρα ῥόας Ισμήνου, τε νάμα Δίρκης. ANT. *Ὀρεγε νυν, όρεγε άπο κλίμακων γεραίαν χείρα νέᾳ, επαντέλλων ίχνος πόδος.* ΠΑΙ. *Ἰδου, πάρθενε, ξυνάψον· δε έβης εις καίρον· γαρ Πελάσγικον στρατεύμα τύγχανει κινούμενον, δε χωριζούσι λόχους αλλήλων.*

TRANSLATION.

and vile scandal accrue—to me indeed as a servant, but to thee, as a princess: so, when-I-shall-have-fully-explored all, I will tell thee both what I saw, and heard from the Argives, at-the-time I went bearing to thy brother the articles-of-truce, from-this-place thither—and hither again from him. [*The Tutor examines the gallery and stairs, then in coming down halts a few steps from the bottom.*]

Luckily no one of the inhabitants is approaching these buildings—come-mount with thy foot this ancient staircase of cedar, and survey the plains—how vast the army of the enemy both by the streams of Isménus, and by Dirce's fount.

Antigone. Stretch forth now, stretch forth from the steps thine aged hand to my youth, up-raising the ascent of my foot.

Tutor. [*Stretching forth his hand.*] Lo! here, O virgin, take-hold: for thou art-come in time—[*The Tutor and Antigone ascend, and are soon seen looking over the parapet.*] as the Pelasgian host happens to-be-in-motion, and they-are-drawing-up the brigades in-open-column.

92. ἴξεται, as Porson observes, would, if the metre had permitted, have been a word more consistent than ἔλθῃ, in conjunction with φαντάζεται in verse 91. The professor quotes Aristóphanes in two instances: the one where he conjoins different moods, with reference to different tenses; the other, to the same tense. See *Aristoph. Plut.* 329., and *Vesp.* 282.

93. ἐξειδὼς for ἐξειδηκὼς, *qui bénè nóvit*, in allusion here, I imagine, not to the past, but to the result of the scrutiny the Tutor is going to enter upon.

97. Several MSS. have ἐγχρίμπτεται, or ἐγχρίπτεται.

99. Isménus was the river on the banks of which Thebes stood.

100. Dírce was wife of Lýcus, king of Bœótia, but by jealousy she brought herself to an untimely end, and was changed into a fountain in the neighbourhood of Thebes.

103. MSS. not a few for ἐπαντέλλων give ἐπανατέλλων, and some have ἐξανατέλλων.

106. Separating the legions, cohorts, or battalions from one another.

ANT. Ἰὼ πότνια παῖ Λατοῦς |⏑ – – ⏑||⏑ – ⏑ –
Ἑκάτα, κατάχαλκον ἅπαν |⏑ ⏑ – ⏑ ⏑||– ⏑ ⏑ ⏑
πεδίον ἀστράπτει. |⏑ ⏑ ⏑ –||– –
ΠΑΙ. Ὀυ γάρ τι φαύλως ἦλθε Πολυνείκης χθόνα, |– –|⏑ –||– –|⏑ ⏑ ⏑||– –|⏑ ⏑
πολλοῖς μὲν ἵπποις, μυρίοις δ' ὅπλοις βρέμων. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ANT. Ἆρα πύλαι κλείθροις, |– ⏑ ⏑ –||– –
χαλκόδετά τ' ἔμβολα |– ⏑ ⏑ –||– ⏑ ⏑
λαϊνέοις Ἀμφίονος ὀργάνοις |– ⏑ ⏑ –||– – ⏑ ⏑||– ⏑ –
τείχεος ἥρμοσται; |– ⏑ ⏑ –||– ⏑
ΠΑΙ. Θάρσει· τά γ' ἔνδον ἀσφαλῶς ἔχει πόλις. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ἀλλ' ἐισόρα τὸν πρῶτον, ἐι βούλει μαθεῖν. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ANT. Τίς οὗτος ὁ λευκολόφας, |⏑ – ⏑ ⏑||– ⏑ ⏑ –
πρόπαρ ὃς ἁγεῖται στρατοῦ, |⏑ ⏑ ⏑ –||– – ⏑ –
πάγχαλκον ἀσπίδ' ἀμφὶ |– –|⏑ –|⏑ –|⏑ *
βραχίονα κουφίζων; |– – ⏑ ⏑||– – –
ΠΑΙ. Λοχαγὸς, ὦ δέσποινα. ANT. Τίς; Πόθεν γεγώς; |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Αὔδασον, ὦ γεραιὲ, τίς ὀνομάζεται; |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ANT. Ἰω Ἑκατε, πότνια παι Λάτους, ἅπαν πέδιον καταχάλκον αστράπτει. ΠΑΙ. Γαρ Πολυνείκης ου τι ήλθε φαύλως χθόνα, πόλλοις ἵπποις βρέμων μεν, δε μύριοις ὅπλοις. ANT. Ἀρα πύλαι κλείθροις, τε χαλκόδετα έμβολα ἡρμόσται λαΐνεοις όργανοις τείχεος Αμφίονος; ΠΑΙ. Θάρσει· τα ένδον πόλις γε έχει άσφαλως. Ἀλλα είσορα τον πρώτον, ει βούλει μάθειν. ANT. Τις ούτος ό λευκόλοφας, ός ἁγείται πρόπαρ στράτου, κουφίζων παγχάλκον άσπιδα άμφι βραχίονα; ΠΑΙ. Λοχάγος, ω δεσποίνα. ANT. Τις; Πόθεν γέγως; Αυδάσον, ω γεραίε, τις ονομάζεται;

TRANSLATION.

Antigone. Hey! Hécate, awful daughter of Látóna—the whole field clad-in-brass gleams-like-lightning!

Tutor. For Polyníces is by no means come scantily to the land, with much cavalry raging-fiercely in-troth, and with many-thousand shields.

Antigone. But are the gates on bar, and are the brazen bolts fast in the stone work of Amphíon's wall?

Tutor. Be confident:—as to the interior the city for-certain is safe. But look at the foremost, if thou desirest information.

Antigone. Who is this with-the-white-plumed-helmet, who leads in the van of the forces, gently-waving his fine-brass buckler round his arm? Tutor. He is a general, O lady! Antigone. Who? Whence descended? Say, O veteran, what is he called?

108. Hécate was the daughter of Pérses and Astéria, but she was often confounded with Próserpine the daughter of Jupiter and Ceres, as also with Diána, Latóna's daughter. Or more properly speaking, Diána in hell took the name of Hécate or Próserpine—in heaven that of Lúna.

114. Amphíon, a son of Jupiter by Antíope, and the brother of Zéthus, was born on Mount Cithæron. He cultivated poetry, and excelled so much in music, that he is said to have built the walls of Thebes with the sound of his lyre.

116. Literally, *the city indeed has safely the things within*, a Greek idiom, but a strange way of speaking in English.

117. μαθεῖν I have translated as a substantive, and the infinitive is often assumed in this sense.

119. Aldus has ἄγει, but most MSS. and editions, ἡγεῖται or ἁγεῖται.

121. Aldus has βραχίονι, which is likewise in several MSS. For κουφίζων some have simply ἔχων.

123. τίς ὀνομάζεται; *Who is he called? Whom calls he himself? Who is he by name? What is his name?*

ΠΑΙ. Οὗτος Μυκηναῖος μὲν ἀυδᾶται γένος, |– –|∪ –||– –|∪ –||– –|∪ ∪
Λερναῖα δ' ὀικεῖ νάμαθ', Ἱππομέδων ἄναξ. |– –|∪ –||– –|∪ –||∪ ∪ –|∪ –
ΑΝΤ. Ἒ, ἔ, ὡς γαῦρος, ὡς φοβερὸς |∪ ∪ – –||∪ – ∪ ∪ ∪
ἐισιδεῖν, γίγαντι |– ∪|– ∪||– ∪
γηγενέτᾳ προσόμοιος, |– ∪ ∪|– ∪ ∪|– ∪
ἀστερωπὸς ἐν γραφαῖσιν, |– ∪|– ∪||– ∪|– ∪
ὀυχὶ πρόσφορος ἁμερίῳ γέννᾳ. |– –|– ∪ ∪||– ∪ ∪ –||– –
ΠΑΙ. Τὸν δ' ἐξαμείβοντ' ὀυχ ὁρᾷς Δίρκης ὕδωρ |– –|∪ –||– –|∪ –||– –|∪ –
λοχαγόν; ΑΝΤ. Ἄλλος ἄλλος ὅδε τευχέων τρόπος. |∪ –|∪ –||∪ –|∪ ∪ ∪||– –|∪ ∪
Τίς δ' ἐστὶν οὗτος; ΠΑΙ. Παῖς μὲν Οἰνέως ἔφυ |– –|∪ –||– –|∪ –||∪ –|∪ –
Τυδεὺς, Ἄρην δ' Αἰτωλὸν ἐν στέρνοις ἔχει. |– –|∪ –||– –|∪ –||– –|∪ –
ΑΝΤ. Οὗτος ὁ τᾶς Πολυνείκεος, ὦ γέρον, |– ∪ ∪|– ∪ ∪|– ∪ ∪|– ∪ ∪
ἀυτοκασιγνήτας νύμφας |– ∪ ∪|– –|– –|–
ὁμόγαμος κυρεῖ; |∪ ∪ ∪ –||∪ –
Ὡς ἀλλόχρως ὅπλοισι, μιξοβάρβαρος. |– –|∪ –||– –|∪ –||∪ –|∪ ∪
ΠΑΙ. Σακεσφόροι γὰρ πάντες Αἰτωλοὶ, τέκνον, |∪ –|∪ –||– –|∪ –||– –|∪ ∪
λόγχαις τ' ἀκοντιστῆρες ἐυστοχώτατοι. |– –|∪ –||– –|∪ –||∪ –|∪ ∪

THE ORDER, AND ENGLISH ACCENTUATION.

ΠΑΙ. Ούτος αυδάται Μυκηναίος μεν γένος, δε οίκει Λερναία νάματα, άναξ Ἱππόμεδων. ΑΝΤ. Ε, ε, ώς γαύρος, ώς φόβερος είσιδειν, προσομοίος γηγένετᾳ γιγάντι, αστερώπος εν γραφαίσι, ούχι πρόσφορος ἁμέριῳ γέννᾳ. ΠΑΙ. Δε ουκ ὅρας τον λοχάγον εξαμειβόντα ὕδωρ Δίρκης; ΑΝΤ. Ὅδε άλλος άλλος τρόπος τεύχεων. Δε τις έστι ούτος; ΠΑΙ. Ἔφυ Τύδευς μεν, παις Οίνεως, δε έχει εν στέρνοις Αιτώλον Ἄρην. ΑΝΤ. Κύρει ούτος, ω γέρον, ὁ ὁμόγαμος αυτοκασιγνήτας τας νύμφας Πολυνείκεος; Ως άλλοχρως ὁπλοίσι, μιξοβάρβαρος. ΠΑΙ. Γαρ πάντες Αιτώλοι, τέκνον, σακέσφοροι, τε ακοντιστήρες ευστοχώτατοι λόγχαις.

TRANSLATION.

Tutor. He is of Mycénæ indeed by birth—and dwells by the streams of Lerna—king Hippómedon.

Antigone. Eh! Eh! How fierce! How terrible to look upon! In-figure-like an earth-born giant! A-star-in-countenance amidst his pictured-devices—nor corresponding with mortal race!

Tutor. But observest thou not this chief passing-along-by the water of Dirce?

Antigone. That is another—another sort of arms! Now who is he?

Tutor. He is Tydeus then, son of Œneus, and bears on his breast the Ætólian Mars.

Antigone. Is this, O aged man, the husband of the sister of my sister-in-law the consort of Polyníces? How different-of-colour in his armour, of-mixture-barbaric?

Tutor. For all the Ætólians, my child, are-target-bearers, and javelinists—most-certain-of-aim with their lances.

124. Μυκηναῖος ἀυδᾶται, *is called a Mycenæan.* Mycénæ was a town of Argolis, and once the capital of a kingdom, which reckoned Atreus, Agamémnon, Ægýsthus, Oréstes, &c. among its kings.

125. Λερναῖα νάματα, *Lernæan lakes.* Lerna was a country of Argolis celebrated for its lake and grove. Here Hércules killed the famous hydra.

129. Aldus and several MSS. have ἀστεροπὸς faultily—ἐν γραφαῖσιν, alluding to the figure of Argus engraven on his shield. See verses 1130, 1131.

134. Tydeus, son of Œneus, king of Cálydon, married Deíphyle daughter of Adrástus king of Argos. He was a savage in disposition, and the father of Díomede. Ætólia was a country about the middle of Greece, bounded by Epírus, Acarnánia, and Lócris. At verse 1136, Tydeus is spoken of, as, λέοντος δέρος ἔχων ἐπ' ἀσπίδι χαίτῃ πεφρικός.

ΑΝΤ. Σὺ δ', ὦ γέρον, πῶς ἀισθάνει σαφῶς τάδε; |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΠΑΙ. Σημεῖ' ἰδὼν τότ' ἀσπίδων ἐγνώρισα, |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
σπονδὰς ὅτ' ἦλθον σῷ κασιγνήτῳ φέρων, |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
ἃ προσδεδορκὼς, οἶδα τοὺς ὡπλισμένους. |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –
ΑΝΤ. Τίς δ' οὗτος ἀμφὶ μνῆμα τὸ Ζήθου περᾷ, |⏑ –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
καταβόστρυχος, ὄμμασι γοργὸς, |⏑ ⏑ –|⏑ ⏑ –|⏑ ⏑ –|⏑ *
ἐισιδεῖν νεανίας; |– ⏑ –|⏑ – ⏑ –
ΠΑΙ. Λοχαγός. ΑΝΤ. Ὡς ὄχλος νιν ὑστέρῳ ποδὶ |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
πάνοπλος ἀμφέπει. |⏑ –|⏑ –‖⏑ –
ΠΑΙ. Ὅδ' ἐστὶ Παρθενοπαῖος, Ἀταλάντης γόνος. |⏑ –|⏑ –‖⏑ ⏑ –|⏑ ⏑ ⏑‖– –|⏑ ⏑
ΑΝΤ. Ἀλλά νιν ἁ κατ' ὄρη μετὰ ματέρος |– ⏑ ⏑|– ⏑ ⏑|– ⏑ ⏑|– ⏑ ⏑
Ἄρτεμις ἱεμένα, |– ⏑ ⏑|– ⏑ ⏑|–
τόξοις δαμάσασ' ὀλέσειεν, |– – ⏑ ⏑‖– ⏑ ⏑ –‖⏑
ὃς ἐπ' ἐμὰν πόλιν ἔβα πέρσων. |⏑ ⏑ ⏑ –‖⏑ ⏑ ⏑ –‖– –
ΠΑΙ. Ἐίη τάδ', ὦ παῖ, ξὺν δίκῃ δ' ἥκουσι γῆν· |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
ὃ καὶ δέδοικα μὴ σκοπῶσ' ὀρθῶς θεοί. |⏑ –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΝΤ. Δε πως, ω γέρον, αίσθανει συ τάδε σάφως: ΠΑΙ. Ἴδων σημεία άσπιδων τότε, ὅτε ἤλθον φέρων σῳ κασιγνήτῳ σπόνδας, εγνώρισα, ἁ προσδεδόρκως, οίδα τους ὡπλίσμενους. ΑΝΤ. Δε τις ὁύτος πέρᾳ άμφι το μνήμα Ζήθου, καταβόστρυχος, γόργος όμμασι, νεάνιας είσιδειν; ΠΑΙ. Λοχάγος. ΑΝΤ. Ὡς όχλος ὕστερῳ πόδι πανόπλος άμφεπει νιν. ΠΑΙ. Ὅδε έστι Παρθενοπαίος, γόνος Αταλάντης. ΑΝΤ. Ἄλλα ἁ Ἄρτεμις ἱέμενα κάτα όρη, τόξοις δαμασάσα νιν, μέτα μάτερος, ολεσείεν, ὁς έβα έπι έμαν πόλιν, πέρσων. ΠΑΙ. Τάδε είη, ω παι, δε ξυν δίκῃ ἡκούσι γην· και ὁ δεδοίκα μη θέοι σκοπῶσι όρθως.

TRANSLATION.

Antigone. But how, O aged man, knowest thou these-things so-correctly? Tutor. Having seen the devices on the shields at-the-time when I went bearing to thy brother the terms-of-truce, I took-particular-notice-of-them:—again-beholding which, I recognize the warriors.

Antigone. And who is this that-is-passing round the tomb of Zethus, with-bushy-locks—terrible in his eyes—young to look-upon? Tutor. A general-officer. Antigone. What a body-of-men with sequent step in-complete-armour press-around him!

Tutor. He is Parthenopæus, son of Atalánta. Antigone. Then may Diána rushing over the mountains, with her arrows overwhelming him, together-with his mother, destroy him, who has advanced on mý city, besieging it.

Tutor. So be it, O child—but with Justice are they come to the land: and therefore I fear lest the Gods consider it right.

145. Some read τοῦ for τὸ, and I think not incorrectly. Zethus was brother to Amphíon, and had a sepulchral monument in the neighbourhood of Thebes.

146. Several editions have γοργός τ', which is certainly not bad, whether we regard ἐισιδεῖν as referring to γοργὸς or to νεανίας. The Gorgons were three sisters, whose hair was entwined with serpents, and whose teeth were like the tusks of a boar: hence γοργὸς signifies terrible.

148. ὑστέρῳ ποδὶ, *último péde, last foot.*

150. Parthenopæus was son of Meleáger, son of Œneus king of Ætólia, and had the famous Atalánta, daughter of Schœneus king of Scyros, for mother.

152—153. Porson observed that if these two verses were reduced to one, they would constitute a dactylic hexameter, to which he had no objection. Artemis or Diána was the goddess of hunting.

156. Aldus, contrary to most MSS., has ὦ καί. Certainly ὃ καὶ is better.

ANT. Ποῦ ποῦ δ' ὃς ἐμοὶ — |– – ∪ ∪||–
μιᾶς ἐγένετ' ἐκ ματέρος — |∪ –|∪ ∪ ∪||– –|∪ ∪
πολυπόνῳ μοίρᾳ, — |∪ ∪ ∪ –||– –
ὦ φίλτατ', εἰπὲ ποῦ 'στὶ Πολυνείκης, γέρον; — |– –|∪ –||∪ –|∪ ∪ ∪||– –|∪ ∪
ΠΑΙ. Ἐκεῖνος ἑπτὰ παρθένων τάφου πέλας — |∪ –|∪ –||∪ –|∪ –||∪ –|∪ ∪
Νιόβης, Ἀδράστῳ πλησίον παραστατεῖ. — |∪ ∪ –|∪ –||– –|∪ –||∪ –|∪ –
Ὁρᾷς; ANT. Ὁρῶ, δῆτ' ὀυ σαφῶς, ὁρῶ δέ πως — |∪ –|∪ –||– –|∪ –||∪ –|∪ –
μορφῆς τύπωμα, στέρνα τ' ἐξῃκασμένα. — |– –|∪ –||∪ –|∪ –||– –|∪ ∪
Ἀνεμώκεος εἴθε δρόμον νεφέλας — |∪ ∪ –|∪ ∪ –|∪ ∪ –|∪ ∪ –
ποσὶν ἐξανύσαιμι δι' αἰθέρος — |∪ ∪ –|∪ ∪ –|∪ ∪ –|∪ ∪
πρὸς ἐμὸν ὁμογενέτορα· — |∪ ∪ ∪|∪ ∪ ∪|∪ ∪ ∪
περὶ δ' ὠλένας δέρᾳ φιλτάτᾳ — |∪ ∪ – ∪||– ∪ –||– ∪ –
βάλοιμι, χρόνῳ φυγάδα μέλεον. — |∪ – ∪ ∪||– ∪ ∪ ∪||∪ ∪ ∪
Ὡς ὅπλοισι χρυσέοισιν ἐκπρεπὴς, γέρον, — |– ∪|– ∪||– ∪|– ∪||– ∪|– ∪||∪
ἑῴοις ὅμοια φλεγέθων — |∪ – –||∪ – ∪ ∪||∪ –
βολαῖσιν ἀελίου. — |∪ – ∪ –||∪ ∪ –
ΠΑΙ. Ἥξει δόμους τούσδ', ὥστε σ' ἐμπλῆσαι χαρᾶς, — |– –|∪ –||– –|∪ –||– –|∪ –
ἔνσπονδος. ANT. Οὗτος δ', ὦ γεραιὲ, τίς κυρεῖ, — |– –|∪ –||– –|∪ –||∪ –|∪ –
ὃς ἅρμα λευκὸν ἡνιοστροφεῖ βεβώς; — |∪ –|∪ –||∪ –|∪ –||∪ –|∪ –

THE ORDER, AND ENGLISH ACCENTUATION.

ANT.. Δε που, που ὁς πολύπονῳ μοίρᾳ εγένετο εκ μίας μάτερος έμοι, ω φίλτατε γέρον, είπε, που έστι Πολυνείκης; ΠΑΙ. Εκείνος παράστατει πέλας τάφου ἕπτα πάρθενων Νίοβης, πλήσιον Αδράστῳ. Ὅρας; ANT. Ὅρω, δήτα ου σάφως, δε ὅρω πως τυπώμα μόρφης, τε στέρνα εξῃκάσμενα. Είθε πόσιν εξανυσαίμι δρόμον ανεμώκεος νέφελας δία αίθερος προς έμον ὁμογενέτορα· δε βαλοίμι ώλενας πέρι φίλτατᾳ δέρᾳ, χρόνῳ μέλεον φύγαδα. Ὡς έκπρεπης χρυσεοίσι ὁπλοίσι, γέρον, φλέγεθων ὁμοία ἑώοις βολαίσι αέλιου. ΠΑΙ. Ενσπόνδος τούσδε δόμους ἥξει, ὥστε εμπλήσαι σε χάρας. ANT. Δε τις, ω γεραίε, κύρει ὁύτος, ὁς ἡνιόστροφει λεύκον ἅρμα βέβως;

TRANSLATION.

Antigone. But where, where is he who in hard fate was born of one mother with me—O dearest old man, tell me, where is Polyníces?

Tutor. He is standing near to the tomb of Níobe's seven virgins, close by Adrastus. Dost thou perceive him?

Antigone. I discern him, but not distinctly—yet I see, as-it-were, the image of his shape, and his form likened-forth. Would that with my feet I could perform the journey of the thin-fleeting cloud through the air to my brother—for I would fling my arms around his dearest neck—such-a-length-of-time a wretched exile! [*Weeps.*]

How splendid in his golden armour, old-man, refulgent like the morning rays of the sun!

Tutor. Confiding-in-a-truce to these mansions will he come, so as to fill thee with joy.

Antigone. But who, O aged, is this, that guides his bright chariot, sitting?

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157. Some MSS. have ποῦ only once; others have ποῖ ποῖ.

162. Níobe was daughter of Tántalus king of Lýdia, and married Amphíon, son of Jasus king of Orchómenos, by whom she had many children. Seven of her daughters were killed by Diána, for Níobe's insolence to Latóna.

164. Brunck restored ἐξῃκασμένα, the Attic form of ἐξεικασμένα. Porson has here the following quotation: ὀυχὶ σαρκία καὶ νεῦρα καὶ μορφῆς τύπωμα στέρνων τε ἐξείκασμα πρὸς ἀρχέτυπον σώματος. Julian. Orat. viii. p. 247. D.

169. Aldus and others give βάλλοιμι.

174. Editions are not agreed as to this verse. Some have τίς; Πόθεν κυρεῖ; *Who? Whence is he sprung?*

ΠΑΙ. Ὁ μάντις Ἀμφιάραος, ὦ δέσποιν᾽, ὅδε· |⏑ –|⏑ –||⏑ ⏑ –|⏑ –||– –|⏑ ⏑
σφάγια δ᾽ ἅμ᾽ αὐτῷ, γῆς φιλαιμάτου ῥοαί. |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΑΝΤ. Ὦ λιπαροζώνου θύγατερ |– ⏑ ⏑|– –|– ⏑ ⏑|⏑
Ἀελίου Σελαναία, |– ⏑ ⏑ –||⏑ ⏑ – –
χρυσεόκυκλον φέγγος, |– ⏑ ⏑ –||– – ⏑
ὡς ἀτρεμαῖα κέντρα |– ⏑ ⏑ –||– – ⏑
καὶ σώφρονα πώλοις |– – ⏑ ⏑||– –
μεταφέρων ἰθύνει. |⏑ ⏑ ⏑ –||– – –
Ποῦ δ᾽ ὃς τὰ δεινὰ τῇδ᾽ ἐφυβρίζει πόλει, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Καπανεύς; ΠΑΙ. Ἐκεῖνος προσβάσεις τεκμαίρεται |⏑ ⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
πύργων, ἄνω τε καὶ κάτω τείχη μετρῶν. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ΑΝΤ. Ἰὼ Νέμεσι, καὶ Διὸς |⏑ – ⏑ ⏑||⏑ – ⏑ ⏑
βαρύβρομοι βρονταὶ, |⏑ – ⏑ –||– –
κεραύνιόν τε πῦρ αἰθαλόεν. |⏑ – ⏑ –||⏑ – – ⏑||⏑ ⏑
σύ τοι μεγαληγορίαν |⏑ – ⏑ ⏑||– ⏑ ⏑ –
ὑπεράνορα κοιμίζοις. |⏑ ⏑ ⏑ ⏑ ⏑||– – –
Ὅδ᾽ ἐστὶν, αἰχμαλωτίδας |⏑ –|⏑ –||⏑ –|⏑ ⏑
ὃς δορὶ Θηβαίας Μυκήναισι |– ⏑ ⏑ –||– – ⏑||– – ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΠΑΙ. Ὅδε, ω δεσποίνα, Αμφιαράος ὁ μάντις· δε ἅμα αύτῳ σφάγια, ῥόαι φιλαίματου γης. ΑΝΤ. Ω θύγατερ λιπαροζώνου Αέλιου, Σελαναία, χρυσεοκύκλον φέγγος, πώλοις μετάφερων ὡς ατρεμαία και σώφρονα κέντρα ιθύνει. Δε που ὁς εφυβρίζει τα δείνα τήδε πόλει, Κάπανευς; ΠΑΙ. Εκείνος τεκμαίρεται πρόσβασεις πύργων, μέτρων τείχη τε άνω και κάτω. ΑΝΤ. Ἰω Νέμεσι, και βαρύβρομοι βρόνται Δίος, τε αιθάλοεν πυρ κεραύνιον, συ τοι κοιμίζοις μεγαληγόριαν ὑπεράνορα. Ὅδε έστι, ὁς δόρι αιχμαλώτιδας Θηβαίας Μυκηναίσι

TRANSLATION.

Tutor. This, O my lady, is Amphiaráus the prophet! and together-with him those victims—libations for the blood-loving Earth!

Antigone. O daughter of the bright-girt Sun, thou Moon, golden-circled luminary—to his steeds applying what gentle and skilful lashes does he drive! But where is he who insultingly-threatens disasters to this city—Cápaneus?

Tutor. He is considering the aggréss of the battlements, measuring the walls both upwards and downwards.

Antigone. Oh! Vengeance! And ye heavy-roaring thunders of Jove! And thou blasting fire of-lightning, do thou forthwith hurl-to-eternal-sleep this arrogance more-than-mortal. [*Ironically.*] This is he who with his spear will the captive Theban-women to Mycenæ

176. Amphiaráus was brother-in-law to Adrástus, and had accompanied the Argonauts in their expedition to Colchis. He was swallowed up by the Earth in attempting to retire in his chariot from the battle at the siege of Thebes. Here Eurípides, always fond of prediction, alludes to the manner of his death, as he does to that of Cápaneus in verse 189.

177. Aldus and many MSS. have φιλαίματοι, and for ῥοαὶ some have ῥοαῖς. Musgrave recommended χοαὶ on the suggestion of Brunck. The victims with Amphiaráus are his horses, which shared the dreadful fate of their master.

181. Several editions have ἀτρεμέα.

185. In all MSS. and editions before Brunck ἑπτὰ is found after ἐκεῖνος. Cápaneus was a noble Argive, who declared he would take Thebes in spite of Jupiter. He was struck dead with a thunderbolt whilst vainly endeavouring to scale the walls.

187. Némesis, one of the infernal deities, was goddess of vengeance. The common reading is Νέμεσις.

189. For πῦρ some give φῶς, badly.

190. Aldus has μεγαλανορίαν, on the authority of many MSS.

Λερναίᾳ τε δώσει Τριαίνᾳ, |– – –‖⏑ – –‖⏑ – –
Ποσειδανίοις Ἀμυμωνίοις |⏑ – ⏑ ⏑‖– ⏑ –‖– ⏑ –
ὕδασι δουλείαν περιβαλών. |– ⏑ ⏑ –‖– – ⏑ ⏑‖⏑ –
Μήποτε, μήποτε τάνδ᾽, ὦ πότνια, |– ⏑ ⏑|– ⏑ ⏑|– –|– ⏑ ⏑
χρυσεοβόστρυχον ὦ Διὸς ἔρνος, |– ⏑ ⏑|– ⏑ ⏑|– ⏑ ⏑|– ⏑
Ἄρτεμι, δουλοσύναν τλαίην. |– ⏑ ⏑|– ⏑ ⏑|– –|–
ΠΑΙ. *Ὦ τέκνον, εἴσβα δῶμα, καὶ κατὰ στέγας* |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ἐν παρθενῶσι μίμνε σοῖς, ἐπεὶ πόθου |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
εἰς τέρψιν ἦλθες, ὧν ἔχρῃζες εἰσιδεῖν. |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
Ὄχλος γὰρ, ὡς ταραγμὸς εἰσῆλθεν πόλιν, |⏑ –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
χωρεῖ γυναικῶν εἰς δόμους τυραννικούς. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
Φιλόψογον δὲ χρῆμα θηλειῶν ἔφυ, |⏑ –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
σμικρὰς δ᾽ ἀφορμὰς ἢν λάβωσι τῶν λόγων, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
πλείους ἐπεισφέρουσιν· ἡδονὴ δέ τις |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
γυναιξὶ μηδὲν ὑγιὲς ἀλλήλας λέγειν. |⏑ –|⏑ –‖⏑ ⏑ ⏑|⏑ –‖– –|⏑ –
ΧΟΡΟΣ. *Τύριον οἶδμα λιποῦσ᾽ ἔβαν,* [Στροφή.] |⏑ ⏑ ⏑‖– ⏑ ⏑ –‖⏑ – α′
ἀκροθίνια Λοξίᾳ, |– ⏑|– ⏑ ⏑|– ⏑ – β′
Φοινίσσας ἀπὸ νάσου, |– –|– ⏑ ⏑|– – γ′
Φοίβῳ δοῦλα μελάθρων, |– – –‖– ⏑ ⏑ – δ′

THE ORDER, AND ENGLISH ACCENTUATION.

δώσει, τε Λερναίᾳ Τριαίνᾳ, περίβαλων δουλείαν Αμυμώνιοις Ποσειδάνιοις ὕδασι. Μήποτε, ω πότνια Ἄρτεμι, ω χρυσεοβόστρυχον ἔρνος Δίος, μήποτε τλαίην τάνδε δουλόσυναν. ΠΑΙ. *Εἴσβα δώμα, ω τέκνον, και μίμνε κάτα στέγας εν σοις παρθενώσι, έπει ήλθες εις τέρψιν πόθου, είσιδειν ών εχρῄζες. Γαρ όχλος γυναίκων χώρει εις τυράννικους δόμους, ώς ταράγμος εισήλθε πόλιν. Δε χρήμα θηλείων έφυ φιλόψογον, δε ην λαβώσι σμίκρας αφόρμας των λόγων, επεισφερούσι πλείους· δε τις ἥδονη γυναίξι λέγειν μήδεν ὕγιες αλλήλας.* ΧΟΡΟΣ. *Ἔβαν λιπούσα Τύριον οίδμα, ακροθίνια Λόξιᾳ άπο νάσου Φοινίσσας, δούλα μέλαθρων Φοίβῳ,*

TRANSLATION.

consign, and to Lernéan Triæna, projecting for them slavery beside the Amymónian waters of Neptune! Never, O adorable Diána, O thou golden-haired daughter of Jupiter, never may I experience bondage!

Tutor. Proceed into the palace, O child, and remain within doors in thy virgin apartments, as thou hast arrived at the accomplishment of thy wish, in beholding what thou desiredst. For-now a crowd of females is advancing to the royal mansions, seeing confusion has entered the city. [*Aside.*] But the race of women is-by-nature prone-to-complaint, and if they find moderate occasion for words, they add more; because it is a sort-of pleasure to the fair-sex to say nothing well-advised of one another. [*Exit Antigone, followed by the Tutor.*]

[Scene. *The Outer Court of the Palace: Chorus of Phœnician Virgins entering.*]

Chorus. I come, having left the Tyrian wave, a present to Apollo from an island of Phœnícia—a waiting-maid for the shrine of Phœbus,

194. In Aldus and MSS. the reading is *δώσειν*. Triæna, a fountain in Argolis, where Neptune had struck his trident.

195. Amymóne, a celebrated daughter of Dánaus and Európa, was carried away by Neptune from a well at Argos.

198. Brunck and others edited *χρυσεοβόστρυχε*, but Aldus *χρυσεοβόστρυχον*.

205. *φιλόψογον, liking to censure—prone to criminate—addicted to slander*. Aldus edited *θηλειῶν γένος ἔφυ*, which is bad.

206. *σμικρὰς ἀφορμὰς, slight opportunities*—more freely, *the least grounds.*

208. Aldus and many MSS. have *ἀλλήλαις, inter se*, which is not the meaning.

209. Tyre was a very ancient city of Phœnícia, built on a small island, to the south of Sidon; hence *νάσου*, v. 211.

ἵν' ὑπὸ δειράσι νιφοβόλοις	|⏑ ⏑ ⏑||– ⏑ ⏑ ⏑ ⏑||⏑ –	ε'
Παρνασοῦ κατενάσθην,	|– –||– ⏑ ⏑ –||–	ζ'
Ἰόνιον κατὰ πόντον ἐλάτᾳ	|– ⏑ ⏑|– ⏑ ⏑||– ⏑|⏑ ⏑ –	η'
πλεύσασα, περιῤῥύταν	|– – ⏑ ⏑||– ⏑ –	θ'
ὑπὲρ ἀκαρπίστων πεδίων	|⏑ ⏑ ⏑ – –||– ⏑ ⏑ –	ι'
Σικελίας Ζεφύρου πνοαῖς	|– ⏑ ⏑||– ⏑ ⏑ –||⏑ –	κ'
ἱππεύσαντος, ἐν οὐρανῷ	|– – – ⏑||⏑ –|⏑ –	λ'
κάλλιστον κελάδημα.	|– –|– ⏑ ⏑|– ⏑	μ'
Πόλεος ἐκπροκριθεῖσ' ἐμᾶς, [Ἀντιστροφή.]	|⏑ ⏑ ⏑||– ⏑ ⏑ –||⏑ –	α'
καλλιστεύματα Λοξίᾳ,	|– –|– ⏑ ⏑|– ⏑ –	β'
Καδμείων ἔμολον γᾶν,	|– –|– ⏑ ⏑|– –	γ'
κλεινῶν Ἀγηνοριδᾶν,	|– – ⏑||– ⏑ ⏑ –	δ'
ὁμογενεῖς ἐπὶ Λαΐου	|⏑ ⏑ ⏑||– ⏑ ⏑ –||⏑ –	ε'
πεμφθεῖσ' ἐνθάδε πύργους.	|– –||– ⏑ ⏑ –||–	ζ'
Ἶσα δ' ἀγάλμασι χρυσοτεύκτοις	|– ⏑ ⏑|– ⏑ ⏑||– ⏑|– –	η'
Φοίβῳ λάτρις ἐγενόμαν.	|– – ⏑ ⏑||⏑ ⏑ ⏑ –	θ'
Ἔτι δὲ Κασταλίας ὕδωρ	|⏑ ⏑ ⏑ – ⏑||⏑ – ⏑ –	ι'
ἐπιμένει με, κόμας ἐμᾶς	|⏑ ⏑ ⏑||– ⏑ ⏑ –||⏑ –	κ'
δεῦσαι παρθένιον χλιδὰν,	|– – – ⏑||⏑ –|⏑ –	λ'
Φοιβείαισι λατρείαις.	|– –|– ⏑ ⏑|– –	μ'

THE ORDER, AND ENGLISH ACCENTUATION.

ἵνα κατενάσθην ὕπο νιφόβολοις δείρασι Παρνάσου, πλευσάσα κάτα Ιόνιον πόντον έλατᾳ, Ζέφυρου ἱππευσάντος πνόαις ὕπερ ακαρπίστων πέδιων περίρρυτων Σικέλιας, καλλίστον κελαδήμα εν οὐρανῳ. Εκπροκριθείσα έμας πόλεος, καλλιστεύματα Λόξιᾳ, έμολον γαν Καδμείων, κλείνων Αγηνόριδαν, πεμφθείσα ένθαδε έπι ὁμόγενεις πύργους Λάϊου. Δε ίσα χρυσοτεύκτοις αγάλμασι εγένομαν λάτρις Φοίβῳ. 'Ετι δε ὕδωρ Καστάλιας επίμενει με, δεύσαι παρθένιον χλίδαν έμας κόμας, Φοιβειαίσι λατρείαις.

TRANSLATION.

that I may dwell under the snowy brows of Parnassus, having sped over the Ionian flood with the oar, the zephyr riding with its breezes on the barren plains-of-water that flow around Sicily—the sweetest murmur in heaven.

Chosen from my city, a tribute-of-beauty to Apollo, I am come to the land of the Thebans, the illustrious descendants-of-Agénor, sent hither to these kindred towers of Láïus. And like to golden statues am I appointed handmaid to Phœbus.

Moreover, too, the water of Castália awaits me, to lave the virgin softness of my tresses, in worship Apollónian.

214. Parnássus, a lofty mountain of Phócis, was sacred to the Muses, to Apollo, and to Bacchus.

216. περιῤῥύτων ὑπὲρ ἀκαρπίστων πεδίων Σικελίας, Beck preposterously translated, *marítimos júxta stériles cámpos Cilíciæ:* but Musgrave, taking περιῤῥύτων in its true sense (ἃ Σικελίαν περιῤῥεῖ) rendered the phrase, *circumfluéntes júxta stériles cámpos Sicíliam.* Still, I think, he misunderstood the aggregate meaning, which is, *Zéphyro súper stériles equitánte cámpos, Sicíliam circumfluéntes*— Sicily, Sicánia, or Trinácria, is the largest and most celebrated island in the Mediterranean, being about 600 miles in circumference. The Phœnicians and Greeks at different times settled colonies in Sicily, but the Carthaginians were afterwards masters of the island, till the Romans dispossessed them.

228. Some editions have γενόμαν, but ἐγενόμαν, a Pœon quartus, answers better to the Cretic -ιῤῥύτων, verse 216, as νιφοβόλοις to Λαΐου, verse 213—225.

229. Castália was a fountain of Parnássus, sacred to the Muses. The waters were cool, and inspiring.

232. Φοιβείαισι λατρείαις, Phœbéan services, worship, or sacrifices.

Ὦ λάμπουσα πέτρα, πυρὸς [Ἐπῳδός.] |--|-⏑⏑|-⏑⏑
δικόρυφον σέλας ὑπὲρ ἄκρων |⏑⏑⏑-⏑||⏑⏑⏑⏑-
βακχείων Διονύσου, |--|-⏑⏑|--
οἴνα θ᾽ ἃ καθαμέριον |-⏑-⏑||-⏑⏑⏑
στάζεις, τὸν πολύκαρπον οἰ- |---⏑||⏑-|⏑-
νάνθας ἱεῖσα βότρυν· |--|⏑-||⏑-|-*
ζάθεά τ᾽ ἄντρα δράκοντος, οὐ- |⏑⏑⏑-⏑||⏑-|⏑-
ρειαί τε σκοπιαὶ θεῶν, |--⏑⏑||⏑-|⏑-
νιφόβολόν τ᾽ ὄρος ἱερὸν εἱ- |⏑⏑⏑-⏑||⏑⏑⏑⏑-
λίσσων ἀθανάτου θεοῦ |--⏑⏑||⏑-|⏑-
χορὸς γενοίμαν ἄφοβος, |⏑-⏑-||-⏑⏑⏑
παρὰ μεσόμφαλα γύαλα Φοί- |⏑⏑⏑-⏑||⏑⏑⏑⏑-
βου, Δίρκαν προλιποῦσα. |--|-⏑⏑|-⏑

Νῦν δ᾽ ἐμοὶ πρὸ τειχέων [Στροφή.] |-⏑|-⏑||-⏑|-* α′
θούριος μολὼν Ἄρης |-⏑|-⏑||-⏑|-* β′
αἷμα δάϊον φλέγει |-⏑|-⏑||-⏑|-* γ′
τᾷδ᾽, ὃ μὴ τύχοι, πόλει· |-⏑|-⏑||-⏑|-* δ′
κοινὰ γὰρ φίλων ἄχη, |-⏑|-⏑||-⏑|-* ε′
κοινὰ δ᾽, εἴ τι πείσεται |-⏑|-⏑||-⏑|-* ζ′
ἑπτάπυργος ἅδε γᾶ, |-⏑|-⏑||-⏑|-* η′
Φοινίσσᾳ χώρᾳ, φεῦ, φεῦ· |--|--|--|- θ′

THE ORDER, AND ENGLISH ACCENTUATION.

Ω λαμπούσα πέτρα, δικόρυφον σέλας πύρος ὕπερ βακχείων ἄκρων Διονύσου, τε οίνα ἃ στάζεις καθαμέριον, ἱείσα τον πολυκάρπον βότρυν οινάνθας· τε ζάθεα άντρα δρακόντος, τε ουρείαι σκόπιαι θέων, τε ἵερον νιφόβολον όρος, γενοίμαν ειλίσσων άφοβος χόρος αθάνατου θέου, προλιπούσα Δίρκαν πάρα μεσόμφαλα γύαλα Φοίβου. Δε νυν θούριος Ἄρης προ τείχεων, έμοι μόλων, φλέγει δάϊον άιμα τᾳδε πόλει, ὁ μη τύχοι· γαρ κοίνα άχη φίλων, δε κοίνα, φευ, φευ, Φοινίσσᾳ χώρᾳ, ει ἅδε γα ἑπταπύργος πείσεται τι·

TRANSLATION.

O blazing rock, thou two-peaked flame of fire on the fantastic heights of Bacchus—and thou vine that distillest the daily-nectar, producing the fruitful cluster from the blossoming-grape—and ye awfully-divine caves of the dragon—and ye mountain watch-towers of the Gods—and thou hallowed snowy mountain, may I become, encompassing thee around, the undaunted Chorus of thy immortal patron, having forsaken Dirce for the mid-earth cavities of Phœbus.

But now impetuous Mars before the ramparts, upon me advancing, is lighting-up ruthless war for the city, which may he not accomplish: for mutual are the sufferings of friends, and affecting, alas, alas, to the Phœnician realm, should this land with-seven-towers come to harm:

233. λάμπουσα πέτρα, alluding to the fire on the summit of Parnássus.

234. δικόρυφον, *double-pointed*, for, the Scholiast informs us, the blaze, being divided to the eye of those below, by a pointed rock, appeared double.

235. βακχείων Διονύσου, in reference to the festivals called Dionýsia, celebrated in a frantic manner. See *Eurip. in Bacc.—Paus.* iii. c. 13.—*Diod.* 4.

239. ἄντρα δράκοντος, viz. of Python, a celebrated serpent slain by Apollo.

242. The general reading is ἀθανάτας, which has puzzled the learned world to comprehend, as it can hardly refer to Diána, and still less to Pýthia.

251. πείσεται, see πάσχω. Aldus and MSS. have πείσεθ᾽. I have said, *should come to harm;* the literal English, however, is, *shall suffer aught.*

κοινὸν αἷμα, κοινὰ τέκεα |–⏑|–⏑||–⏑|⏑⏑⏑ ι'
τᾶς κερασφόρου πέφυκεν Ἰοῦς· |–⏑|–⏑||–⏑|–⏑||–– κ'
ὧν μέτεστί μοι πόνων. |–⏑|–⏑||–⏑|–* λ'

Ἀμφὶ δὲ πτόλιν νέφος [Ἀντιστροφή.] |–⏑|–⏑||–⏑|⏑* α'
ἀσπίδων πυκνὸν φλέγει, |–⏑|–⏑||–⏑|–* β'
σχῆμα φοινίου μάχης, |–⏑|–⏑||–⏑|–* γ'
ἂν Ἄρης τάχ' εἴσεται |–⏑|–⏑||–⏑|–* δ'
παισὶν Οἰδίπου φέρων |–⏑|–⏑||–⏑|–* ε'
πημονὰν Ἐριννύων. |–⏑|–⏑||–⏑|–* ζ'
Ἄργος ὦ Πελασγικὸν, |–⏑|–⏑||–⏑|⏑* η'
δειμαίνω τὰν σὰν ἀλκὰν, |––|––|––| θ'
καὶ τὸ θεόθεν· οὐ γὰρ ἄδικον |–⏑|⏑⏑⏑||–⏑|⏑⏑⏑ ι'
εἰς ἀγῶνα τόνδ' ἔνοπλος ὁρμᾷ, |–⏑|–⏑||–⏑|–⏑||–– κ'
ὃς μετέρχεται δόμους. |–⏑|–⏑||–⏑|–* λ'

ΠΟΛΥΝΕΙΚΗΣ.

Τὰ μὲν πυλωρῶν κλεῖθρά μ' εἰσεδέξατο |⏑–|⏑–||––|⏑–||⏑–|⏑⏑
δι' εὐπετείας, τειχέων εἴσω μολεῖν· |⏑–|⏑–||––|⏑–||––|⏑–

THE ORDER, AND ENGLISH ACCENTUATION.

κοίνον ἀίμα, κοίνα πεφύκε τέκεα κεράσφορου Ἰους· πόνων ὡν μετέστι μοι. Δε πύκνον νέφος ἀσπιδων φλέγει ἀμφι πτόλιν, σχήμα φοίνιου μάχης, φέρων ἀν πήμοναν Ερίννυων παίσι Οίδιπου τάχα Ἀρης είσεται. Ω Πελάσγικον Ἀργος, δειμαίνω ταν σαν άλκαν, και το θεόθεν· γαρ ουκ ὅρμα ενόπλος εις τόνδε αγώνα άδικον, ός μετέρχεται δόμους. ΠΟΛΥΝΕΙΚΗΣ. Τα κλείθρα πυλώρων μεν δία ευπετείας εισεδέξατο με μόλειν είσω τείχεων·

TRANSLATION.

kindred is the blood—kindred are the children of horned Io: calamities wherein I have a share. For a thick cloud of shields is glaring round the city, the array of gory battle, bearing which curse-infernal from the Furies to the sons of Œdipus, quickly shall Mars advance! O Pelasgian Argos! I dread thy power, and the vengeance-of-the-Gods: for he rushes not in-arms to this contest unjustly, who is-seeking-to-recover his home!

Polynices. [*Entering with a drawn sword.*] The bolts of the gate-keepers have indeed with ease admitted me to come within the walls;

254. κοινὸν αἷμα, *common the blood—consanguineous the affinity:* i. e. *the current in our veins is from the same source;* for Cádmus was the son of Agénor, and Antíope was the daughter of Bélus. Now Agénor and Bélus were brothers, being sons of Neptune by Líbya, daughter of Epaphus and Cassiopéa.

255. Io, a priestess of Juno, at Argos, was mother of Epaphus, and consequently great-grandmother of Agénor and Bélus. She is called κερασφόρος, *cornígera*, i. e. *horned* or *horn-bearing*, because she had been metamorphosed into a heifer, in which form she wandered over a great part of the Earth, tormented by a furious insect sent by Juno to persecute her. She had, however, regained her original shape before the birth of Epaphus; and she afterwards married Telégonus king of Ægypt.

256. μέτεστί μοι, *it has participation to me*, i. e. *I have share* or *fellow-feeling*.

260. Aldus, most editions, and MSS. not a few, have οἴσεται. The Scholiast gives the interpretation πορευθήσεται.

263. Argos is styled Pelásgian, from a very ancient people, the Pelásgi, who 1880 years before Christ inhabited Argolis. Sometimes the Greeks indiscriminately took the name of Pelásgians.

265. Some read ἄδικος, and apparently with good reason, as this adjective ought certainly to agree with the agent, and not with ἀγῶνα. In English, the adverb seems more appropriate.

266. Aldus and most MSS. have ὁρμᾷ παῖς—some read ὁρμᾶται.

ὃ καὶ δέδοικα, μή με δικτύων ἔσω |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
λαβόντες οὐ μεθῶσ' ἀναίμακτον χρόα. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Ὧν οὕνεκ' ὄμμα πανταχῆ διοιστέον, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
κἀκεῖσε καὶ τὸ δεῦρο, μὴ δόλος τις ᾖ. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Ὡπλισμένος δὲ χεῖρα τῷδε φασγάνῳ, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
τὰ πίστ' ἐμαυτῷ τοῦ θράσους παρέξομαι. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ὠή, τίς οὗτος; Ἢ κτύπον φοβούμεθα; |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ἅπαντα καὶ τολμῶσι δεινὰ φαίνεται, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ὅταν δι' ἐχθρᾶς ποὺς ἀμείβηται χθονός. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Πέποιθα μέντοι μητρί, κοὐ πέποιθ' ἅμα, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἥτις μ' ἔπεισε δεῦρ' ὑπόσπονδον μολεῖν. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Ἀλλ' ἐγγὺς ἀλκή· βώμιοι γὰρ ἐσχάραι |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
πέλας πάρεισι, κοὐκ ἔρημα δώματα. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Φέρ' ἐς σκοτεινὰς περιβολὰς μεθῶ ξίφος, |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
καὶ τάσδ' ἔρωμαι, τίνες ἐφεστᾶσιν δόμοις. |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
Ξέναι γυναῖκες, εἴπατ', ἐκ ποίας πάτρας |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Ἑλληνικοῖσι δώμασιν πελάζετε; |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

και ὁ δεδοίκα, μη, λαβόντες με έσω δικτύων, ου μεθῶσι χρόα αναιμάκτον. Ὁύνεκα ὧν όμμα διοίστεον πάνταχη, και εκείσε και το δεύρο, μη ῃ τις δόλος. Δε ὡπλίσμενος χείρα τῷδε φάσγανῳ, παρέξομαι εμαύτῳ τα πίστα του θράσους. Ὠη, τις όυτος; Η φοβούμεθα κτύπον; Και τολμῶσι ἁπάντα φαίνεται δείνα, ὅταν πους αμειβῆται δία έχθρας χθόνος. Πεποίθα μέντοι μήτρι, και ἅμα ου πεποίθα, ἥτις επείσε με μόλειν δεύρο ὑποσπόνδον. Ἀλλα άλκη έγγυς· γαρ βώμιοι έσχαραι παρείσι πέλας, και δώματα ουκ ερήμα. Φέρε, μέθω ξίφος ες σκοτείνας περίβολας, και ερῶμαι τάσδε, τίνες εφεστάσι δόμοις. Ξέναι γυναίκες, είπατε, εκ ποίας πάτρας Ἑλληνικοίσι δώμασι πελάζετε;

TRANSLATION.

and by-so-much-the-more I fear, lest, having caught me in their nets, they let not my body go without-bloodshed. Wherefore my eye must be scrutinizingly-turned in-all-directions, as-well that-way as this, in-case there be any treachery. [*He advances, carefully inspecting every object around him.*] But armed as to my hand with this sword I will give myself the confidence of intrepid-boldness. [*Listening.*] Hoy! Ho! Some one there, halloo! [*Again advancing.*] Are we daunted at sound? [*Listens again.*] Even to the brave every-thing appears terrible, when the foot is treading on hostile ground.

I trust, however, to my mother, and at-the-same-time I trust her not, who has persuaded me to come hither on-the-faith-of-a-truce.

At-all-events protection is nigh: for the sacrificial hearths are at hand, and the houses are not uninhabited. [*Takes courage.*] Come, I will put-up my sword in its dark scabbard, and will question those-females, that are standing before the palace who they are. [*Sheaths his sword, and coming forward accosts the Chorus.*] Ye female strangers, tell me, from what country ye to Grecian mansions approach?

272. ὧν οὕνεκα, *for the sake of these things.* Some for πανταχῆ prefer πανταχοῦ. Διοιστέον, a verbal adjective in signification equivalent to *perferendus-a-um*, from διὰ, and οἴω for φέρω.

275. τὰ πίστα τοῦ θράσους, *pignora audáciæ, pledges of boldness.*

277. For καὶ it has been proposed to substitute γὰρ, contrary to the meaning.

284. Several MSS. have δόμους, and τὰς ἐφεστώσας is not uncommonly met with: τὰς ἐφεστῶσαι is also found.

285. ξέναι γυναῖκες, *ye women strangers,* literally, *ye strange women,* which in English conveys a sense very different from that intended in the original.

ΧΟ. Φοίνισσα μὲν γῆ πατρὶς, ἡ θρέψασά με· |--|⏑-||--|⏑-||--|⏑⏑
Ἀγήνορος δὲ παῖδες ἐκ παίδων δορὸς |⏑-|⏑-||⏑-|⏑-||--|⏑⏑
Φοίβῳ μ' ἔπεμψαν ἐνθάδ' ἀκροθίνιον. |--|⏑-||⏑-|⏑-||⏑-|⏑⏑
Μέλλων δὲ πέμπειν μ' Οἰδίπου κλεινὸς γόνος |--|⏑-||--|⏑-||--|⏑⏑
μαντεῖα σεμνὰ, Λοξίου τ' ἐπ' ἐσχάρας, |--|⏑-||⏑-|⏑-||⏑-|⏑-
ἐν τῷδ' ἐπεστράτευσαν Ἀργεῖοι πόλιν. |--|⏑-||⏑-|⏑-||--|⏑⏑
Σὺ δ' ἀντάμειψαί μ', ὅστις ὢν ἐλήλυθας |⏑-|⏑-||--|⏑-||⏑-|⏑⏑
ἑπτάστομον πύργωμα Θηβαίας χθονός. |--|⏑-||--|⏑-||--|⏑⏑
ΠΟΛ. Πατὴρ μὲν ἡμῖν Οἰδίπους ὁ Λαΐου· |⏑-|⏑-||--|⏑-||⏑-|⏑-
ἔτικτε δ' Ἰοκάστη με, παῖς Μενοικέως· |⏑-|⏑⏑⏑||--|⏑-||⏑-|⏑-
καλεῖ δὲ Πολυνείκην με Θηβαῖος λεώς. |⏑-|⏑⏑⏑||--|⏑-||--|⏑-
ΧΟ. Ὦ ξυγγένεια τῶν Ἀγήνορος τέκνων, |--|⏑-||⏑-|⏑-||⏑-|⏑-
ἐμῶν τυράννων, ὧν ἀπεστάλην ὕπο, |⏑-|⏑-||--|⏑-||⏑-|⏑⏑
γονυπετεῖς ἕδρας προσπιτνῶ σ', |⏑⏑⏑-⏑||--⏑-
ἄναξ, τὸν οἴκοθεν νόμον σέβουσα. |⏑-|⏑-||⏑-|⏑-||⏑-|⏑ *
Ἔβας, ἔβας, ὦ χρόνῳ γᾶν πατρῴαν. |⏑-|⏑-||-⏑-||-⏑-||-

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. *Φοινίσσα γη μεν πάτρις, ἡ θρεψάσα με· δε ένθαδε εκ παίδων δόρος παίδες Αγήνορος επέμψαν με, ακροθίνιον Φοίβῳ. Δε κλείνος γόνος Οίδιπου μέλλων πέμπειν με σέμνα μαντεία, τε έπι έσχαρας Λόξιου, Αργείοι εν τῷδε επεστρατεύσαν πόλιν. Δε συ ανταμείψαι με, ὅστις ων ελήλυθας ἑπτάστομον πυργώμα Θηβαίας χθόνος.* ΠΟΛ. *Πάτηρ ἥμιν μεν Οίδιπους ὁ Λάϊου· δε Ιοκάστη, παις Μενοίκεως, ετίκτε με· δε Θηβαίος λέως κάλει με Πολυνείκην.* ΧΟ. *Ω ξυγγενεία έμων τυράννων, των τέκνων Αγήνορος, ὕπο ὧν απέσταλην, πρόσπιτνω σε, άναξ, γονύπετεις ἕδρας, σεβούσα τον νόμον οίκοθεν. Ἑβας, ω έβας, χρόνῳ πατρῴαν γαν.*

TRANSLATION.

Chorus. The land of Phœnícia indeed is my country, she that nurtured me: and hither from among the captives of war the descendants of Agénor sent me, the-first-fruits-of-spoil to Apollo. But whilst the renowned son of Œdipus was preparing to convey me to the revered shrine, and to the altars of Phœbus, the Argives in the-mean-time advanced-in-battle-array upon the city:—

Now do thou in-turn-answer me, who thou art, that hast come to the seven-avenued fortress of the Theban realm?

Polynices. Father to us, indeed, is Œdipus, son of Láïus—and Jocásta, Menœceus's daughter, bare me:—moreover the Bœótian people call me Polyníces.

Chorus. [*Dropping on knee with great reverence.*] O thou relative of my royal-lords, the princes-of-the-house of Agénor, by whom I was sent forth, I fall down before thee, O king, in knee-bent posture, conforming with the custom of my home. [*Rising.*] Thou hast come, O, thou hast come, after a length of time, to thy paternal domain.

287. Φοίνισσα γῆ, *the Phœnician land.*

288. ἐκ παίδων δορὸς, *from the children of the spear*, meaning, no doubt, the women made captives of war. There is an inconsistency, however, in this, which cannot be easily got over, as in the *rencontre* between Láïus and Œdipus: I mean, there is a something, which, if not inexplicable, is at least unexplained, and which on that account detracts from the merit of the fable.

293. ἐλήλυθας, the Attic form of the 2. sing. perf. ind. mid. of ἔρχομαι, *I come.* The literal English is, *being who, that hast arrived?*

298. Ἀγήνορος τέκνων, *of Agénor's children*, i. e. *his lineal descendants.*

300. For γονυπετεῖς ἕδρας, Brunck received on conjecture, γονυπετεῖ σ' ἕδρᾳ, a reading which cannot be defended. If γονυπετεῖς be changed I know of no substitute better than γονυπετεῖσ'.

Ἰὼ πότνια, μόλε πρόδρομος· |⏑ – –‖⏑ ⏑ ⏑ –‖⏑ ⏑ ⏑
ἀναπέτασον πύλας. |⏑ ⏑ ⏑ –‖– ⏑ –
Κλύεις, ὦ τεκοῦσα τόνδε |⏑ – – ⏑‖– ⏑ – ⏑
μᾶτερ; Τί μέλλεις ὑπώροφα μέλαθρα |– – ⏑‖– – ⏑‖– ⏑ ⏑ ⏑‖⏑ ⏑
περᾷν, θίγειν τ' ὠλέναις τέκνου; |⏑ – –‖– – ⏑‖– ⏑ –

ΙΟΚΑΣΤΗ.

Φοίνισσαν, ὦ νεάνιδες, |– –|⏑ –‖⏑ –|⏑ ⏑
βοὰν ἔσω δόμων κλύουσα τῶνδε, |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ *
γήρᾳ τρομερὰν |– – ⏑ ⏑‖–
ἕλκω ποδὸς βάσιν. |– –|⏑ –‖⏑ ⏑
Ἰὼ τέκνον, |⏑ –|⏑ ⏑
χρόνῳ σὸν ὄμμα, μυρίαις ἐν ἁμέραις |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
προσεῖδον· ἀμφίβαλλε μασ- |⏑ –|⏑ –‖⏑ –|⏑ –
τὸν ὠλέναισι ματέρος, |⏑ –|⏑ –‖⏑ –|⏑ –
παρηΐδων τ' ὄρεγμα, |⏑ –|⏑ –‖⏑ –|⏑ *
βοστρύχων τε κυανόχρωτα χαίτας |– ⏑|– ⏑‖⏑ ⏑ ⏑|– ⏑‖– –
πλόκαμον, σκιάζων δέραν ἐμάν. |⏑ ⏑ – ⏑‖– – ⏑ ⏑‖⏑ –
Ἰὼ, ἰὼ μόλις φανεὶς |⏑ –|⏑ –‖⏑ –|⏑ –
ἄελπτα κἀδόκητα ματρὸς ὠλέναις. |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Ἰω πότνια, μόλε πρόδρομος· αναπετάσον πύλας. Κλύεις, ω μάτερ τεκούσα τόνδε; Τι μέλλεις πέραν ὑπώροφα μέλαθρα, τε θίγειν τέκνου ώλεναις; ΙΟΚΑΣΤΗ. Κλυούσα έσω τώνδε δόμων, ω νεάνιδες, Φοινίσσαν βόαν, ἕλκω βάσιν πόδος, τρόμεραν γήρᾳ. Ἰω τέκνον, προσείδον σον όμμα χρόνῳ, εν μύριαις ἅμεραις· αμφιβάλλε μάστον μάτερος ωλεναίσι, τε ορέγμα παρήϊδων, τε χαίτας κυανοχρώτα πλόκαμον βόστρυχων, σκιάζων έμαν δέραν. Ἰω, ίω μόλις φάνεις ώλεναις μάτρος αέλπτα και αδοκήτα.

TRANSLATION.

[*Calling loudly upon Jocásta within.*] Ho! venerable-matron, come forth quickly—throw-open the gates. Dost thou hear, O mother, thou that gavest-birth-to this-prince? Why delayest thou to proceed-out of thy lofty abode, and to embrace thy child in thine arms?

Jocasta. [*Entering.*] Hearing in the palace, O maids, the Phœnician voice, I drag-hither my footstep trembling with age. [*Perceiving Polynices, she makes up to him affectionately.*] O my son! I behold thy countenance after-a-length-of-time, after-many-many-days. Give-in-embrace thy mother's bosom to thine arms, and the mutual-advance of cheek-to-cheek, and on my hair the dark clustering of thy-bushy locks, shading my neck. [*They embrace with tenderness.*] Hey! Hey! incredibly seen in the arms of thy mother beyond-her-hopes, and beyond her expectations!

303. Aldus has ἰὼ twice, and πρόδομος for πρόδρομος.

310—311. Many MSS. have γηραιῷ ποδὶ τρομερὰν ἕλκω ποδός. For ποδὸς Valckenaer proposed πάρος, but Musgrave has shewn that πάρος cannot be thus assumed agreeably to the sense. Another reading is γηραιῷ τρομερὰν ἕλκω ποδί. Porson has followed Aldus.

313. MSS. are not agreed whether τ' should, or should not, stand between μυρίαις and ἐν. Aldus inserted it, but Grotius on the authority of several early writings rejected it.

314. Some MSS. and editions have ἀμφίβαλε, but more ἀμφίβαλλε. This word must be understood as governing both ὄρεγμα and πλόκαμον, thus, ἀμφίβαλλέ μοι τὸ τῶν παρηΐδων σοῦ ὄρεγμα, &c., *mátris ampléctere úbera bráchiis, genárum* pórrige *porrectiónem, comæque cærúleam ad capíllos cæsáriem* ápplica.

319. μόλις, *vix, scarcely:* but μόγις is more in the Attic way of speaking.

Τί φῶ σε; Πῶς ἅπαντα,	|⏑ –|⏑ –||⏑ –|⏑
καὶ χερσὶ καὶ λόγοισι	|– –|⏑ –||⏑ –|⏑
πολυέλικτον ἁδονὰν	|⏑ –|⏑ –||⏑ –|⏑ –
ἐκεῖσε καὶ τὸ δεῦρο	|⏑ –|⏑ –||⏑ –|⏑
περιχορεύουσα τέρψιν	|⏑ ⏑ ⏑ –||– ⏑ – ⏑
παλαιᾶν λάβω χαρμονᾶν;	|⏑ – –||⏑ – –||⏑ –
Ἰὼ τέκος,	|⏑ –|⏑ ⏑
ἔρημον πατρῷον ἔλιπες δόμον,	|⏑ – – ⏑||– ⏑ ⏑ ⏑||– ⏑ ⏑
φυγὰς ἀποσταλεὶς ὁμαίμου λώβᾳ.	|⏑ –|⏑ –||⏑ –|⏑ –||– –|–
Ἦ ποθεινὸς φίλοις.	|– ⏑ –||– ⏑ –
Ἦ ποθεινὸς Θήβαις.	|– ⏑ –||– – –
Ὅθεν ἐμάν τε λευκόχροα κείρομαι	|⏑ ⏑ ⏑ –||⏑ – ⏑ ⏑||⏑ – ⏑ ⏑
δακρυόεσσαν (ἱεῖσα πενθήρη) κόμαν·	|– – ⏑||– ⏑ –||– ⏑ –||– – ⏑||–
ἄπεπλος φαρέων λευκῶν, τέκνον,	|⏑ – –||– ⏑ –||– – ⏑||⏑
δυσόρφναια δ' ἀμφὶ τρύχη	|⏑ – –|⏑ – –||⏑ –
τάδε σκότι' ἀμείβομαι.	|⏑ – ⏑ ⏑||⏑ – ⏑ ⏑
Ὁ δ' ἐν δόμοισι πρέσβυς ὀμματοστερὴς,	|⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἀπήνας ὁμοπτέρου,	|⏑ – –||⏑ ⏑ ⏑ –
τᾶς ἀποζυγείσας δόμων,	|– ⏑ – ⏑||– – ⏑ –
πόθον ἀμφιδάκρυτον ἀεὶ κατέχων	|⏑ ⏑ – ⏑||– – ⏑ ⏑||– ⏑ ⏑ –
ἀνῇξε μὲν ξίφους	|⏑ –|⏑ –||⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Τι φω σε; Πως ἁπάντα, περιχορευούσα εκείσε και το δεύρο, και χέρσι και λογοίσι, λάβω πολυελίκτον ἅδοναν, τέρψιν παλαίαν χάρμοναν; Ἰω τέκος, έλιπες, πατρώον δόμον ερήμον, απόσταλεις φύγας λώβα ὁμαίμου. Η ποθείνος φίλοις. Η ποθείνος Θήβαις. Τε ὅθεν κείρομαι έμαν λευκόχροα κόμαν δακρυοέσσαν, ἱείσα πενθήρη· δε απέπλος, τέκνον, λεύκων φάρεων, αμείβομαι άμφι τάδε δυσορφναία σκότια τρύχη. Δε ὁ πρέσβυς εν δομοίσι ομματόστερης, άει κάτεχων αμφιδακρύτον πόθον, απήνας ὁμόπτερου, τας αποζυγείσας δόμων, ανήξε μεν ξίφους

TRANSLATION.

In what terms shall I address thee? In what manner at all, walking-in-rapture-around thee, both on-that-side and on-this, with my hands and with my words, shall I reap the varied pleasure, the delight of my former joys?

Ah! my son, thou leftest thy father's house deserted, sent forth an exile by the cruel-treatment of thy brother! [*Weeps.*] How ardently-longed for by thy friends! How ardently-longed for by Thebes! And from-which-time I am shorn of my hoary locks steeped-in-tears, uttering groans-of-sorrow: and stript, O child, of my white robes, I receive-in-exchange around me these mournful dark weeds-of-wo.

But the old man in the palace, of-sight-bereft, always preserving a tear-fraught regret for the unanimous-measure of the brothers, their separation in the family, has madly-rushed indeed with the sword

322. For λόγοισι many MSS. and editions have κόμαισι. Musgrave conjectured κόραισι, having Lucretius in mind, Book iv. 1072., *Nec cónstat, quid prímùm óculis manibúsque fruántur.*

326. Aldus and others have παλαιᾶς χαρμονᾶς, but παλαιᾶν χαρμονᾶν and παλαιὰν χαρμονὰν are also found.

332. Porson says "*Lócus vidétur corrúptus.*" Brunck omitted τε. Valckenaer proposed δακρυόεσσ' ἀνιεῖσα. Markland thought φωνὴν should follow ἱεῖσα.

338. ἀπήνας ὁμοπτέρου is an idiomatical phrase difficult of translation. Beck as well as Musgrave rendered these two words into Latin, *júgi cómparis*, understanding *fratérni.* Another proposed *rhædæ simílitèr alátæ.*

ἐπ' αὐτόχειρά τε σφαγὰν, |⏑ –|⏑ –||⏑ –|⏑ –
ὑπὲρ τέρεμνά τ' ἀγχόνας, |⏑ –|⏑ –||⏑ –|⏑ –
στενάζων ἀρὰς τέκνοις· |⏑ – – ⏑|| – ⏑ –
σὺν ἀλαλαῖσι δ' αἰαγμάτων |⏑ ⏑ ⏑ – ⏑|| – – ⏑ –
αἰὲν σκοτίᾳ κρύπτεται. |– – ⏑ ⏑|| – – ⏑ ⏑
Σὲ δ', ὦ τέκνον, καὶ γάμοισι δὴ κλύω |⏑ –|⏑ –||– ⏑|– ⏑||– ⏑|–
ζυγέντα παιδοποιὸν ἁδονὰν |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –
ξένοισιν ἐν δόμοις ἔχειν, |⏑ –|⏑ –||⏑ –|⏑ –
ξένον τε κῆδος ἀμφέπειν· |⏑ –|⏑ –||⏑ –|⏑ –
ἄλαστα ματρὶ τᾷδε, Λα- |⏑ –|⏑ –||⏑ –|⏑ –
ΐῳ τε τῷ παλαιγενεῖ, |⏑ –|⏑ –||⏑ –|⏑ –
γάμων ἐπακτὸν ἄταν. |⏑ –|⏑ –||⏑ –|–
Ἐγὼ δ' οὔτε σοι πυρὸς ἀνῆψα φῶς, |⏑ – –||⏑ – ⏑ ⏑||⏑ – ⏑ –
νόμιμον ἐν γάμοις, |⏑ ⏑ ⏑ –||⏑ –
ὡς πρέπει ματρὶ μακαρίᾳ· |– ⏑ –||– ⏑ ⏑ ⏑||⏑ –
ἀνυμέναια δ' Ἰσμηνὸς ἐκηδεύθη |– ⏑ ⏑ –||⏑ – – ⏑||⏑ – – –
λουτροφόρου χλιδᾶς· |– ⏑ ⏑|– –|–
ἀνὰ δὲ Θηβαίαν πόλιν |⏑ ⏑ ⏑ –||– – ⏑ ⏑
ἐσιγάθη σᾶς εἴσοδος νύμφας. |⏑ – ⏑ –||– – ⏑ –||– –

THE ORDER, AND ENGLISH ACCENTUATION.

τε ἐπι σφάγαν αυτοχείρα, τε ἄγχονας ὕπερ τερέμνα, στενάζων άρας τέκνοις· δε συν αλαλαίσι αιάγματων αίεν κρύπτεται σκότια. Δε δη κλύω, ω τέκνον, και ζυγέντα γαμοίσι σε έχειν παιδοποίον ἅδοναν εν ξενοίσι δόμοις, τε άμφεπειν ξένον κήδος· αλάστα τάδε μάτρι, τε Λάϊῳ τῳ παλαίγενει, άταν γάμων επάκτον. Δε ούτε έγω ανήψα σοι φως πύρος, νόμιμον εν γάμοις, ὡς πρέπει μακάρια μάτρι· δε Ισμήνος εκηδεύθη ανυμεναία χλίδας λουτρόφορου· είσοδος δε σας νύμφας εσίγαθη άνα Θηβαίαν πόλιν.

TRANSLATION.

upon murder self-inflicted—and with the noose over the beams of-the-house, bewailing his fruitless-curses on his children: and with plaintive-cries of lamentation is he continually shut-up in darkness.

But already I hear, O child, that, linked in wedlock, thou hast conjugal joy in a foreign family, and that thou cherishest a foreign alliance: grievous to this thy mother, and to Láïus thy grandsire—the disaster of nuptials abroad.

However neither did I light up for thee the torch of fire, customary at marriages, as befits the happy mother; nor was Isménus careful of the rites-of-hymen in the luxury of the bath:—the entrance, too, of thy bride was uncelebrated through the Theban city! [*Sighs.*]

345. Porson has followed Aldus, but MSS. are not agreed, as ἀλαλαῖσι, ἀλαλαγαῖσι, and ἀλλαγαῖσι, are all found: several, too, have αἰὲν before αἰαγμάτων.

351. In this and the two following verses, there is something not very intelligible. Most editions have τάδε, with which word they end the verse; again, in line 253, ἐπακτὰν is the common reading. Porson says: "Λαΐῳ improbat Valckenærius, duábus ratiónibus frétus; prímâ, quòd vocátur παλαιγενὴς, secúndâ, quòd Polynícem totámque dómum Láïus detestabátur. Vérò παλαιγενὴς níhilo plùs válet quàm παλαιὸς, quómodo Strepsíades étiàm vívus vocátur παλαιόγενὴς ab Aristóphane, *Nub.* 357. Deínde non vídeo quárè nóndùm redíre cum famíliâ súâ in grátiam potúerit Láïus. Ὀυκ ἄρ' ἔμελλες οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου; Ipse Œdipus, qui fílios súos díris devóverat, 65, 344, 484, 777, 890, 1068. tándèm exclámat, 1715, ὦ φίλα πεσήματ' ἄθλι' ἀθλίου πατρός."

355. Valckenaer here quotes, *Iphig. in Aulid.* 738, ἐγὼ παρέξω φῶς, &c.

Ὄλοιτο τάδ', ἐίτε σίδαρος, |⏑ – ⏑ ⏑||– ⏑ ⏑ –||⏑
ἐίτ' ἔρις, ἐίτε πατὴρ ὁ σὸς ἀίτιος· |– ⏑ ⏑|– ⏑ ⏑|– ⏑ ⏑|– ⏑ ⏑
ἐίτε τὸ δαιμόνιον κατεκώμασε |– ⏑ ⏑|– ⏑ ⏑|– ⏑ ⏑|– ⏑ ⏑
δώμασιν Ὀιδιπόδα· |– ⏑ ⏑|– ⏑ ⏑|⏑
πρὸς ἐμὲ γὰρ κακῶν ἔμολε τῶνδ' ἄχη. |⏑ ⏑ ⏑ –||⏑ – ⏑ ⏑||⏑ – ⏑ –
ΧΟ. Δεινὸν γυναιξὶν ἁι δι' ὠδίνων γοναὶ, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
καὶ φιλοτεκνόν πως πᾶν γυναικεῖον γένος. |– ⏑ ⏑|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΠΟΛ. Μῆτερ. φρονῶν εὖ, κὀυ φρονῶν, ἀφικόμην |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἐχθροὺς ἐς ἄνδρας· ἀλλ' ἀναγκαίως ἔχει |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
πατρίδος ἐρᾷν ἅπαντας· ὃς δ' ἄλλως λέγει |⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –||– –|⏑ –
λόγοισι χαίρει, τὸν δὲ νοῦν ἐκεῖσ' ἔχει. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Οὑτω δὲ τάρβους ἐις φοβον τ' ἀφικόμην, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
μή τις δόλος με πρὸς κασιγνήτου κτάνῃ, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ὥστε ξιφήρη χεῖρ' ἔχων, δι' ἄστεος |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
κυκλῶν πρόσωπον ἦλθον· ἓν δέ μ' ὠφελεῖ, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Τάδε ολοίτο, είτε σιδάρος, είτε έρις, είτε ὁ σος πάτηρ αίτιος· είτε το δαιμόνιον κατεκώμασε Οιδίποδα δώμασι· γαρ πρὸς έμε άχη τώνδε κάκων έμολε. ΧΟ. *Ἁι γόναι δία ωδίνων δείνον γυναίξι, και πως παν γυναικείον γένος φιλότεκνον.* ΠΟΛ. *Ευ φρόνων, και ου φρόνων, αφίκομην, μήτερ, ες έχθρους άνδρας· άλλα έχει αναγκαίως ἁπάντας ἐρᾳν πάτριδος· δε ὁς λέγει άλλως χαίρει λογοίσι, δε έχει τον νουν εκείσε. Ὁύτω τάρβους, δε, αφίκομην, τε εις φόβον, μη τις δόλος προς κασιγνήτου κτάνῃ με, ὥστε έχων χείρα ξιφήρη, ήλθον δία άστεος κύκλων προσώπον· δε ἐν ώφελει με,*

TRANSLATION.

May these ills perish, whether the sword, or discord, or thy father be the cause; or calamity has-been-cruelly-sporting with the house of Œdipus: but on me has the weight of the afflictions fallen! [*Jocásta mourns, and appears overcome by distress.*]

Chorus. The pangs in child-birth have a wonderful effect upon women, and somehow-or-other the whole female race is affectionate-to-their offspring!

Polynices. Wisely determining, and yet not determining wisely, I am come, mother, among hostile men: but it is an irresistible feeling in all persons to love their country; and whoever says otherwise, vainly-delights-in words, whilst he has his heart there.

Into such fear, however, entered I, and into dread, lest any treachery on the part of my brother should prove-fatal-to me, that, having my hand armed-with-my-sword, I advanced through the city rolling-round mine eye: yet one thing is-cheeringly-favourable for me,

361. Valckenaer and Brunck, understanding δράσας, or some other participle of similar import, edited ὄλοιθ' ὁ τάδ', *may he perish who has wrought these ills!* The sentence, making the most of it, appears to me to amount to nothing—a collection of words without meaning.

364. In Aldus the reading is Ὀιδιπόδαο.

366. Literally, *a wonderful-thing to women the throes in child-birth.* Δεινὸν properly signifies *dírum—gráve—véhemens—mírum;* and has here (and again in v. 385, below) the same construction as *tríste* in the following passage of Virgil.

Tríste lúpus stábulis; matúris frúgibus ímbres:
Arbóribus vénti: nóbis Amaríllidis íræ.

367. φιλότεκνον, *child-loving—fond of their children—warmly attached to their offspring.* Although γένος be singular, yet is it a collective noun wherein a plurality of mothers is plainly implied.

372. ὁύτω τάρβους must be here understood as put for ἐις τοῦτο τάρβους. Grotius offered τάρβος in the accusative.

σπονδαί τε καὶ σὴ πίστις, ἥ μ' εἰσήγαγες |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
τείχη πατρῷα· πολύδακρυς δ' ἀφικόμην |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –
χρόνιος ἰδὼν μέλαθρα, καὶ βωμοὺς θεῶν, |⏑ ⏑ ⏑|⏑ –¦⏑ –|⏑ –¦– –|⏑ –
γυμνάσιά θ', οἷσιν ἐνετράφην, Δίρκης θ' ὕδωρ, |⏑ ⏑ ⏑|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ –
ὧν οὐ δικαίως ἀπελαθεὶς, ξένην πόλιν |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
ναίω, δι' ὄσσων νᾶμ' ἔχων δακρυῤῥοοῦν. |– –|⏑ –¦– –|⏑ –||⏑ –|⏑ –
Ἀλλ', ἐκ γὰρ ἄλγους ἄλγος αὖ, σὲ δέρκομαι |– –|⏑ –||– –|⏑ –¦⏑ –|⏑ ⏑
κάρα ξυρηκὲς καὶ πέπλους μελαγχίμους |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἔχουσαν· οἴμοι τῶν ἐμῶν ἐγὼ κακῶν. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ὡς δεινὸν ἔχθρα, μῆτερ, οἰκείων φίλων, |– –|⏑ –||– –|⏑ –||– –|⏑ –
καὶ δυσλυτοὺς ἔχουσα τὰς διαλλαγάς. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Τί γὰρ πατὴρ μοι πρέσβυς ἐν δόμοισι δρᾷ, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
σκότον δεδορκώς; Τί δὲ κασίγνηται δύο; |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
Ἦπου στένουσι τλήμονας φυγὰς ἐμάς; |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΙΟ. Κακῶς θεῶν τις Οἰδίπου φθείρει γένος· |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
οὕτω γὰρ ἦρξατ', ἄνομα μὲν τεκεῖν ἐμὲ, |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
κακῶς τε γῆμαι πατέρα σὸν, φῦναί τε σέ. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑

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σπόνδαι, τε και σῃ πίστις, ἡ εισήγαγες με πατρῴα τείχη· δε αφίκομην πολύδακρυς, ίδων, χρόνιος, μέλαθρα και βώμους θέων, τε γυμνάσια, όίσιν ενέτραφην, τε ὕδωρ Δίρκης, ὢν ου δικαίως απέλαθεις, ναίω ξένην πόλιν, έχων δακρύῤῥοουν νάμα δία όσσων. Ἀλλα, γαρ εκ άλγους αυ άλγος, δέρκομαι σε εχούσαν κάρα ξυρήκες, και μελάγχιμους πέπλους· οίμοι έγω των έμων κάκων. Ὡς δείνον, μήτερ, και εχούσα τας διάλλαγας δύσλυτους, έχθρα οικείων φίλων. Γαρ τι δρᾳ πρέσβυς πάτηρ μοι εν δομοίσι, δεδόρκως σκότον; Δε τι δύο κασιγνήται; Ἤπου στενούσι έμας τλήμονας φύγας; ΙΟΚ. Τις θέων κάκως φθείρει γένος Οίδιπου· γαρ όύτω ήρξατο, έμε μεν τέκειν άνομα, τε σον πάτερα γήμαι κάκως, τε σε φύναι.

TRANSLATION.

the truce—and likewise thy plighted-faith, thou-who hast brought me within these my paternal walls: but I am come all-bathed-in-tears, viewing, after-such-a-lapse-of-time, the temples, and the altars of the Gods, and the schools wherein I was brought up, and the fount of Dirce—from which-objects unjustly banished, I am dwelling-in a foreign city, with a gushing stream of tears in mine eyes!

And-now (for from sorrows comes sorrow again) I behold thee having thy locks shorn, and wearing these doleful garments! O me! Alas! for my misfortunes! What a dreadful-thing, mother, and admitting of reconciliation with difficulty, is the enmity of domestic friends!

But how fares the old-man my father in the palace, looking-upon darkness? And how my two sisters? Do they bewail my wretched banishment? Jocasta. Some one of the Gods is miserably destroying the race of Œdipus:—for thus it began, that I indeed should bring-forth contrary-to-divine-right, and that thy father should marry me in evil-hour, and that thou shouldest come-to-life!

381. ἔχων, literally, *having*. Aldus edited δι' ὄσσων ὄμμ', but there is no doubt the true reading is νᾶμ'. *Stream* and *fountain* were terms very commonly applied to the tearful eyes of the ancients. In Porson's note on this line he quotes, among others, the following instances of such application. *Her. Fur.* 98. *Ibid.* 626. καὶ νάματ' ὄσσων μηκέτ' ἐξανίετε. Sophocl. *Antig.* 803. πηγὰς δακρύων. Also, *Alcest.* 1088. *Trach.* 352. *Ib.* 919.

384. For οἴμοι ἐγὼ, Porson proposed to read οἴμοι τῶν ἐμῶν τλήμων κακῶν.

389. Aldus and MSS. have τλήμονες.

391—392. These two verses are far from commendable: the order of events is confused—and as the subject is uncalled for, reference to it is indelicate.

'Ατὰρ τί ταῦτα; Δεῖ φέρειν τὰ τῶν θεῶν. |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
"Οπως δ' ἔρωμαι, μή τι σὴν δάκω φρένα, |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
δέδοιχ', ἃ χρῄζω· διὰ πόθου δ' ἐλήλυθα. |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
ΠΟ. 'Αλλ' ἐξερώτα, μηδὲν ἐνδεὲς λίπῃς· |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ἃ γὰρ σὺ βούλει, ταῦτ' ἐμοὶ, μῆτερ, φιλα. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
ΙΟ. Καὶ δή σ' ἐρωτῶ πρῶτον, ὧν χρῄζω τυχεῖν. |- -|⏑ -||- -|⏑ -||- -|⏑ -
Τί τὸ στέρεσθαι πατρίδος, ἦ κακὸν μέγα; |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
ΠΟ. Μέγιστον· ἔργῳ δ' ἐστὶ μεῖζον ἢ λόγῳ. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΙΟ. Τίς ὁ τρόπος αὐτοῦ; Τί φυγάσιν τὸ δυσχερές; |⏑ ⏑ ⏑|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
ΠΟ. Ἓν μὲν μέγιστον, οὐκ ἔχειν παῤῥησίαν. |- -|⏑ -||⏑ -|⏑ -||- -|⏑ -
ΙΟ. Δούλου τόδ' εἶπας, μὴ λέγειν ἅ τις φρονεῖ. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΠΟ. Τὰς τῶν κρατούντων ἀμαθίας φέρειν χρεών. |- -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ -
ΙΟ. Καὶ τοῦτο λυπρὸν, ξυνασοφεῖν τοῖς μὴ σοφοῖς. |- -|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ -
ΠΟ. 'Αλλ' εἰς τὸ κέρδος παρὰ φύσιν δουλευτέον. |- -|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ ⏑
ΙΟ. Αἱ δ' ἐλπίδες βόσκουσι φυγάδας, ὡς λόγος. |- -|⏑ -||- -|⏑ ⏑ ⏑||⏑ -|⏑ ⏑
ΠΟ. Καλοῖς βλέπουσί γ' ὄμμασιν, μέλλουσι δέ. |⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
ΙΟ. Οὐδ' ὁ χρόνος αὐτὰς διεσάφησ' οὔσας κενάς; |- ⏑ ⏑|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ -

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'Αταρ τι ταύτα; Δει φέρειν τα των θέων. Δε δεδοίκα ὅπως ερώμαι ἁ χρῄζω, μη δάκω τι σην φρένα· δε ελήλυθα δία πόθου. ΠΟΛ. 'Αλλα εξερώτα, λίπῃς μήδεν ένδεες· γαρ ἁ συ βούλει, μήτερ, ταύτα μοι φίλα. ΙΟΚ. Και πρώτον δη ερώτω σε, ὡν χρῄζω τύχειν. Τι το στερέσθαι πάτριδος, η μέγα κάκον; ΠΟΛ. Μεγίστον· δε έργῳ έστι μείζον η λόγῳ. ΙΟΚ. Τις ὁ τρόπος αύτου; Τι το δύσχερες φύγασι; ΠΟΛ. 'Εν μεν μεγίστον, ουκ έχειν παῤῥήσιαν. ΙΟΚ. Τόδε είπας δούλου, μη λέγειν ἁ τις φρόνει. ΠΟΛ. Χρέων φέρειν τας αμάθιας των κρατούντων. ΙΟΚ. Και τούτο λύπρον, ξυνάσοφειν τοις μη σόφοις. ΠΟΛ. 'Αλλα εις το κέρδος δουλεύτεον πάρα φύσιν. ΙΟΚ. Δε ἁι έλπιδες βοσκούσι φύγαδας, ὡς λόγος. ΠΟΛ. Γε βλεπούσι κάλοις όμμασι, δε μελλούσι. ΙΟΚ. Ούδε ὁ χρόνος διεσαφήσε αύτας ούσας κένας;

TRANSLATION.

Yet why mention these things? It behoves us to bear the decrees of the Gods!—Still I fear how to ask the questions I wish, lest I hurt in any way thy feelings: but I have come to the desire.

Polynices. Nay, enquire-freely—leave nothing out: for whatever thou desirest, mother, that to me is grateful.

Jocasta. And first then I ask thee for the information I long to obtain. What is it to be deprived of one's country—is it a great evil?

Polynices. The greatest! and in experience it is more than in description. Jocasta. What is the reason of that? What is there unpleasant to exiles? Polynices. One thing indeed the most, not to have liberty of speech. Jocasta. This thou hast mentioned is characteristic of a slave, not to say what one thinks. Polynices. It is necessary to bear-with the folly of superiors! Jocasta. And this is painful—to be unwise with the foolish. Polynices. Yet for our interest we must submit, contrary to our disposition. Jocasta. But hope supports exiles, as report goes.

Polynices. True, it looks on them with favorable eyes, but is slow of approach. Jocasta. Has not time clearly-shewn it to be vain?

394. MSS. μὴ τὴν σὴν, or μή τε σήν.

395. Aldus and all MSS. have ἐλήλυθα—some editions ἐλήλυθας.

401. MSS. and editions appear to fluctuate between δυστυχὲς and δυσχερές.

402. Several editions have ἔχει, which, I am inclined to think, is hardly sense.

405. Valckenaer proposed ξυμψοφεῖν, and Pierson ξυννοσεῖν, which last seems exceedingly *à propos*.

407. ἐλπίδες, *hopes*. 408. βλέπουσι, *they look*. 409. αὐτὰς, *them*, viz. *hopes*.

ΠΟ. Ἔχουσιν ἀφροδίτην τιν᾽ ἡδεῖαν κακῶν. |˘ –|˘ ˘ ˘‖– –|˘ –‖– –|˘ –
ΙΟ. Πόθεν δ᾽ ἐβόσκου πρὶν γάμοις ἑυρεῖν βίον; |˘ –|˘ –‖– –|˘ –‖– –|˘ ˘
ΠΟ. Ποτὲ μὲν ἐπ᾽ ἦμαρ εἶχον, εἶτ᾽ ὀυκ εἶχον ἄν. |˘ ˘ ˘|˘ –‖˘ –|˘ –‖– –|˘ ˘
ΙΟ. Φίλοι δὲ πατρὸς καὶ ξένοι σ᾽ ὀυκ ὠφέλουν; |˘ –|˘ –‖– –|˘ –‖– –|˘ –
ΠΟ. Ἐῦ πρᾶσσε· τὰ φίλων δ᾽ ὀυδὲν, ἤν τις δυστυχῇ. |– –|˘ ˘ ˘‖– –|˘ –‖– –|˘ –
ΙΟ. Ὀυδ᾽ ἡὐγένειά σ᾽ ἦρεν ἐις ὕψος μέγα; |– –|˘ –‖˘ –|˘ –‖– –|˘ ˘
ΠΟ. Κακὸν τὸ μὴ ᾽χειν· τὸ γένος ὀυκ ἔβοσκέ με. |˘ –|˘ –‖– ˘ ˘|˘ –‖˘ –|˘ ˘
ΙΟ. Ἡ πατρὶς, ὡς ἔοικε, φίλτατον βροτοῖς. |– –|˘ –‖˘ –|˘ –‖˘ –|˘ –
ΠΟ. Ὀυδ᾽ ὀνομάσαι δύναι᾽ ἂν, ὡς ἐστὶν φίλον. |– ˘ ˘|˘ –‖˘ –|˘ –‖– –|˘ ˘
ΙΟ. Πῶς δ᾽ ἦλθες Ἄργος; Τίν᾽ ἐπίνοιαν ἔσχεθες; |– –|˘ –‖– ˘ ˘|˘ –‖˘ –|˘ ˘
ΠΟ. Ἔχρησ᾽ Ἀδράστῳ Λοξίας χρησμόν τινα. |– –|˘ –‖– –|˘ –‖– –|˘ ˘
ΙΟ. Ποῖον; Τί τοῦτ᾽ ἔλεξας; Ὀυκ ἔχω μαθεῖν. |– –|˘ –‖˘ –|˘ –‖˘ –|˘ –
ΠΟ. Κάπρῳ λέοντί θ᾽ ἁρμόσαι παίδων γάμους. |– –|˘ –‖˘ –|˘ –‖– –|˘ –
ΙΟ. Καὶ σοὶ τί θηρῶν ὀνόματος μετῆν, τεκνον; |– –|˘ –‖– ˘ ˘|˘ –‖˘ –|˘ ˘
ΠΟ. Ὀυκ ὀῖδ᾽· ὁ δαίμων μ᾽ ἐκάλεσεν πρὸς τὴν τύχην. |– –|˘ –‖– ˘ ˘|˘ –‖– –|˘ –
ΙΟ. Σοφὸς γὰρ ὁ θεός· τίνι τρόπῳ δ᾽ ἔσχες λέχος; |˘ –|˘ ˘ ˘‖– ˘ ˘|˘ –‖– –|˘ ˘
ΠΟ. Νὺξ ἦν· Ἀδράστου δ᾽ ἦλθον ἐις παραστάδας. |– –|˘ –‖– –|˘ –‖˘ –|˘ ˘

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ΠΟΛ. Εχούσι τίνα ἡδείαν αφροδίτην κάκων. ΙΟΚ. Δε πόθεν εβόσκου, πριν ἑύρειν βίον γάμοις; ΠΟΛ. Πότε μεν είχον έπι ήμαρ, ε.τα αν ουκ είχον. ΙΟΚ. Δε φίλοι και ξένοι πάτρος ουκ ώφελουν σε; ΠΟΛ. Πράσσε ευ· δε ην τις δύστυχῃ, τα φίλων ούδεν. ΙΟΚ. Ούδε ἡ ευγενεία ῄρε σε εις μέγα ὕψος; ΠΟΛ. Το μη έχειν κάκον· το γένος ουκ εβόσκε με. ΙΟΚ. Ἡ πάτρις, ὡς εοίκε, φίλτατον βρότοις. ΠΟΛ. Ούδε αν δυναίο ονόμασαι ὡς φίλον έστι. ΙΟΚ. Δε πως ήλθες Ἄργος; Τίνα επινοίαν έσχεθες; ΠΟΛ. Λόξιας εχρήσε τίνα χρήσμον Αδράστῳ. ΙΟΚ. Ποίον; Τι τούτο ελέξας; Ουκ έχω μάθειν. ΠΟΛ. Ἅρμοσαι παίδων γάμους, κάπρῳ τε λεόντι. ΙΟΚ. Και τι ονόματος θήρων μέτην σοι, τέκνον; ΠΟΛ. Ουκ οἶδα· ὁ δαίμων εκάλεσε με προς την τύχην. ΙΟΚ. Γαρ σόφος ὁ θέος· δε τίνι τρόπῳ έσχες λέχος; ΠΟΛ. Ην νυξ· δε ήλθον εις παράσταδας Αδράστου.

TRANSLATION.

Polynices. Hope has in it a certain sweet alleviation of misfortunes. Jocasta. But whence wast thou supported, before finding means by marriage? Polynices. At-one-time indeed I had-support by the day—at-another I had not. Jocasta. And did the friends and acquaintances of thy father not assist thee? Polynices. Prosper: but if one falls-into-adversity, his inventory of friends is nothing. Jocasta. Did not thy noble-descent raise thee to great distinction? Polynices. To be in want is wretched: my descent fed me not. Jocasta. The natal-land, as it seems, is a thing-most-dear to mortals! Polynices. Thou canst not by-words-express how dear it is. Jocasta. But how wentest thou to Argos? What intention hadst thou? Polynices. Phœbus had vouchsafed a certain oracle to Adrastus. Jocasta. What sort? What is this thou hast mentioned? I am unable to conjecture. Polynices. To unite his daughters in marriage, with a boar and a lion. Jocasta. And what share in the name of wild-beasts belonged to thee, my son? Polynices. I know not: providence called me to this fortune. Jocasta. And wise is providence: but in what way obtainedst thou the bed-of-the-princess? Polynices. It was night: so I went to the porch of Adrastus.

410. Aldus has θεὸν, but κακῶν is more common. Musgrave conjectured νόσον.
412. For ἂν, Brunck edited αὖ.
414. ἐῦ πρᾶσσε, *prosper*:—understand "*and thou wilt have very many friends.*"
419. MSS. and Aldus, have ἔσχες.
421. Porson, contrary to every edition, edited ποῖόν τι τοῦτ᾽.

ΙΟ. Κοίτας ματεύων, ἢ φυγὰς πλανώμενος; |--|˘-||--|˘-||˘-|˘˘
ΠΟ. Ἦν ταῦτα, κᾆτά γ' ἦλθεν ἄλλος αὖ φυγάς. |--|˘-||˘-|˘-||˘-|˘˘
ΙΟ. Τίς οὗτος; Ὡς ἄρ' ἄθλιος κἀκεῖνος ἦν. |˘-|˘-||˘-|˘-||--|˘-
ΠΟ. Τυδεὺς, ὃν Οἰνέως φασὶν ἐκφῦναι πατρός. |--|˘-||--|˘-||--|˘˘
ΙΟ. Τί θηρσὶν ὑμᾶς δῆτ' Ἄδραστος εἴκασε; |˘-|˘-||--|˘-||˘-|˘˘
ΠΟ. Στρωμνῆς ἐς ἀλκὴν οὕνεκ' ἤλθομεν πέρι. |--|˘-||--|˘-||˘-|˘˘
ΙΟ. Ἐνταῦθα Ταλαοῦ παῖς ξυνῆκε θέσφατα; |--|˘˘˘||--|˘-||˘-|˘˘
ΠΟ. Κᾄδωκεν ἡμῖν δύο δυοῖν νεάνιδας. |--|˘-||-˘˘|˘-||˘-|˘˘
ΙΟ. Ἆρ' εὐτυχεῖς οὖν τοῖς γάμοις, ἢ δυστυχεῖς; |--|˘-||--|˘-||--|˘-
ΠΟ. Οὐ μεμπτὸς ἡμῖν ὁ γάμος εἰς τόδ' ἡμέρας. |--|˘-||-˘˘|˘-||˘-|˘-
ΙΟ. Πῶς δ' ἐξέπεισας δεῦρό σοι σπέσθαι στρατόν; |--|˘-||--|˘-||--|˘˘
ΠΟ. Δισσοῖς Ἄδραστος ὤμοσεν γαμβροῖς τόδε, |--|˘-||˘-|˘-||--|˘˘
ἄμφω κατάξειν εἰς πάτραν, πρόσθεν δ' ἐμέ. |--|˘-||--|˘-||--|˘˘
Πολλοὶ δὲ Δαναῶν καὶ Μυκηναίων ἄκροι |--|˘˘˘||--|˘-||--|˘-
πάρεισι, λυπρὰν χάριν, ἀναγκαίαν δ' ἐμοὶ |˘-|˘-||-˘˘|˘-||--|˘-
διδόντες· ἐπὶ γὰρ τὴν ἐμὴν στρατεύομαι |˘-|˘˘˘||--|˘-||˘-|˘˘
πόλιν· θεοὺς δ' ἐπώμοσ', ὡς ἀκουσίως |˘-|˘-||˘-|˘-||˘-|˘-
τοῖς φιλτάτοις τοκεῦσιν ἠράμην δόρυ. |--|˘-||˘-|˘-||˘-|˘˘

THE ORDER, AND ENGLISH ACCENTUATION.

ΙΟΚ. Ματεύων κοίτας, ἢ πλανώμενος φύγας; ΠΟΛ. Ην ταύτα, και είτα γε ήλθε αυ άλλος φύγας. ΙΟΚ. Τις όυτος; Ἀρα ὡς άθλιος ην και εκείνος. ΠΟΛ. Τύδευς, όν φάσι εκφύναι Οίνεως πάτρος. ΙΟΚ. Τι δήτα Αδράστος είκασε ὕμας θήρσι; ΠΟΛ. Ὁύνεκα ήλθομεν ες άλκην πέρι στρώμνης. ΙΟΚ. Ενταύθα παις Τάλαου ξυνήκε θέσφατα; ΠΟΛ. Και εδώκε ἥμιν δύοιν δύο νεάνιδας. ΙΟΚ. Ἀρα εύτυχεις ουν τοις γάμοις, η δύστυχεις; ΠΟΛ. Ὁ γάμος ἥμιν ου μέμπτος εις τόδε ἥμερας. ΙΟΚ. Δε πως εξεπείσας στράτον σπέσθαι σοι δεύρο; ΠΟΛ. Αδράστος ώμοσε τόδε δίσσοις γάμβροις, κατάζειν άμφω εις πάτραν, δε έμε πρόσθεν. Δε πόλλοι άκροι Δάναων και Μυκηναίων παρείσι, διδόντες έμοι λύπραν δε αναγκαίαν χάριν· γαρ στρατεύομαι έπι την έμην πόλιν· δε επώμοσα θέους ὡς ακούσιως ἡραμην δόρυ τοις φίλτατοις τοκεύσι.

TRANSLATION.

JOCASTA. Seeking for a couch as a wandering exile? POLYNICES. It was so, and afterwards indeed there came also another exile. JOCASTA. Who was this? How unfortunate then was he too! POLYNICES. Tydeus, whom they say sprang from Œneus for sire. JOCASTA. In what then did Adrastus liken you to wild beasts? POLYNICES. Because we came to a contest-of-strength about a lodging. JOCASTA. In that the son of Tálaus understood the oracle? POLYNICES. And gave to us two his two virgin-daughters. JOCASTA. Hast thou been fortunate then in thy nuptials, or unfortunate? POLYNICES. Our marriage is not to-be-found-fault-with up to this day. JOCASTA. But how didst thou persuade an army to follow thee hither? POLYNICES. Adrastus swore this to his two sons-in-law, that he would replace both in their native-country, but me first. And many princes of the Argives and Mycenæans are at hand, rendering me a sad though necessary service; for I am-leading-an-army against mine own city: yet have I called the Gods to witness how unwillingly I have raised the spear against my dearest parents.

427. Some read ἢ φυγάς. Aldus and a few others have μαστεύων.

428. Valckenaer and Brunck, on the authority of several MSS., edited κᾆτα δ'—Aldus, however, has κᾆτά γ'.

431. θηρσὶ δ' is found, though in most MSS. δ' is omitted. For εἴκασε some read ᾔκασεν, and others ᾔκασε.

437. A few copies have δεῦρ' ἕπεσθαί σοι, but Aldus, δεῦρό σοι ἑσπέσθαι.

438. After this verse followed, Τυδεῖ τε κἀμοὶ, σύγγαμβρος γάρ ἐστ' ἐμός.

Ἀλλ' εἰς σὲ τείνει τῶνδε διάλυσις κακῶν, |- -|⏑ -||- -|⏑ ⏑ ⏑||⏑ -|⏑ -
μῆτερ, διαλλάξασαν ὁμογενεῖς φίλους, |- -|⏑ -||- -|⏑ ⏑ ⏑||⏑ -|⏑ -
παῦσαι πόνων με, καὶ σὲ, καὶ πᾶσαν πόλιν. |- -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
Πάλαι μὲν οὖν ὑμνηθὲν, ἀλλ' ὅμως ἐρῶ· |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
τὰ χρήματ' ἀνθρώποισι τιμιώτατα, |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
δύναμίν τε πλείστην τῶν ἐν ἀνθρώποις ἔχει. |⏑ ⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
Ἄγω μεθήκω, δεῦρο μυρίαν ἄγων |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
λόγχην· πένης γὰρ οὐδὲν εὐγενὴς ἀνήρ. |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ΧΟ. Καὶ μὴν Ἐτεοκλῆς εἰς διαλλαγὰς ὅδε |- -|⏑ ⏑ ⏑||- -|⏑ -||⏑ -|⏑ ⏑
χωρεῖ· σὸν ἔργον, μῆτερ Ἰοκάστη, λέγειν |- -|⏑ -||- -|⏑ ⏑ ⏑||- -|⏑ -
τοιούσδε μύθους, οἷς διαλλάξεις τέκνα. |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑

ΕΤΕΟΚΛΗΣ.

Μῆτερ, πάρειμι· τὴν χάριν δὲ σοὶ διδοὺς, |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ἦλθον· τί χρὴ δρᾶν; Ἀρχέτω δέ τις λόγου. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
Ὡς ἀμφὶ τείχη καὶ ξυνωρίδας λόχων |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
τάσσων ἐπέσχον πόλιν, ὅπως κλύοιμί σου |- -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ -
κοινὰς βραβείας, αἷς ὑπόσπονδον μολεῖν |- -|⏑ -||- -|⏑ -||- -|⏑ -
τόνδ' εἰσεδέξω τειχέων, πείσασά με. |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Ἀλλα διάλυσις τώνδε κάκων, μήτερ, τείνει εις σε, διαλλαξάσαν ὁμόγενεις φίλους, παύσαι με, και σε, και πάσαν πόλιν πόνων. Μεν ουν ὑμνήθεν πάλαι, άλλα ὅμως έρω· τα χρήματα ανθρωποίσι τιμιώτατα, τε εν ανθρώποις έχει πλείστην δύναμιν. Ἁ έγω μεθήκω, άγων δεύρο μύριαν λόγχην· γαρ εύγενης άνηρ ούδεν πένης. ΧΟ. Και μην ὅδε Ετέοκλης χώρει εις διάλλαγας· σον έργον, Ιοκάστη μήτερ, τοιούσδε μύθους λέγειν, όις διαλλάξεις τέκνα. ΕΤΕΟΚΛΗΣ. Μήτερ, παρείμι· δε δίδους σοι την χάριν, ήλθον· τι χρη δραν; Δε τις άρχετω λόγου. Ὡς και τάσσων αμφι τείχη ξυνώριδας λόχων, επέσχον πόλιν, ὅπως κλυοίμι σου κοίνας βραβείας, άις, πεισάσα με, εισεδέξω τόνδε μόλειν ὑποσπόνδον τείχεων.

TRANSLATION.

But the dissolution of these evils, mother, extends to thee, having restored the brothers to friendship,to liberate me, and thyself, and the whole city from toil. Although this proverb indeed was chanted of-old, yet nevertheless I will repeat it: "*Riches are of all things by men the most esteemed, and of all things among men they have the greatest influence.*" In pursuit of which am I come, leading hither ten-thousand spears—for a man nobly-born is nothing, if poor!

Chorus. And lo! here Etéocles is-advancing to reconcilement:—thy business, O Jocásta, their mother, it is, such words to utter, as those-whereby thou shalt appease thy children.

Eteocles. [*Entering haughtily.*] Mother, I am here present—for granting thee this favor have I come: what is it requisite for me to do? Let some one open the conference.

For after ranging round the walls the chariots of the forces, I have restrained-from-onset the city, that I may hear from thee the mutual terms-of-arbitration, on which, having persuaded me, thou hast admitted this-man to come under-sanction-of-a-truce within the ramparts.

446. διαλλάξασαν ὁμογενεῖς φίλους, *having reconciled the friendly brothers.*

451. Brunck edited μεθήκων, and in the end of the line, ἄγω. Several MSS. have ἄγω, but I believe none μεθήκων.

454. For χωρεῖ some will rather ἥκει.

459. Porson says, τάσσων ἐπέσχον is the same as τάσσων ἐπαυόμην, and quotes Stobæus, xx. p. 103, ἐπίσχες ὀργιζόμενος.

460. βραβεία, is properly the act of deciding on a contest, βραβεῖον being the prize, and βραβεὺς the umpire.

ΙΟ. Ἐπίσχες· ὀύτοι τὸ ταχὺ τὴν δίκην ἔχει· |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ -
βραδεῖς δὲ μῦθοι πλεῖστον ἁνύτουσιν σοφόν. |⏑ -|⏑ -||- -|⏑ ⏑ ⏑||- -|⏑ ⏑
Σχάσον δὲ δεινὸν ὄμμα, καὶ θυμοῦ πνοάς· |⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ -
ὀυ γὰρ τὸ λαιμότμητον ἐισορᾷς κάρα |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
Γοργοῦς, ἀδελφὸν δ᾽ ἐισορᾷς ἥκοντα σόν. |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
Σύ τ᾽ ἀῦ πρόσωπον πρὸς κασίγνητον στρέφε, |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
Πολύνεικες· ἐις γὰρ ταὐτὸν ὄμμασι βλέπων, |⏑ ⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
λέξεις τ᾽ ἄμεινον, τοῦδέ τ᾽ ἐνδέξει λόγους. |- -|⏑ -||- -|⏑ -||- -|⏑ -
Παραινέσαι δὲ σφῷν τι βούλομαι σοφόν. |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
Ὅταν φίλος τις ἀνδρὶ θυμωθεὶς φίλῳ, |⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ -
ἐις ἓν ξυνελθὼν, ὄμματ᾽ ὄμμασιν διδῷ, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ἐφ᾽ οἷσιν ἥκει, ταῦτα χρὴ μόνον σκοπεῖν, |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
κακῶν δὲ τῶν πρὶν μηδενὸς μνείαν ἔχειν. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
Λόγος μὲν ὀῦν σὸς πρόσθε, Πολύνεικες τέκνον· |⏑ -|⏑ -||- -|⏑ ⏑ ⏑||- -|⏑ ⏑
σὺ γὰρ στράτευμα Δαναϊδῶν ἥκεις ἄγων, |⏑ -|⏑ -||⏑ ⏑ ⏑|⏑ -||- -|⏑ -
ἄδικα πεπονθὼς, ὡς σὺ φής· κριτὴς δέ τις |⏑ ⏑ ⏑|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
θεῶν γένοιτο καὶ διαλλακτὴς κακῶν. |⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ -

THE ORDER, AND ENGLISH ACCENTUATION.

ΙΟΚ. Επίσχες· το τάχυ ούτοι έχει την δίκην· δε βράδεις μύθοι ἁνυτούσι πλείστον σόφον. Δε σχάσον δείνον όμμα, και πνόας θύμου· γαρ ουκ είσορᾳς το κάρα Γόργους λαιμοτμήτον, δε είσορᾳς σον αδέλφον ἡκόντα. Τε συ αυ, Πολυνείκες, στρέφε προσώπον προς κασιγνήτον· γαρ βλέπων εις το αύτον όμμασι, τε αμείνον λέξεις, τε ενδέξει λόγους τούδε. Δε βούλομαι παραίνεσαι σφῷν τι σόφον. Ὅταν τις φίλος θυμώθεις άνδρι φίλῳ, ξυνέλθων εις έν, δίδῳ όμματα όμμασιν, μόνον χρη σκόπειν ταύτα έπι όισι ἥκέι, δε έχειν μνείαν μήδενος των πριν κάκων. Σος λόγος μεν ουν πρόσθε, Πολυνείκες, τέκνον· γαρ συ ἥκεις άγων στρατεύμα Δανάϊδων, πεπόνθως άδικα, ὡς συ φης· δε τις θέων γενοίτο κρίτης και διαλλάκτης κάκων.

TRANSLATION.

Jocasta. Be-patient: precipitate-haste has not justice—whereas deliberate counsels effect most things in-wisdom. So repress that stern eye, and those blasts of rage: for thou art not gazing on the head of the Gorgon cut-off-at-the-neck, but art beholding thy brother who is come-in-peace. [*To Polynices.*] And do thou again, Polyníces, turn thy face towards thy brother, for looking at the same time with thine eyes, the better wilt thou speak, and receive his words.

Now I wish to give both of you a prudent word of advice: "*When a friend is enraged with a man his friend, having met him face to face, he should fix his eyes on his eyes:—this alone it behoves him to consider, the ends for which he is come, and to hold in remembrance nothing of former grievances.*"

Wherefore then, thy words first, Polyníces, my son: for thou hast advanced leading-on an army of Argives, having-suffered injustice, as thou sayest: and [*Raising her Hands and Eyes to Heaven.*] may some one of the Gods become judge and reconciler of your strife!

462. Aldus has ὀυτὶ, but the generality of MSS. ὀύτοι. Respecting ἐπίσχες, see the note on παράσχες, Hécuba, 830.

463. The common reading is ἀνύουσιν, yet Porson thought ἀνύτουσιν more of the Attic form, and for reasons which he has explained, he edited ἁνύτουσιν with the aspirate breathing.

466. Γοργόνος is more generally met with than Γοργοῦς. Some MSS. omit δ᾽.

468. ἐις ταὐτὸν βλέπων, *looking on the same object*, or rather, in the sense here, *looking at one another.*

470. παραινέσαι σφῷν τι σοφὸν, literally, *to counsel you both something prudent.*

473. King edited ἐφ᾽ οἷς συνήκει, and Brunck placed σκοπεῖν before μόνον.

474. For μηδενὸς Aldus has μηδαμῶς.

ΠΟ. Ἁπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ,	|∪ –|∪ –||– –|∪ –||– –|∪ –
κοὐ ποικίλων δεῖ τἄνδιχ᾽ ἑρμηνευμάτων·	|– –|∪ –||– –|∪ –||– –|∪ –
ἔχει γὰρ αὐτὰ καιρόν· ὁ δ᾽ ἄδικος λόγος,	|∪ –|∪ –||∪ –|∪ ∪ ∪||∪ –|∪ ∪
νοσῶν ἐν αὑτῷ, φαρμάκων δεῖται σοφῶν.	|∪ –|∪ –||– –|∪ –||– –|∪ –
Ἐγὼ δὲ πατρὸς δωμάτων προὐσκεψάμην,	|∪ –|∪ –||– –|∪ –||– –|∪ –
τοὐμόν τε καὶ τοῦδ᾽, ἐκφυγεῖν χρῄζων ἀρὰς,	|– –|∪ –||– –|∪ –||– –|∪ –
ἃς Οἰδίπους ἐφθέγξατ᾽ εἰς ἡμᾶς ποτε,	|– –|∪ –||– –|∪ –||– –|∪ ∪
ἐξῆλθον ἔξω τῆσδ᾽ ἑκὼν αὐτὸς χθονὸς,	|– –|∪ –||– –|∪ –||– –|∪ ∪
δοὺς τῷδ᾽ ἀνάσσειν πατρίδος ἐνιαυτοῦ κύκλον,	|– –|∪ –||– ∪ ∪|∪ ∪ ∪||– –|∪ ∪
ὥστ᾽ αὐτὸς ἄρχειν αὖθις, ἀνὰ μέρος λαβὼν,	|– –|∪ –||– –|∪ ∪ ∪||∪ –|∪ –
καὶ μὴ δι᾽ ἔχθρας τῷδε καὶ φόνου μολὼν,	|– –|∪ –||– –|∪ –||∪ –|∪ –
κακόν τι δρᾶσαι, καὶ παθεῖν ἃ γίγνεται.	|∪ –|∪ –||– –|∪ –||∪ –|∪ ∪
Ὁ δ᾽ αἰνέσας ταῦθ᾽, ὁρκίους τε δοὺς θεοὺς,	|∪ –|∪ –||– –|∪ –||∪ –|∪ –
ἔδρασεν οὐδὲν ὧν ὑπέσχετ᾽, ἀλλ᾽ ἔχει	|∪ –|∪ –||∪ –|∪ –||∪ –|∪ –
τυραννίδ᾽ αὐτὸς, καὶ δόμων ἐμὸν μέρος.	|∪ –|∪ –||– –|∪ –||∪ –|∪ ∪
Καὶ νῦν ἕτοιμός εἰμι τἀμαυτοῦ λαβὼν,	|– –|∪ –||∪ –|∪ –||– –|∪ –
στρατὸν μὲν ἔξω τῆσδ᾽ ἀποστεῖλαι χθονὸς,	|∪ –|∪ –||– –|∪ –||– –|∪ ∪

THE ORDER, AND ENGLISH ACCENTUATION.

ΠΟΛ. Ὁ μύθος της αληθείας έφυ ἅπλους, και τα ένδικα ου δει ποίκιλων ἑρμηνεύματων· γαρ αύτα έχει καίρον· δε ὁ άδικος λόγος, νόσων εν άυτῳ, δείται σόφων φάρμακων. Δε έγω προ-εσ-κέψαμην δώματων πάτρος, τε το έμον και τούδε, χρῄζων έκφυγειν άρας ἃς Οίδιπους πότε εφθέγξατο εις ἥμας, ἕκων αύτος εξῆλθον έξω τῆσδε χθόνος, δους τῴδε ανάσσειν πάτριδος κύκλον ενιαύτου, ὥστε αύτος αύθις άρχειν, λάβων ανα μέρος, και μη μόλων δία έχθρας και φόνου τῴδε, δράσαι τι κάκον, και πάθειν ἁ γίγνεται. Ὁ, δε, αίνεσας ταύτα, τε δους θέους ὅρκιους, εδράσε ούδεν ὢν ὑπέσχετο, άλλα έχει τυράννιδα αύτος, και έμον μέρος δόμων. Και νυν είμι ετοίμος, λάβων τα εμαύτου, αποστείλαι στράτον μεν έξω τῆσδε χθόνος,

TRANSLATION.

Polynices. The speech of truth is simple, and justice needs not ambiguous interpretations—for itself has energy: but a false argument, unsound in itself, requires sophisticated varnishing.

Now I forethought of my father's house; and, for my own advantage as well as this man's, wishing to escape the curses which Œdipus formerly denounced against us, I willingly of myself departed from the realm, giving to him to rule over his natal-land for the space of a year—on-condition-that I myself should then reign, receiving-the-sceptre in turn, and not by coming to enmity and bloodshed with this man, to perpetrate some evil-deed, and suffer what is now taking place. He, however, after having consented to these terms, and after binding the Gods as-witnesses-of-his-oaths, has performed nothing of what he promised, but retains the regal-power himself, and my share of the palace. And yet I am ready, on receiving my rightful-inheritance, to send the army away indeed from the land,

479. Porson here quotes a fragment from Cyrillus de Sanctâ Trinitâte. Ἆρ᾽ οὐκ ἀληθὲς εἰπεῖν, ὦ Ἑρμεία, ὡς ἁπλοῦς ἔφυ τῆς ἀληθείας ὁ μῦθος.

480. Aldus by a typographical error, which, however, has been copied into some other editions, has δεῖτ᾽ ἄνδιχ᾽. Although τὰ ἔνδικα literally signifies *the things just*, yet in English, I think, *justice* is more applicable to the sense.

483. Valckenaer conjectured ἔγωγε, a reading which Brunck adopted. Several editions (among which is that of Aldus) have δωμάτων before πατρός.

488. Porson tells us the more usual construction would be λαβόντα, though the syntax before us was often adopted.

490. Most MSS. and Aldus have γίνεται, but γίγνεται is likewise found.

491. For ταῦθ᾽ several MSS. have τάδ᾽.

ὀικεῖν δὲ τὸν ἐμὸν ὄῖκον ἀνὰ μέρος λαϐὼν,	|– –|⏑ ⏑ ⏑|⏑ –|⏑ ⏑ ⏑|⏑ –|⏑ –
καὶ τῷδ᾽ ἀφεῖναι τὸν ἴσον ἀῦθις ἀῦ χρόνον,	|– –|⏑ –|– ⏑ ⏑|⏑ –|⏑ –|⏑ ⏑
καὶ μήτε πορθεῖν πατρίδα, μήτε προσφέρειν	|– –|⏑ –‖– ⏑ ⏑|⏑ –‖⏑ –|⏑ –
πύργοισι πηκτῶν κλιμάκων προσαμϐάσεις.	|– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
Ἆ, μὴ κυρήσας τῆς δίκης, πειράσομαι	|⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
δρᾷν· μάρτυρας δὲ τῶνδε δαίμονας καλῶ,	|– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
ὡς πάντα πράσσων ξὺν δίκῃ, δίκης ἄτερ	|– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ἀποστεροῦμαι πατρίδος ἀνοσιώτατα.	|⏑ –|⏑ –‖– ⏑ ⏑|⏑ ⏑ ⏑|⏑ –|⏑ ⏑
Ταῦτ᾽ ἀύθ᾽ ἕκαστα, μῆτερ, ὀυχὶ περιπλοκὰς	|– –|⏑ –‖⏑ –|⏑ –‖⏑ ⏑ ⏑|⏑ –
λόγων ἀθροίσας, ἐῖπον, ἀλλὰ καὶ σοφοῖς,	|⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
καὶ τοῖσι φαύλοις ἔνδιχ᾽, ὡς ἐμοὶ δοκεῖ.	|– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΧΟ. Ἐμοὶ μὲν, ἐι καὶ μὴ καθ᾽ Ἑλλήνων χθόνα	|⏑ –|⏑ –‖– –|⏑ –|– –|⏑ ⏑
τεθράμμεθ᾽, ἀλλ᾽ ὄῦν ξυνετά μοι δοκεῖς λέγειν.	|– –|⏑ –‖– ⏑ ⏑|⏑ –‖⏑ –|⏑ –
ΕΤ. Ἐι πᾶσι ταυτὸ καλὸν ἔφυ, σοφόν θ᾽ ἅμα,	|– –|⏑ –‖⏑ ⏑ ⏑|⏑ –|⏑ –|⏑ –
ὀυκ ἦν ἂν ἀμφίλεκτος ἀνθρώποις ἔρις.	|– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
Νῦν δ᾽ ὀύθ᾽ ὅμοιον ὀυδὲν, ὀύτ᾽ ἴσον βροτοῖς,	|– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
πλὴν ὀνόμασιν· τὸ δ᾽ ἔργον ὀυκ ἔστιν τόδε.	|– ⏑ ⏑|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

δε οἰκειν τον ἐμον οἰκον, λάϐων ἀνα μέρος, και αὐθις αφεἰναι αυ τῷδε τον ἰσον χρόνον, και μήτε πόρθειν πάτριδα, μήτε πρόσφερειν πυργοἰσι προσάμϐασεις κλἰμακων πήκτων. Ἁ, μη κυρήσας της δἰκης, πειράσομαι δρᾳν· δε κάλω δαἰμονας μάρτυρας τώνδε, ὡς πράσσων πάντα ξυν δἰκῃ, άτερ δἰκης αποστερούμαι πάτριδος ανοσιώτατα. Αὐτα ταύτα ἑκάστα, μήτερ, εἰπον, οὐχι αθροἰσας περἰπλοκας λόγων, άλλα, ὡς δόκει ἐμοι, ἐνδικα και σόφοις και τοἰσι φαύλοις. ΧΟ. Ἑμοι μεν, ει και μη τεθράμμεθα κάτα χθόνα Ἑλλήνων, άλλα ουν δόκεις μοι λέγειν ξύνετα. ΕΤ. Ει τούτο ἐφυ κάλον πάσι, τε ἅμα σόφον, ουκ αν ην αμφιλέκτος ἐρις ανθρώποις. Δε νυν ούτε οὐδεν βρότοις ὁμοἰον, οὐτε ἰσον, πλην ονόμασι· δε το ἐργον ουκ ἐστι τόδε.

TRANSLATION.

and to regulate my house, having received it in turn—and then to give it up again to this man for an equal space of time—and neither to lay-waste my country, nor apply to its towers the means-of-ascent by ladders firmly-fixed. Which, should I not obtain justice, will I endeavour to effect: and I call the Gods as witnesses of this, that acting in all respects with equity, I am without equity deprived of my country in the most unhallowed manner.

These several-truths, mother, have I narrated, without collecting intricacies of argument, but, as it seems to me, things reasonable as well to the wise as to the ignorant.

Chorus. To me, indeed, though we were not brought up according to the manner-of-the-country of the Greeks, yet nevertheless to me thou appearest to speak with consistency.

Eteocles. If the same-thing were plausible to all, and at the same-time proper, there would not be equivocal contention among men.

But in-fact nothing among mortals is similar, nothing homologous, excepting names: for the mode of-acting is not so.

496. ὀικεῖν, see v. 528, more properly signifies *to inhabit*, than *to regulate*, but the latter meaning it likewise conveys, as here, and again in verse 611.

497. Aldus omitted ἀῦ. I believe conjecture furnished this word to supply the deficiency of a syllable in the line.

498. Many MSS. have μήτ᾽ ἔτι, or μήτε τι, and a few give πέρθειν for πορθεῖν.

500. ἃ, μὴ κυρήσας τῆς δίκης, literally, *which things, not having obtained justice.*

508. Aldus has δοκεῖ, the third person for the second, badly.

512. All editions and MSS. have ὀνόμασαι, but Porson thought the substantive ὄνομα better, in contrast with ἔργον.

Ἐγὼ γὰρ οὐδὲν, μῆτερ, ἀποκρύψας ἐρῶ· |⏑ –|⏑ –||– –|⏑ ⏑ ⏑||– –|⏑ –
ἄστρων ἂν ἔλθοιμ' αἰθέρος πρὸς ἀντολὰς, |– –|⏑ –||– –|⏑ –¦⏑ –|⏑ –
καὶ γῆς ἔνερθε (δυνατὸς ὢν δρᾶσαι τάδε) |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ ⏑
τὴν θεῶν μεγίστην ὥστ' ἔχειν τυραννίδα. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Τοῦτ' οὖν τὸ χρηστὸν, μῆτερ, οὐχὶ βούλομαι |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἄλλῳ παρεῖναι μᾶλλον, ἢ σώζειν ἐμοί. |– –|⏑ –¦– –|⏑ –||– –|⏑ –
Ἀνανδρία γὰρ, τὸ πλέον ὅστις ἀπολέσας, |⏑ –|⏑ –¦– ⏑ ⏑|⏑ –¦⏑ ⏑ ⏑|⏑ –
τοὔλασσον ἔλαβε. Πρὸς δὲ τοῖσδ' αἰσχύνομαι, |– –|⏑ ⏑ ⏑||⏑ –|⏑ –||– –|⏑ ⏑
ἐλθόντα σὺν ὅπλοις τόνδε, καὶ πορθοῦντα γῆν, |– –|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ –
τυχεῖν ἃ χρῄζει· ταῖς γὰρ ἂν Θήβαις τόδε |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
γένοιτ' ὄνειδος, εἰ Μυκηναίου δορὸς |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
φόβῳ παρείην σκῆπτρα τἀμὰ τῷδ' ἔχειν. |⏑ –|⏑ –¦– –|⏑ –||⏑ –|⏑ –
Χρῆν δ' αὐτὸν οὐχ ὅπλοισι τὰς διαλλαγὰς, |– –|⏑ –¦⏑ –|⏑ –¦⏑ –|⏑ –
μῆτερ, ποιεῖσθαι· πᾶν γὰρ ἐξαίρει λόγος, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ὃ καὶ σίδηρος πολεμίων δράσειεν ἄν. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
Ἀλλ' εἰ μὲν ἄλλως τήνδε γῆν οἰκεῖν θέλει, |– –|⏑ –||– –|⏑ –||– –|⏑ –
ἔξεστ'· ἐκείνου δ' οὐχ ἑκὼν μεθήσομαι. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ, μήτερ, έγω ερω αποκρύψας ούδεν· ελθοίμι αν προς άντολας άστρων αίθερος, και ενέρθε γης, (ων δύνατος δράσαι τάδε), ὥστε έχειν τυράννιδα, μεγίστην θέων. Το τούτο χρήστον ουν ούχι βούλομαι, μήτερ, παρείναι άλλῳ, μάλλον η σώζειν έμοι. Γαρ ανάνδρια, ὅστις απόλεσας το πλέον, έλαβε το ελάσσον. Δε προς τοίσδε αισχύνομαι, τόνδε τύχειν ά χρήζει, ελθόντα συν ὅπλοις, και πορθούντα γην· γαρ τόδε αν γενοίτο ονείδος ταις Θήβαις, ει φόβῳ Μυκηναίου δόρος παρείην τα έμα σκήπτρα τῷδε έχειν. Δε, μήτερ, ούχι ὅπλοίσι χρην αύτον ποιείσθαι τας διάλλαγας· γαρ λόγος εξαίρει παν, ὁ και σιδήρος πολέμιων αν δρασείε. Ἀλλα μεν ει θέλει οίκειν τήνδε γην άλλως, εξέστι· δε εκείνου ου μεθήσομαι ἕκων.

TRANSLATION.

Now, mother, will I speak reserving nothing.—I would go to the rising of the stars of the firmament, and beneath the Earth, (were I able to do so), that I might possess kingly-power, the greatest of Goddesses.

This very prize then I am by-no-means willing, O mother, to concede to another, rather than to keep for myself.

Besides, it is cowardice, when-one, having lost the greater-share, hath accepted the less.

Yea, over-and-above these-things, I should-be-ashamed, were this-man to obtain what he desires, having-come with arms, and laying-desolate his country: for it would be a reproach to Thebes, if through dread of the Argólic spear I should resign my sceptre for him to hold.

So, mother, not by arms ought he to court reconciliation; since speech accomplishes all that the sword of the enemy can accomplish.

Wherefore now, if he likes to inhabit this land in-any-other-way, it is granted him: but the chief-point I will not yield with-my-will.

514. In every edition the reading is ἡλίου πρὸς ἀντολὰς (or ἀνατολὰς), *to the rising of the Sun.* Porson, however, thought he had sufficient reason to believe ἡλίου to be spurious, αἰθέρος being the original genuine epithet.

519. Grotius and a few others edited τὸ πλέον, yet τὸ πλεῖον I believe to have been more generally adopted.

526. For ἐξαίρει Valckenaer conjectured ἐξανύει, from the following passage of Appollonius of Rhodes, III. 188. "Πολλάκι τοι ῥέα μῦθος, ὅ κεν μόλις ἐξανύσειεν Ἠνορέη, τόδ' ἔρεξε," and likewise from ἀνύτουσι in verse 463, above. But all MSS. agree in ἐξαίρει.

529. ἐκεῖνο, and not ἐκείνου, is the word generally offered, and received.

Ἄρχειν παρόν μοι, τῷδε δουλεῦσαι ποτέ;	|--|˘-||--|˘-||--|˘˘
Πρὸς ταῦτ' ἴτω μὲν πῦρ, ἴτω δὲ φάσγανα,	|--|˘-||--|˘-||˘-|˘˘
ζεύγνυσθε δ' ἵπποις, πεδία πίμπλαθ' ἁρμάτων,	|--|˘-||-˘˘|˘-||˘-|˘-
ὡς οὐ παρήσω τῷδ' ἐμὴν τυραννίδα.	|--|˘-||--|˘-||˘-|˘˘
Εἴπερ γὰρ ἀδικεῖν χρή, τυραννίδος πέρι	|--|˘˘˘||--|˘-||˘-|˘˘
κάλλιστον ἀδικεῖν· τἄλλα δ' εὐσεβεῖν χρεών.	|--|˘˘˘||--|˘-||˘-|˘-
ΧΟ. Οὐκ εὖ λέγειν χρὴ μὴ 'πὶ τοῖς ἔργοις καλοῖς·	|--|˘-||--|˘-||--|˘-
οὐ γὰρ καλὸν τόδ', ἀλλὰ τῇ δίκῃ πικρόν.	|--|˘-||˘-|˘-||˘-|˘˘
ΙΟ. Ὦ τέκνον, οὐχ ἅπαντα τῷ γήρᾳ κακά,	|--|˘-||˘-|˘-||--|˘˘
Ἐτεόκλεες, πρόσεστιν, ἀλλ' ἡμπειρία	|˘˘˘|˘-||˘-|˘-||--|˘-
ἔχει τι δεῖξαι τῶν νέων σοφώτερον.	|˘-|˘-||--|˘-||˘-|˘˘
Τί τῆς κακίστης δαιμόνων ἐφίεσαι	|˘-|˘-||--|˘-||˘-|˘˘
φιλοτιμίας, παῖ; Μὴ σύγ'. Ἄδικος ἡ θεός.	|˘˘-|˘-||--|˘˘˘||˘-|˘˘
Πολλοὺς δ' ἐς οἴκους καὶ πόλεις εὐδαίμονας	|--|˘-||--|˘-||--|˘˘
εἰσῆλθε, κἀξῆλθ', ἐπ' ὀλέθρῳ τῶν χρωμένων·	|--|˘-||-˘˘|˘-||--|˘-
ἐφ' ᾗ σὺ μαίνει. Κεῖνο κάλλιον, τέκνον,	|˘-|˘-||--|˘-||˘-|˘˘
ἰσότητα τιμᾶν, ἣ φίλους ἀεὶ φίλοις,	|˘˘-|˘-||--|˘-||˘-|˘-

THE ORDER, AND ENGLISH ACCENTUATION.

Πάρον μοι άρχειν. πότε δουλεύσαι τώδε; Προς ταύτο μεν, ίτω πυρ, δε ίτω φάσγανα, δε ζευγνύσθε ίπποις, πίμπλατε πέδια άρματων, ώς ου παρήσω τώδε έμην τυράννιδα. Γαρ είπερ χρη άδικειν, άδικειν πέρι τυράννιδος καλλίστον, δε τα άλλα χρέων εύσεβειν. ΧΟ. Ου χρη λέγειν ευ έπι τοις μη κάλοις έργοις· γαρ τόδε ου κάλον, άλλα πίκρον τη δίκη. ΙΟΚ. Ω Ετεόκλεες τέκνον, άπάντα κάκα ου προσέστι τω γήρα, άλλα ή εμπείρια έχει δείξαι τι σοφώτερον των νέων. Τι, παι, εφίεσαι φιλοτίμιας, της κακίστης δαίμονων; Μη σύγε. Ἡ θέος άδικος. Δε εισήλθε ες πόλλους οίκους και ευδαίμονας πόλεις, και εξήλθε, έπι όλεθρω των χρώμενων· έπι ή συ μαίνει. Κάλλιον κείνο, τέκνον, τίμαν ισοτήτα, ή αέι φίλους φίλοις,

TRANSLATION.

It being in my power to rule, shall I ever be a slave to him? Because of that then come fire, and come sword—yes, harness the steeds—fill the plains with chariots—as I will never resign to this man my regal-sway! For if we must be unjust, injustice concerning empire is the most glorious—whilst on other matters it becomes us to be just.

Chorus. It is not right to speak well in defence of dishonorable acts, for this is not praise-worthy, but galling to justice.

Jocasta. O Etéocles, my son, every disadvantage is not concomitant on age, inasmuch-as experience is able to evince more wisdom than youth. Why, child, covetest thou ambition, the most baneful of the deities? Do not thou!

The Goddess is deceitful. Yea she has entered into many families and happy states, and has come-forth-again to the destruction of those harbouring her: yet of whom thou art-madly-enamoured. Nobler is this, my son, to honor equity, which always friends with friends,

530. Aldus δουλεῦσω. MSS. δουλεῦσαι.

531. Authority seems in favor of μὲν, but Aldus and several others have ἴτω μοι πῦρ. Porson here says: "eúndem vérsum in Sýleo cùm déderit Eurípides, íntegrum lócum transcríbam, ut lectóris ánimum, váriis lectiónibus et grammáticis minútiis fatigátum, suavitáte poéticâ paullíspèr exhilarem."

Πρὸς ταῦτ' ἴτω μὲν πῦρ, ἴτω δὲ φάσγανα,
πίμπρη, κάταιθε σάρκας, ἐμπλήσθητί μου
πίνων κελαινὸν αἷμα, πρόσθε γὰρ κάτω
γῆς εἶσιν ἄστρα, γῆ τ' ἄνεισ' εἰς αἰθέρα,
πρὶν ἐξ ἐμοῦ σοι θῶπ' ἀπαντῆσαι λόγον.

532. πέπλασθ', πίμπλασθ' and πίπλασθ' are all found in different editions.

534. Cicero de Off. III. 21, quotes, or rather translates, this passage.

538. Ovid, Metamorph. vi. 28, says: *Non ómnia grándior ætas, Quæ fugiámus hábet: séris vénit úsus ab ánnis.*

540. *Something wiser than the young.*

πόλεις τε πόλεσι, συμμάχους τε συμμάχοις |∪ −|∪ ∪ ∪||∪ −|∪ −||∪ −|∪ −
ξυνδεῖ· τὸ γὰρ ἴσον νόμιμον ἀνθρώποις ἔφυ. |− −|∪ ∪ ∪||− ∪ ∪|∪ −||− −|∪ −
Τῷ πλέονι δ' ἀεὶ πολέμιον καθίσταται |− ∪ ∪|∪ −||− ∪ ∪|∪ −||∪ −|∪ ∪
τοὔλασσον, ἐχθρᾶς θ' ἡμέρας κατάρχεται. |− −|∪ −||− −|∪ −||∪ −|∪ ∪
Καὶ γὰρ μέτρ' ἀνθρώποισι καὶ μέρη σταθμῶν |− −|∪ −||− −|∪ −||∪ −|∪ −
ἰσότης ἔταξε, κἀριθμὸν διώρισε. |∪ ∪ −|∪ −||∪ −|∪ −||∪ −|∪ ∪
Νυκτός τ' ἀφεγγὲς βλέφαρον, ἡλίου τε φῶς |− −|∪ −||− ∪ ∪|∪ −||∪ −|∪ −
ἴσον βαδίζει τὸν ἐνιαύσιον κύκλον, |∪ −|∪ −||− ∪ ∪|∪ −||∪ −|∪ ∪
κοὐδέτερον αὐτοῖν φθόνον ἔχει νικώμενον. |− ∪ ∪|∪ −||− ∪ ∪|∪ −||− −|∪ ∪
Εἶθ' ἥλιος μὲν νύξ τε δουλεύει βροτοῖς, |− −|∪ −||− −|∪ −||− −|∪ −
σὺ δ' οὐκ ἀνέξει δωμάτων ἔχων ἴσον, |∪ −|∪ −||− −|∪ −||∪ −|∪ ∪
καὶ τῷδ' ἀπονεμεῖς; Κᾆτα ποῦ 'στὶν ἡ δίκη; |− −|∪ ∪ ∪||− −|∪ −||∪ −|∪ −
Τί τὴν τυραννίδ' ἀδικίαν εὐδαίμονα, |∪ −|∪ −||∪ ∪ ∪|∪ −||− −|∪ ∪
τιμᾷς ὑπέρφευ, καὶ μέγ' ἥγησαι; Τὸ δὲ |− −|∪ −||− −|∪ −||− −|∪ ∪
περιβλέπεσθαι τίμιον; Κενὸν μὲν οὖν. |∪ −|∪ −||− −|∪ −||∪ −|∪ −
Ἦ πολλὰ μοχθεῖν, πόλλ' ἔχων ἐν δώμασι, |− −|∪ −||− −|∪ −||− −|∪ ∪
βούλει; Τί δ' ἔστι τὸ πλέον; Ὄνομ' ἔχει μόνον· |− −|∪ −||∪ ∪ ∪|∪ ∪ ∪||∪ −|∪ ∪

THE ORDER, AND ENGLISH ACCENTUATION.

τε πόλεις ξύνδει πόλεσι, τε σύμμαχους σύμμαχοις· γαρ το ίσον έφυ νόμιμον ανθρώποις. Δε το ελάσσον άει καθίσταται πολέμιον τω πλέονι, τε κατάρχεται ήμερας έχθρας. Γαρ και ίσοτης ετάξε μέτρα και μέρη στάθμων ανθρωποίσι, και διώρισε αρίθμον. Τε αφέγγες βλέφαρον νύκτος, τε φως ήλιου βαδίζει ίσον τον ενιαύσιον κύκλον, και ουδέτερον νικώμενον έχει φθόνον αύτοιν. Είτα μεν ήλιος τε νυξ δουλεύει βρότοις, δε συ ουκ ανέξει έχων ίσον δώματων, και απόνεμεις τῷδε; Και είτα που έστι ή δίκη; Τι τίμᾳς ὑπέρφευ την ευδαίμονα άδικα τυράννιδα, και ἡγήσαι μέγα; Δε το περιβλεπέσθαι τίμιον; Ουν μεν κένον; Η βούλει μόχθειν πόλλα, έχων πόλλα εν δώμασι; Δε τι έστι το πλέον; Ἐχει όνομα μόνον·

TRANSLATION.

and states combines with states—and allies with allies: because equality is the charter among men! For the less is ever at variance with the greater, and forthwith begins the day of hostility.

Again, too, it was equity established measures, and the divisions of weights among mortals—and defined the-use-of-numbers.

So the sable eye of Night, and the splendor of the Sun perform in-regular-succession their annual round—and neither of them when overcome hath envy of the other.

Wherefore then the Sun and Night are subservient to men—and wilt not thou brook to have an equal share of the palace, and deliver to him his? Well, after this, where is Justice?

Why dost thou honor so unboundedly that prosperous cheat, royalty, and esteem it so highly? For-as-much-as the being conspicuous is dignifying? Indeed I wot it is an empty dignity!

Or wishest thou to accumulate immense-property, having vast-treasure in thine house? But what is superfluity? It has a name only:

548. For νόμιμον Musgrave conjectured δόκιμον. Plutarch speciously but falsely made offer of μόνιμον.

549. Aldus and several other editors have πλέονι, but more, perhaps, πλείονι.

550. Some editions, among which is that of Aldus, give ἐχθρᾶς δ' ἡμέρας.

554. βαδίζειν is not an uncommon, though certainly a bad, reading.

558. For ἀπονεμεῖς, Aldus and MSS. have ἀπονεῖμαι. Some prefer ἀπονέμειν, others ἀπονέμων.

560. In the punctuation of this verse I have followed Porson. In general, however, the point of interrogation is at the end, after τόδε. Valckenaer first altered the punctuation, and for τόδε gave τί δέ. Porson then changed τί to τό.

ἐπεὶ τάγ᾽ ἀρκοῦνθ᾽ ἱκανὰ τοῖσι σώφροσιν. |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
Ὀύτοι τὰ χρήματ᾽ ἴδια κέκτηνται βροτοὶ, |- -|⏑ -||⏑ ⏑ ⏑|⏑ -||- -|⏑ -
τὰ τῶν θεῶν δ᾽ ἔχοντες ἐπιμελούμεθα· |⏑ -|⏑ -||⏑ -|⏑ ⏑ ⏑||⏑ -|⏑ ⏑
ὅταν δὲ χρῄζωσ᾽, ἀύτ᾽ ἀφαιροῦνται πάλιν. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
Ἄγ᾽, ἤν σ᾽ ἔρωμαι, δύο λόγω προθεῖσ᾽ ἅμα, |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ -
πότερα τυραννεῖν, ἢ πόλιν σῶσαι, θέλεις; |⏑ ⏑ ⏑|⏑ -||- -|⏑ -||- -|⏑ -
Ἐρεῖς τυραννεῖν; Ἢν δὲ νικήσῃ σ᾽ ὅδε, |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
Ἀργεῖά τ᾽ ἔγχη δόρυ τὸ Καδμείων ἕλῃ, |- -|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ -
ὄψει δαμασθὲν ἄστυ Θηβαίων τόδε, |- -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
ὄψει δὲ πολλὰς ἀιχμαλωτίδας κόρας |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
βίᾳ πρὸς ἀνδρῶν πολεμίων πορθουμένας. |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ -
Ὀδυνηρὸς ἆρ᾽ ὁ πλοῦτος, ὃν ζητεῖς ἔχειν, |⏑ ⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ -
γενήσεται Θήβαισι, φιλότιμος δὲ σύ. |⏑ -|⏑ -||- -|⏑ ⏑ ⏑||- -|⏑ ⏑
Σοὶ μὲν τάδ᾽ αὐδῶ. Σοὶ δὲ, Πολύνεικες. λέγω, |- -|⏑ -||- -|⏑ ⏑ ⏑||- -|⏑ -
ἀμαθεῖς Ἄδραστος χάριτας εἰς σ᾽ ἀνήψατο· |⏑ ⏑ -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
ἀσύνετα δ᾽ ἦλθες καὶ σὺ πορθήσων πόλιν. |⏑ ⏑ ⏑|⏑ -||- -|⏑ -||- -|⏑ ⏑
Φέρ᾽, ἢν ἕλῃς γῆν τήνδ᾽, ὃ μὴ τύχοι ποτὲ, |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

έπει τάγε αρκούντα τοίσι σώφροσι ἵκανα. Ούτοι βρότοι κεκτήνται τα χρήματα ίδια, δε εχόντες τα των θέων επιμελούμεθα· δε ὅταν χρηζώσι, πάλιν αφαιρούνται αύτα. Ἀγε, ην ερώμαι σε, προθείσα δύο λόγω ἅμα, πότερα θέλεις τυράννειν, η σώσαι πόλιν; Ἐρεις τυράννειν; Δε ην ὅδε νικήσῃ σε, τε Αργεία έγχη ἕλῃ το δόρυ Καδμείων, όψει τόδε άστυ Θηβαίων δαμάσθεν, δε πόλλας αιχμαλώτιδας κόρας όψει πορθούμενας βίᾳ προς άνδρων πολέμιων. Οδυνήρος άρα Θηβαίσι γενήσεται ὁ πλούτος, ὃν ζήτεις έχειν, δε συ φιλοτίμος. Σοι μεν αύδω τάδε. Δε σοι, Πολυνείκες, λέγω, Αδράστος ανήψατο άμαθεις χάριτας εις σε· δε ασύνετα και συ ήλθες πορθήσων πόλιν. Φέρε, ην ἕλῃς τήνδε γην, ὁ μήποτε τύχοι,

TRANSLATION.

for a sufficiency indeed to the temperate is an abundance ! Nor do mortals possess riches their own, but having the property of the Gods we cherish it—and when they please, again they take it away.

Come, if I may ask thee (having proposed two measures at once) whether is it thy wish to reign, or to save the city ?

Wilt thou say to reign ? But if he should conquer thee, and the Argólic lance subdue the Cadméan spear, thou wilt behold this city of the Thebans vanquished, and many captive maidens wilt thou see shamefully-treated with unkindness by men thy foes !

Woful then to Thebes will be the dominion thou seekest to hold, and yet thou art ambitious of it ! To thee indeed declare I this.

And to thee, Polyníces, I say, that Adrastus has conferred an unwise favor on thee ; and indiscreetly, too, art thou come besieging the city !

Hark—if thou shalt conquer this land (may which never happen)

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564. Several MSS. with Aldus, have τοῖς γε, and some few τοῖς δέ.

566. For ἔχοντες one MS. has ἑλόντες.

567. After this verse followed, ὁ δ᾽ ὄλβος ὀυ βέβαιος, ἀλλ᾽ ἐφήμερος, which is certainly from the pen of Eurípides, but taken from another tragedy, and in this place deservedly condemned by Valckenaer. *See Porson's Note.*

568. A few copies have λόγους προσθεῖσ᾽, others λόγω προσθεῖσ᾽. The dual number is certainly preferable.

571. Literally, *the spear of the Cadméans*, i. e. *the army of Thebes.*

574. βίᾳ πορθουμένας, ***with violence ravished—by force subdued.***

576. Valckenaer thought proper to pronounce this verse spurious. Porson proposed κεκλήσεται Θήβαισι.

578. ἠμείψατο from some mistake in copying, had crept into a great many MSS., and thence into editions.

579. πάτραν has been offered in lieu of πόλιν, without sufficient grounds.

πρὸς θεῶν, τρόπαια πῶς ἄρα στήσεις δορός; |--|⏑-||⏑-|⏑-||--|⏑⏑
Πῶς δ' αὖ κατάρξει θυμάτων ἑλὼν πάτραν; |--|⏑-||--|⏑-||⏑-|⏑-
Κἐις σκῦλα γράψεις πῶς ἐπ' Ἰνάχου ῥοαῖς, |--|⏑-||--|⏑-||⏑-|⏑-
Θήϐας πυρώσας, τάσδε Πολυνείκης θεοῖς |--|⏑-||--|⏑⏑⏑||--|⏑-
ἀσπίδας ἔθηκε; Μήποτ', ὦ τέκνον, κλέος |-⏑⏑|⏑-||⏑-|⏑-||⏑-|⏑⏑
τοιόνδε σοὶ γένοιθ' ὑφ' Ἑλλήνων λαϐεῖν. |--|⏑-||⏑-|⏑-||--|⏑-
Ἢν δ' αὖ κρατηθῇς, καὶ τὰ τοῦδ' ὑπερδράμῃ, |--|⏑-||--|⏑-||⏑-|⏑-
πῶς Ἄργος ἥξεις μυρίους λιπὼν νεκρούς; |--|⏑-||--|⏑-||⏑-|⏑-
Ἐρεῖ δὲ δή τις, ὦ κακὰ μνηστεύματα· |⏑-|⏑-||⏑-|⏑-||--|⏑⏑
Ἄδραστε, προσθεὶς, διὰ μιᾶς νύμφης γάμον |⏑-|⏑-||-⏑⏑|⏑-||--|⏑⏑
ἀπωλόμεσθα. Δύο κακὼ σπεύδεις, τέκνον, |⏑-|⏑-||⏑⏑⏑|⏑-||--|⏑⏑
κείνων στέρεσθαι, τῶνδέ τ' ἐν μέσῳ πεσεῖν. |--|⏑-||--|⏑-||⏑-|⏑-
Μέθετον τὸ λίαν, μέθετον· ἀμαθίαι δυοῖν, |⏑⏑-|⏑-||-⏑⏑|⏑⏑⏑||⏑-|⏑-
ἐις ταὐθ' ὅταν μόλητον, αἴσχιστον κακόν. |--|⏑-||⏑-|⏑-||--|⏑⏑
XO. Ὦ θεοὶ, γένοισθε τῶνδ' ἀπότροποι κακῶν, |-⏑⏑|⏑-||⏑-|⏑-||⏑-|⏑-
καὶ ξύμϐασίν τιν' Οἰδίπου τέκνοις δότε. |--|⏑-||⏑-|⏑-||⏑-|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

άρα πως, προς θέων, στήσεις τροπαία δόρος; Δε πως αυ ἕλων πάτραν κατάρξει θύματων; Και πως γράψεις εις σκύλα ἐπι ῥόαις Ἴναχου, πυρώσας Θήϐας, Πολυνείκης εθήκε τάσδε άσπιδας θέοις; Μήποτε, ω τέκνον, γενοίτο σοι λάϐειν τοιόνδε κλέος ὕπο Ἑλλήνων. Δε αυ, ην κρατήθῃς, και τα τούδε ὑπέρδραμῃ, πως ἥξεις Ἄργος λίπων μύριους νέκρους; Δε δη τις έρει, ω κάκα μνηστεύματα· Αδράστε, πρόσθεις, δία γάμον μίας νύμφης απωλομέσθα. Σπεύδεις δύο κάκω, τέκνον, στερέσθαι κείνων, τε πέσειν τώνδε εν μέσῳ. Μέθετον το λίαν, μέθετον· αμάθιαι δύοιν, ὅταν μολήτον εις τα αύτα, αισχίστον κάκον. XO. Γενοίσθε, ω θέοι, απότροποι τώνδε κάκων, και δότε τέκνοις Οίδιπου τίνα ξύμϐασιν.

TRANSLATION.

how, by the Gods, wilt thou erect trophies of thy spear? And how, again, having subdued thy native-country, wilt thou make-thy-first-offering of victims? And how wilt thou engrave upon the spoils by the streams of Inachus, "HAVING LAID THEBES IN ASHES, POLYNICES CONSECRATED THESE SHIELDS TO THE GODS?" Never, O my son, may it befal thee to receive such honor from the Greeks!

But again, if thou shalt be worsted, and the arms of this-thy-brother prevail, how wilt thou return to Argos, leaving-behind-thee many-thousands slain? Then assuredly some one will say: "*O ill-fated matrimonial-alliance! O Adrastus, thou that promotedst it—through the nuptials of one bride have we perished!*" Thou art forwarding two evils, my son—to be deprived of-thy acquirements-yonder, and to fail-of-thy-views-here in the midst-of-thy-enterprize! [*To both.*] Give up your too great-ardor-of-soul—give it ye both up: the obstinacy of two, when they meet in the same-point-of-opposition, is a most reprehensible calamity!

CHORUS. Become, O ye Gods, the averters of this mischief, and grant to the sons of Œdipus some-sort-of agreement!

581. Aldus and MSS. agree in πῶς ἀναστήσεις, which is faithfully followed in most editions. Porson informs us, that in the time of Eurípides, ἀναστῆσαι meant, *to set up any thing fallen.*

582. Editions and MSS. differ respecting the fourth word in this verse, the reading, according to some, being κατάρξῃς, but in others κατάρξεις. Aldus printed κατάρξῃ — Canterus κατάρξει, which Porson judiciously adopted.

583. It is doubtful whether κἐις with Valckenaer, or καὶ with others be right.

586. Most editions before King give γένοιτ' ἂν ὑφ' Ἑλλήνων. Barnes on conjecture expunged ἂν, which it appears was not read by the Scholiast.

593. Many editions give ἀμαθία.

ΕΤ. Μῆτερ, ὀυ λόγων ἀγὼν ἔστ᾽· ἀλλ᾽ ἀνάλωται χρόνος |tl,ts||ts,t⏑
ὀὺν μέσῳ μάτην, περαίνει δ᾽ ὀυδὲν ἡ προθυμία. |tt,ts||tt,t-
᾽Ου γὰρ ἂν ξυμβαῖμεν ἄλλως ἢ ᾽πὶ τοῖς ἐιρημένοις· |ts,ts||ts,t-
ὥστ᾽ ἐμὲ, σκήπτρων κρατοῦντα, τῆσδ᾽ ἄνακτ᾽ ἐῖναι χθονός. |ts,tt||ts,t⏑
Τῶν μακρῶν δ᾽ ἀπαλλαγεῖσα νουθετημάτων μ᾽ ἔα· |tt,tt||tt,t-
καὶ σὺ τῶνδ᾽ ἔξω κομίζου τειχέων, ἢ κατθανεῖ. |ts,ts||ts,t-
ΠΟ. Πρὸς τίνος; Τίς ὧδ᾽ ἄτρωτος, ὅστις ἐις ἡμᾶς ξίφος |tt,tt||ts,t⏑
φόνιον ἐμβαλὼν, τὸν ἀυτὸν ὀυκ ἀποίσεται μόρον; |yt,tt||tt,t⏑
ΕΤ. ᾽Εγγὺς· ὀυ πρόσω βεβηκώς· ἐις χέρας λεύσσεις ἐμάς; |tt,ts||ts,t-
ΠΟ. ᾽Εισορῶ· δειλὸν δ᾽ ὁ πλοῦτος, καὶ φιλόψυχον κακόν. |ts,ts||tt,t⏑
ΕΤ. Κᾆτα σὺν πολλοῖσιν ἦλθες πρὸς τὸν ὀυδὲν ἐς μάχην; |ts,ts||tl,t-
ΠΟ. ᾽Ασφαλὴς γάρ ἐστ᾽ ἀμείνων, ἢ θρασὺς στρατηλάτης. |tt,ts||tt,t-
ΕΤ. Κομπὸς ἐῖ, σπονδαῖς πεποιθὼς, ἁί σε σώζουσιν θανεῖν. |ts,ts||ts,t-

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ΕΤ. Μήτερ, ουκ έστι άγων λόγων· άλλα ὁ χρόνος εν μέσῳ μάτην αναλῶται, δε ἡ προθύμια περαίνει ούδεν. Γαρ ουκ αν ξυμβαίμεν άλλως η έπι τοις ειρήμενοις· ὥστε έμε, κρατούντα σκήπτρων, είναι ανάκτα τήσδε χθόνος. Απαλλαγείσα, δε, των μάκρων νουθετήματων, έα με· και συ κομίζου έξω τώνδε τείχεων, η κάτθανει. ΠΟΛ. Προς τίνος; Τις ὧδε ατρώτος, ὅστις έμβαλων φόνιον ξίφος εις ἥμας, ουκ αποίσεται τον αύτον μόρον; ΕΤ. Ἔγγυς· ου πρόσω βεβήκως· λεύσσεις εις έμας χέρας; ΠΟΛ. Είσορω· δε ὁ πλούτος δείλον, και φιλόψυχον κάκον. ΕΤ. Και είτα ήλθες συν πολλοίσι, προς τον ούδεν ες μάχην; ΠΟΛ. Γαρ άσφαλης στρατήλατης έστι αμείνων η θράσυς. ΕΤ. Ει κόμπος, πεποίθως σπόνδαις, ἁι σωζούσι σε θάνειν.

TRANSLATION.

Eteocles. Mother, this is not a contest of words—So time in the interim is fruitlessly wasted, and thy earnestness avails nothing! For we shall not agree otherwise than upon the terms mentioned: *"That I, holding the sceptre, be monarch of this land."*

Desisting, then, from tedious admonitory-counsels, let me have my way: [*To Polynices.*] and do thou get-thee out-from-within these walls, or thou shalt die. Polynices, [*Clapping his hand on his sword's hilt.*] By whom? Who is there so invulnerable, that, having pointed the murderous sword at us, shall not share the same fate?

Eteocles. Nigh thee—nor standing afar off: lookest thou on my hands? Polynices. I see them: but wealth is a timid and a life-loving coward. Eteocles. And yet thou art come with myriads against one a cipher in battle? Polynices. Because a cautious general is better than one who is daring! Eteocles. Thou art presumptuously-insolent, relying on the truce, which saves thee from death.

597. Aldus placed ἔστ᾽ before ἀγὼν, to the destruction of the metre, yet on the authority of MSS. It was Grotius, I believe, corrected this error. Respecting the letters I have employed to indicate the feet, some explanation was given at the beginning of the work in my prefatory address to the reader.

600. σκήπτρων, κήπτρων, σκῆπτρον, and σκῆπτρα are found in different editions.

603. πρὸς τίνος; *by whose hand?* Immediately following, Aldus and some others have τίς δ᾽ ὧδ᾽, and they leave ἐις out before ἡμᾶς, to the injury of the sense, and ruin of the metre.

605. Various readings of this verse have been offered; of which, ἐγγὺς· ὅυ πρόσω βέβηκας· ἐις χεῖρας λεύσεις ἐμάς; is the most common. Valckenaer first edited ὀυ from manuscriptal authority. Musgrave conjectured βεβηκὼς. Brunck proposed βέβηκεν.

606. For δειλὸν we find in some editions δεινὸν. The adjective κακὸς often signifies *cowardly*, and, taken as a substantive, *a coward*, either man or woman. Here it is assumed most appropriately in the neuter gender, *a coward*, neither man nor woman. Δειλὸν may be supposed to agree with κακὸν viewed as a substantive, or it may have the same construction as δεινὸν in verse 366.

ΠΟ. Καὶ σε δεύτερόν γ᾽ ἀπαιτῶ σκῆπτρα καὶ μέρη χθονός. 610	tt,ts	tt,t⏑
ΕΤ. Ὀυκ ἀπαιτούμεσθ᾽· ἐγὼ γὰρ τὸν ἐμὸν ὀικήσω δόμον.	ts,ts	ys,t⏑
ΠΟ. Τοῦ μέρους ἔχων τὸ πλεῖον; ΕΤ. Φήμ᾽· ἀπαλλάσσου δὲ γῆς.	tt,ts	ts,t-
ΠΟ. Ὦ θεῶν βωμοὶ πατρῴων. ΕΤ. Οὓς σὺ πορθήσων πάρει;	ts,ts	ts,t-
ΠΟ. Κλύετέ μου; ΕΤ. Τίς δ᾽ ἂν κλύοι σου πατρίδ᾽ ἐπεστρατευμένου;	ys,ts	yt,t-
ΠΟ. Καὶ θεῶν τῶν λευκοπώλων δώμαθ᾽. ΕΤ. Οἳ στυγοῦσί σε. 615	ts,ts	tt,t⏑
ΠΟ. Ἐξελαυνόμεσθα πατρίδος. ΕΤ. Καὶ γὰρ ἦλθες ἐξελῶν.	tt,ta	tt,t-
ΠΟ. Ἀδικίᾳ γ᾽, ὦ θεοί. ΕΤ. Μυκήναις, μὴ ᾽νθάδ᾽, ἀνακαλεῖ θεούς.	ys,ys	ty,t-
ΠΟ. Ἀνόσιος πέφυκας. ΕΤ. Ἀλλ᾽ ὀυ πατρίδος, ὡς σὺ, πολέμιος.	yt,ts	yt,y⏑
ΠΟ. Ὅς μ᾽ ἄμοιρον ἐξελαύνεις. ΕΤ. Καὶ κατακτενῶ γε πρός. 619	tt,ts	tt,t⏑
ΠΟ. Ὦ πάτερ, κλύεις ἃ πάσχω; ΕΤ. Καὶ γὰρ ὃῖα δρᾷς κλύει.	tt,ts	tt,t-
ΠΟ. Καὶ σὺ, μῆτερ; ΕΤ. Ὀυ θέμις σοι μητρὸς ὀνομάζειν κάρα.	tt,ts	ta,t⏑

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ΠΟΛ. Και γε δεύτερον απαίτω σε σκήπτρα και μέρη χθόνος. ΕΤ. Ουκ απαιτουμέσθα· γαρ τον έμον δόμον έγω οικήσω. ΠΟΛ. Ἑχων το πλείον του μέρους; ΕΤ. Φήμι· δε απαλλάσσου γης. ΠΟΛ. Ω βώμοι πατρώων θέων. ΕΤ. Ὁυς συ πάρει πορθήσων; ΠΟΛ. Κλύετε μου; ΕΤ. Δε τις αν κλύοι σου επεστρατεύμενου πάτριδα; ΠΟΛ. Και δώματα θέων των λευκοπώλων. ΕΤ. Ὁι στυγούσι σε. ΠΟΛ. Εξελαυνομέσθα πάτριδος. ΕΤ. Γαρ και ήλθες έξελων. ΠΟΛ. Αδίκιᾳ γε, ω θέοι. ΕΤ. Μυκήναις ανάκαλει θέους, μη ένθαδε. ΠΟΛ. Πεφύκας ανόσιος. ΕΤ. Ἀλλα ου πολέμιος πάτριδος, ὡς συ. ΠΟΛ. Ὁς εξελαύνεις με αμοίρον. ΕΤ. Και κατάκτενω γε προς. ΠΟΛ. Ω πάτερ, κλύεις ἁ πάσχω; ΕΤ. Και γαρ κλύει όία δρᾳς. ΠΟΛ. Και συ μήτερ; ΕΤ. Ου θέμις σοι ονομάζειν κάρα μήτρος.

TRANSLATION.

Polynices. And again for-the-second-time I demand of thee the sceptre, and my share of the realm. Eteocles. We admit not the demand—for my own house will I regulate. Polynices. Holding more than thy share? Eteocles. I own it: but quit thou the realm.

Polynices. Oh! ye altars of my paternal Gods! Eteocles. Which thou art here to demolish? Polynices. [*Absorbed in religious awe.*] Do ye hear me? Eteocles. Pray, who would hear thee waging-war against thy country? Polynices. [*Clasping his hands devoutly.*] And ye temples of the Gods that delight-in-milk-white-steeds! Eteocles. [*Laughing.*] Those who detest thee! Polynices. We-are-driven forth from our country. Eteocles. For thou camest to overthrow it!

Polynices. With injustice alas, O ye Gods! Eteocles. At Mycénæ invoke the Gods—not here! Polynices. Thou art an impious-fellow! Eteocles. But not my country's enemy, as thou art.

Polynices. Thou who expellest me without-my share! Eteocles. And I will kill thee, too, into-the-bargain. Polynices. O father, hearest thou what I suffer? Eteocles. And it-may-be he hears what-deeds thou art-doing! Polynices. [*To Jocásta.*] And thou, O mother! Eteocles. It is not lawful for thee to name the name of mother!

612. Aldus and some others have τὸ πλεῖστον, but Grotius, on the authority of MSS., τὸ πλεῖον.

615. θεῶν λευκοπώλων, either Castor and Pollux, or Amphíon and Zethus.

616. For πατρίδος some read πάτρης. Aldus edited ἐξελαυνόμεθ᾽ ἀπὸ πατρίδος, a reading which Grotius rejected; and indeed in very few MSS. is ἀπὸ found.

617. θεοὶ is here a pyrrhic, else a monosyllable. In Aldus the verse begins thus: ἀδικίᾳ γε σῇ, ὦ θεοὶ, corrupt beyond a doubt. Grotius adopts the first three words, but leaves out ὦ θεοὶ. These last, however, if we look at the reply, cannot be properly omitted.

619. Several MSS. regardless of the metre, have καὶ κτανῶ γε πρός.

621. The reading in Aldus and most MSS. is ὀυ θεμιτόν σοι. Musgrave preferred ὀύ σε θεμιτόν. Μητρὸς ὀνομάζειν κάρα, *to name thy mother's head.*

ΠΟ. Ὦ πόλις. ΕΤ. Μολὼν ἐς Ἄργος, ἀνακάλει Λέρνης ὕδωρ. |tl,tt ||ys,t-
ΠΟ. Ἐῖμι, μὴ πόνει· σὲ δ' ἀινῶ, μῆτερ. ΕΤ. Ἔξιθι χθονός. |tt,ts || tt,t˘
ΠΟ. Ἔξιμεν· πατέρα δέ μοι δὸς ἐισιδεῖν. ΕΤ. Ὀυκ ἂν τύχοις. |td,tt|| ts,t-
ΠΟ. Ἀλλὰ παρθένους ἀδελφάς. ΕΤ. Ὀυδὲ τάσδ' ὄψει ποτέ. |tt,ts || ts,t˘
ΠΟ. Ὦ κασίγνηται. ΕΤ. Τί ταύτας ἀνακαλεῖς, ἔχθιστος ὤν; |ts,ts ||ys,t-
ΠΟ. Μῆτερ, ἀλλά μοι σὺ χαῖρε. ΙΟ. Χαρτὰ γοῦν πάσχω, τέκνον; |tt,tt || ts,t˘
ΠΟ. Ὀυκέτ' ἐιμὶ παῖς σός. ΙΟ. Ἐις πόλλ' ἀθλία πέφυκ' ἐγώ. |tl,ts || tt,t-
ΠΟ. Ὅδε γὰρ ἐις ἡμᾶς ὑβρίζει. ΕΤ. Καὶ γὰρ ἀνθυβρίζομαι. |ys,ts|| tt,t˘
ΠΟ. Ποῦ ποτε στήσει πρὸ πύργων; ΕΤ. Ὡς τί μ' ἱστορεῖς τόδε; |ts,ts || tt,t˘
ΠΟ. Ἀντιτάξομαι κτενῶν σε. ΕΤ. Κἀμὲ τοῦδ' ἔρως ἔχει. |tt,tt || tt,t-
ΙΟ. Ὦ τάλαιν' ἐγὼ, τί δράσετ', ὦ τέκν'; ΠΟ. Ἀυτὸ σημανεῖ. |tt,tt || tt,t·
ΙΟ. Πατρὸς ὀυ φεύξεσθ' Ἐριννῦς; ΕΤ. Ἐῤῥέτω πρόπας δόμος. |ts,ts || tt,t˘

THE ORDER, AND ENGLISH ACCENTUATION.

ΠΟΛ. Ω πόλις. ΕΤ. Μόλων ες Ἀργος, ανάκαλει ὕδωρ Λέρνης. ΠΟΛ. Είμι, μη πόνει· δε σε, μητερ, αίνω. ΕΤ. Ἐξιθι χθένος. ΠΟΛ. Ἐξιμεν· δε δος μοι είσιδειν πάτερα. ΕΤ. Ουκ αν τύχοις. ΠΟΛ. Πάρθενους αδέλφας άλλα. ΕΤ. Τάσδε ούδε πότε όψει. ΠΟΛ. Ω κασιγνήται. ΕΤ. Τι ανάκαλεις ταύτας, ων εχθίστος; ΠΟΛ. Μήτερ, άλλα μοι χαίρε συ. ΙΟΚ. Ουν γε πάσχω χάρτα, τέκνον; ΠΟΛ. Ούκετι είμι σος παις. ΙΟΚ. Εις πόλλα άθλια έγω πεφύκα. ΠΟΛ. Γαρ ὅδε ὑβρίζει εις ἥμας. ΕΤ. Γαρ και ανθυβρίζομαι. ΠΟΛ. Που πότε στήσει προ πύργων. ΕΤ. Ὡς τι ἵστορεις με τόδε; ΠΟΛ. Αντιτάξομαι κτένων σε. ΕΤ. Και έρως τούδε έχει έμε. ΙΟΚ. Ω ταλαίνα έγω, ω τέκνα, τι δράσετε; ΠΟΛ. Αύτο σήμανει. ΙΟΚ. Ου φευξέσθε Ερίννυς πάτρος; ΕΤ. Πρόπας δόμος έῤῥετω.

TRANSLATION.

Polynices. O my city! Eteocles. Having gone to Argos, call on Lerna's stream. Polynices. I will go: do not distress thyself! But thee, mother, I mention-with-honor! Eteocles. Depart the land.

Polynices. We will go-away: yet grant me to see my father. Eteocles. Thou canst not obtain-thy-request. Polynices. My virgin sisters then. Eteocles. These thou shalt never behold. Polynices. Oh! My sisters! Eteocles. Why callest thou on them, being their greatest enemy? Polynices. O mother, then, from me fare thou well!

Jocasta. How pray can I experience joy, my son? Polynices. I am no longer thy son! Jocasta. To many afflictions was I born!

Polynices. For this-man heaps-insult upon us! Eteocles. Because I am in-turn-insulted. Polynices. [*To Etéocles.*] Where then wilt thou stand before the ramparts? Eteocles. As for what purpose askest thou me this? Polynices. I will oppose myself to thee to slay thee. Eteocles. And desire of the same possesses me.

Jocasta. Oh! wretched woman I! Alas! children, what will ye do? Polynices. The deed-itself will shew. Jocasta. Will ye not escape your father's curses? Eteocles. May the whole house come-to-ruin!

624. In by far the greatest number of MSS., the line runs thus: ἔξειμι· πατέρα δέ μοι δὸς ἐισιδεῖν. Some have simply ἰδεῖν. Musgrave conjectured, ἔξιμεν· πατέρα δέ μοι δὸς ἐισιδεῖν. Most editions after Grotius, adopted εἶμι· τὸν δὲ πατέρα μοι δὸς ἐισιδεῖν.

626. After ἀνακαλεῖς Aldus added γ', which is not found in MSS.

628. In several editions, copied I believe from Aldus, σὺ is placed before μοι, contrary to the verse.

632. ἀυτὸ σημανεῖ Aldus attributes to Etéocles, and not to Polyníces. The expression, indeed, may come from either, though certainly with more plausibility from the latter. Again, Aldus prefixes ET. to verse 635, and ΠΟ. to verse 636, in which he is borne out by MSS. The sense is good either way.

633. ἐῤῥέτω, 3. sing. pres. imperat. act. of ἔῤῥω, *dólens et afflíctus éo*, has a peculiar strength in it not easily translated. *Let the whole house rush into excruciating torments—to irremediable damnation.* An impious speech!

ΠΟ. Ὡς τάχ᾽ ὀυκέθ᾽ ἀιματηρὸν τὀυμὸν ἀργήσει ξίφος. |tt,ts || ts,t⌣
Τὴν δὲ θρέψασάν με γαῖαν, καὶ θεοὺς μαρτύρομαι, |ts,ts || ts,t⌣
ὡς ἄτιμος, ὀικτρὰ πάσχων, ἐξελαύνομαι χθονὸς, |tt,ts || tt,t⌣
δοῦλος ὣς, ἀλλ᾽ ὀυχὶ ταυτοῦ πατρὸς Ὀιδίπου γεγώς. |ts,ts || tt;t-
Κἄν τι σοὶ, πόλις, γένηται, μὴ ᾽μὲ, τόνδε δ᾽ ἀιτιῶ· |tt,ts || tt,t-
ὀυχ ἑκὼν γὰρ ἦλθον, ἄκων δ᾽ ἐξελαύνομαι χθονός. |tt,ts || tt,t⌣
Καὶ σὺ, Φοῖϐ᾽ ἄναξ Ἀγυιεῦ, καὶ μέλαθρα χαίρετε, |tt,ts || tt,t⌣
ἥλικές θ᾽ ὁι ᾽μοὶ, θεῶν τε δεξίμηλ᾽ ἀγάλματα· |ts,tt || tt,t⌣
ὀυ γὰρ ὀῖδ᾽ ἔί μοι προσειπεῖν ἀῦθις ἔσθ᾽ ὑμᾶς ποτέ. |ts,ts || ts,t⌣
Ἐλπίδες δ᾽ ὀύπω καθεύδουσ᾽, ἀῖς πέποιθα σὺν θεοῖς, |ts,ts || tt,t-
τόνδ᾽ ἀποκτείνας, κρατήσειν τῆσδε Θηϐαίας χθονός. |ts,ts || ts,t⌣
ΕΤ. Ἔξιθ᾽ ἐκ χώρας· ἀληθῶς δ᾽ ὄνομα Πολυνείκην πατὴρ |ts,ts || ya,t-
ἔθετό σοι θείᾳ προνοίᾳ, νεικέων ἐπώνυμον. |ys,ts || tt,t⌣

THE ORDER, AND ENGLISH ACCENTUATION.

ΠΟ. Ὡς το έμον άιματήρον ξίφος τάχα ούκετι αργήσει. Δε μαρτύρομαι την γαίαν θρεψάσαν με, και θέους, ὡς εξελαύνομαι χθόνος ατίμος, πάσχων οίκτρα, ὡς δούλος, άλλα ούχι γέγως ταύτου πάτρος Οίδιπου. Και έαν τι γενήται σοι, πόλις, μη αίτιω έμε, δε τόνδε· γαρ ουκ ἕκων ήλθον, δε άκων εξελαύνομαι χθόνος. Συ και, άναξ Φοίϐε, Αγυίευ, και μελάθρα, χαίρετε, τε όι ἥλικες έμοι, τε δεξιμήλα αγάλματα θέων· γαρ ουκ οίδα ει έστι μοι πότε αύθις προσείπειν ΰμας. Δε έλπιδες ούπω καθευδούσι, άις συν θέοις πεποίθα, αποκτείνας τόνδε, κρατήσειν τήσδε Θηϐαίας χθόνος. ΕΤ. Ἔξιθι εκ χώρας· δε αλήθως πάτηρ θείᾳ προνοίᾳ έθετο σοι όνομα Πολυνείκην, επώνυμον νείκεων.

TRANSLATION.

Polynices. As my blood-stained sword will soon no longer remain-inactive! But I call the land that nurtured me, and the Gods to witness, that I am driven from my inheritance dishonored, enduring shameful-treatment like a slave, and not born of the same father Œdipus.

Wherefore if any-hurt befal thee, my city, blame not me, but him: for unwilling came I, and unwilling am I expelled the city.

Thou then, O king Apollo, God of streets, and ye shrines, fare ye well—and ye too my equals in age, and ye victim-receiving altars of the Gods—for I know not whether it be allowed me ever again to address you! [*Is going away.*] Yet hope is by no means asleep—in which by help of the Gods I confide, that having slain that-man [*Pointing to Etéocles.*], I shall master thisTheban land. [*Exit Polynices.*]

Eteocles. Get thee from the realm: for truly did thy father, by some divine foreknowledge, give thee the name of Polyníces, the synonyme of contentiousness! [*Exeunt Etéocles and Jocásta.*]

634. Porson here quotes the Æthiópica of Heliodórus, iv. p. 170, Ὀυχ ὅυτως ἥδε ἡ χεὶρ καὶ ξίφος τὀυμὸν ἀργήσει.

636. Aldus edited ἄτιμα, *things dishonorable*, understanding it to be governed by πάσχων. Grotius, I believe, first altered this word, much for the better, to ἄτιμος, agreeing with ἐγὼ, the nominative to μαρτύρομαι and ἐξελαύνομαι.

637. For πατρὸς Aldus, no doubt by an error at press, printed πρὸς. Instead of γεγὼς the Florentine edition has μολὼν, a very singular reading!

638. Aldus wrote μή με, τόνδ᾽ ἀιτιῶ. Grotius, μή με σύ γε τόνδ᾽ ἀιτιῶ. Valckenaer, μή με τῶνδ᾽ ἐπαιτιῶ. Several others have τῶνδε δ᾽ or τῶνδέ γ᾽.

640. Apollo had the name of Agyíeus, from ἀγυιὰ, *a street*, because sacrifices were offered to him in the high-ways and streets, first at Athens, and afterwards in other cities of Greece.

641. Aldus in this verse, as in Hec. 334, edited ὄυμοὶ. Porson, mistaking in this instance 641 for 642, refers to his note in the Hécuba, at v. 338 for 334!

644. Several MSS. have Θηϐαίων.

645. Aldus inconsiderately has ἔξελθ᾽.

<table>
<tr><td>ΧΟ. Κάδμος ἔμολε τάνδε γᾶν</td><td>[Στροφή.]</td><td>|– ∪|∪ ∪ ∪||– ∪|–</td><td>α′</td></tr>
<tr><td>Τύριος, ᾧ τετρασκελὴς</td><td></td><td>|∪ ∪ ∪|– ∪||– ∪|–</td><td>β′</td></tr>
<tr><td>μόσχος ἀδάμαστον πέσημα</td><td></td><td>|– ∪ ∪ ∪||∪ –|∪ –||∪</td><td>γ′</td></tr>
<tr><td>δίκε, τελεσφόρον διδοῦσα</td><td></td><td>|∪ ∪ ∪ –||∪ –|∪ –||∪</td><td>δ′</td></tr>
<tr><td>χρησμὸν, οὗ κατοικίσαι</td><td></td><td>|– ∪|– ∪||– ∪|–</td><td>ε′</td></tr>
<tr><td>πεδία μιν τὸ θέσφατον</td><td></td><td>|∪ ∪ ∪|– ∪||– ∪|∪</td><td>ζ′</td></tr>
<tr><td>χρῆσε πυροφόρ᾽ Ἀόνων,</td><td></td><td>|– ∪|∪ ∪ ∪||– ∪|–</td><td>η′</td></tr>
<tr><td>καλλιπόταμος ὕδατος ἵνα γε</td><td></td><td>|– ∪|∪ ∪ ∪||∪ ∪ ∪|∪ ∪ ∪</td><td>θ′</td></tr>
<tr><td>νοτὶς ἐπέρχεται γύας</td><td></td><td>|∪ ∪ ∪|– ∪||– ∪|–</td><td>ι′</td></tr>
<tr><td>Δίρκας χλοηφόρους</td><td></td><td>|– –|∪ –||∪ –</td><td>κ′</td></tr>
<tr><td>καὶ βαθυσπόρους.</td><td></td><td>|– ∪|– ∪||–</td><td>λ′</td></tr>
<tr><td>Βρόμιον ἔνθα τέκετο</td><td></td><td>|∪ ∪ ∪|– ∪||∪ ∪ ∪</td><td>μ′</td></tr>
<tr><td>μάτηρ, Διὸς γάμοις,</td><td></td><td>|– –|∪ –||∪ –</td><td>ν′</td></tr>
<tr><td>κισσὸς ὃν περιστεφὴς</td><td></td><td>|– ∪|– ∪||– ∪|–</td><td>ξ′</td></tr>
<tr><td>ἑλικτὸς εὐθὺς ἔτι βρέφος</td><td></td><td>|∪ –|∪ –||∪ ∪ ∪|∪ ∪</td><td>ο′</td></tr>
<tr><td>χλοηφόροισιν ἔρνεσιν</td><td></td><td>|∪ –|∪ –||∪ –|∪ ∪</td><td>π′</td></tr>
<tr><td>κατασκίοισιν ὀλβίσας ἐνώτισε,</td><td></td><td>|∪ –|∪ –||∪ –|∪ –||∪ –|∪ ∪</td><td>ρ′</td></tr>
<tr><td>βάκχιον χόρευμα</td><td></td><td>|– ∪|– ∪||– ∪</td><td>ς′</td></tr>
<tr><td>παρθένοισι Θηβαίαισι</td><td></td><td>|– ∪|– ∪||– – – ∪</td><td>τ′</td></tr>
<tr><td>καὶ γυναιξὶν Εὐΐαις.</td><td></td><td>|– ∪|– ∪||– ∪|–</td><td>υ′</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Τάνδε γαν Τύριος ἔμολε Κάδμος, ᾧ τετράσκελης μόσχος δίκε πεσήμα αδάμαστον, διδούσα τελέσφορον χρήσμον, όυ το θέσφατον χρήσε μιν κατοίκισαι πυρόφορα πέδια 'Αονων· γε ἵνα καλλιπόταμος νότις ὕδατος Δίρκας επέρχεται χλοήφορους και βαθύσπορους γύας. 'Ενθα μάτηρ, γάμοις Δίος, τέκετο Βρόμιον, όν εύθυς περίστεφης κίσσος ενώτισε, ἑλίκτος έτι βρέφος, όλβισας χλοηφορόισι κατασκιοίσι έρνεσι, χορεύμα βάκχιον Θηβαιαίσι παρθενοίσι και Εύΐαις γυναίξι.

TRANSLATION.

CHORUS. To this territory from Tyre came Cadmus, before-whom the quadruped heifer did bend with fall spontaneous, rendering accomplished the oracle, in which the divine-prophecy had forewarned him to colonize the wheat-yielding plains of the Aónians—yes, where the chrystal-gliding current of Dirce's stream waters the flowery and deep-furrowed meadows.

Here mother-Sémele, by conception from Jupiter, gave-birth-to Bacchus, whom instantly the wreath-twining ivy covered, having round him clung whilst yet a babe, blessing him with its ever-verdant shady branches—a joyous-event celebrated-with-festive-revelry by the Theban virgins and Bacchanalian women!

649. ἀδάμαστον πέσημα, *cásum indómitum*, a free-will procumbation.

651. Aldus has κατῴκησε, which is also found in several MSS. Some indeed have κατῴκισε—and yet the Scholiast read κατοικίσαι.

652. Valckenaer and others edited πυροφόρα δόμων ἔχρησε.

654—657. It is impossible to translate these four verses literally so as to make sense in English. The truth is, Choral Odes in general make at best but a sort of bewitched prose, except in a very free Translation, which would be foreign to the plan of this Work. MSS. and editions disagree in the text.

658—659. These two verses have without doubt been dreadfully twisted and mangled: various readings are given, not worthy of mention.

664. Aldus and the generality of MSS. have βακχεῖον contrary to the metre. But what can we say in defence of μάτηρ, Διὸς γάμοις in verse 659!

666. Εὐίοις is almost generally given, which Aldus changed to Εὐβοίοις.

Ἔνθα φόνιος ἦν δράκων [Ἀντιστροφή.]	|- ◡|◡ ◡ ◡||- ◡|-	α′
Ἄρεος, ὠμόφρων φύλαξ,	|◡ ◡ ◡|- ◡||- ◡|-	β′
νάματ᾽ ἔνυδρα καὶ ῥέεθρα	|- ◡ ◡ ◡||◡ -|◡ -||◡	γ′
χλοερὰ δεργμάτων κόραισι	|◡ ◡ ◡ -||◡ -|◡ -||◡	δ′
πολυπλάνοις ἐπισκοπῶν·	|◡ ◡ ◡|- ◡||- ◡|-	ε′
ὃν ἐπὶ χέρνιϐας μολὼν	|◡ ◡ ◡|- ◡||- ◡|-	ζ′
Κάδμος ὤλεσε μαρμάρῳ,	|- ◡|- ◡ ◡||- ◡|-	η′
κρᾶτα φόνιον ὀλεσίθηρος	|- ◡|◡ ◡ ◡||◡ ◡ ◡|- ◡	θ′
ὠλένας δικὼν βολαῖς,	|- ◡|- ◡||- ◡|-	ι′
Δίας ἀμάτορος	|- -|◡ -||◡ ◡	κ′
Παλλάδος φραδαῖς	|- ◡|- ◡||-	λ′
γαπετεῖς δικὼν ὀδόντας	|- ◡|- ◡||- ◡|- ◡	μ′
εἰς βαθυσπόρους γύας.	|- ◡|- ◡||- ◡|-	ν′
Ἔνθεν ἐξανῆκε γᾶ	|- ◡|- ◡||- ◡|-	ξ′
πάνοπλον ὄψιν ὑπὲρ ἄκρων	|◡ -|◡ -||◡ ◡ ◡|◡ -	ο′
ὅρων χθονός· φόνος δέ νιν	|◡ -|◡ -||◡ -|◡ ◡	π′
σιδαρόφρων ξυνῆψε γᾷ φίλᾳ πάλιν·	|◡ -|◡ -||◡ -|◡ -||◡ -|◡ ◡	ρ′
αἵματος δ᾽ ἔδευσε	|- ◡|- ◡||- ◡	ς′
γαῖαν, ἅ νιν εὐείλοισι	|- ◡|- ◡||- - - ◡	τ′
δεῖξεν αἰθέρος πνοαῖς.	|- ◡|- ◡||- ◡|-	υ′

THE ORDER, AND ENGLISH ACCENTUATION.

Ἐνθα ην φόνιος δράκων Ἀρεος, ώμοφρων φύλαξ, πολύπλανοις κοραίσι δέργματων επίσκοπων ένυδρα νάματα και χλόερα ῥέεθρα· ὸν Κάδμος, μόλων έπι χέρνιϐας, ώλεσε μάρμαρῳ, ολεσιθήρος δίκων ώλενας βόλαις φόνιον κράτα, δίκων εις βαθύσπορους γύας, φράδαις Δίας Πάλλαδος αμάτορος, οδόντας γάπετεις. Ἐνθεν γα εξανήκε όψιν πανόπλον ὕπερ άκρων ὅρων χθόνος· δε σιδάροφρων φόνος ξυνήψε νιν πάλιν φίλᾳ γᾳ· δε εδεύσε άἱματος γαίαν, ἁ δείξε νιν ευειλοίσι πνόαις αίθερος.

TRANSLATION.

Here was the blood-thirsty dragon of Mars, a savage guard, with wide-rolling balls in his visage-sockets, watching-over the limpid fountains and the grassy streams: him Cadmus, having-gone for water-for-ablution, slew with a huge-stone—the destroyer-of-the-monster applying manual-force with blows to the gore-besmeared head, casting into deep-furrowed fields, by the advice of heavenly Pallas born-without-a-mother, the teeth fallen-to-the-ground.

Thence the Earth sent forth a spectacle in-complete-armour above the highest ridges of the glebe: but iron-hearted slaughter united them again with their beloved mould; and soaked with blood the soil that had shewn them to the clear gales of air!

667. The dragon here mentioned, was the guard of fountains and pools of water sacred to Mars, in a grove near to the place where the heifer had lain down. As soon as Cadmus understood on what spot it was decreed he should build his city, he dispatched all his companions for water, to prepare by sacrifice to thank Apollo. These the dragon devoured, and was feeding on their flesh when Cadmus came up in search of them. How unfortunate!

675. ὠλένας δικὼν βολαῖς, *throwing his arms with blows*. Δίκειν is often used for βάλλειν. Aldus edited ὠλέναις on the authority of many MSS. Grotius, ὠλένης. Barnes, ὠλέναιν.

676. As some copulative seems wanting, Brunck inserted δ᾽ after Δίας.

682—683. Aldus and MSS. have σιδαρόφρων δέ νιν φόνος πάλιν ξυνῆψε φίλᾳ γᾷ. Cadmus having killed the dragon, and sown the teeth, an armed host sprang up: into the midst of which he threw a stone. Hereupon the warriors turned their arms on one another, and all fell, except seven, who afterwards assisted in building Thebes.

685. εὐείλοισι for εὐηλίοισι, is an amendment of Musgrave.

Καὶ σὲ, τὸν προμάτορος	[Ἐπῳδός.]	|-⏑|-⏑||-⏑|⏑
Ἰοῦς ποτ᾽ ἔκγονον		|--|⏑-||⏑⏑
Ἔπαφον, ὦ Διὸς γένεθλον,		|⏑⏑⏑|-⏑||-⏑|-⏑
ἐκάλεσ᾽, ἐκάλεσα βαρβάρῳ βοᾷ,		|⏑⏑⏑|⏑⏑⏑||⏑-|⏑-||⏑-
ἰὼ βαρβάροις λιταῖς,		|⏑-||-⏑|-⏑||-
βᾶθι, βᾶθι τάνδε γᾶν,		|-⏑|-⏑||-⏑|-*
σοί νιν ἔκγονοι κτίσαν,		|-⏑|-⏑||-⏑|-*
ᾇ διώνυμοι θεαὶ,		|-⏑|-⏑||-⏑|-*
Περσέφασσα καὶ φίλα		|-⏑|-⏑||-⏑|-*
Δαμάτηρ θεὰ,		|--|-- θᾶ
πάντων ἄνασσα,		|--|⏑-||⏑
πάντων δὲ γᾶ τροφὸς,		|--|⏑-||⏑⏑
κτήσαντο· πέμπε πυρφόρους		|--|⏑-||⏑-|⏑-
θεὰς ἀμῦναι τᾷδε γᾷ·		|⏑-|⏑-||--|⏑-
πάντα δ᾽ εὐπετῆ θεοῖς.		|-⏑|-⏑||-⏑|-*

ΕΤ. Χώρει σὺ, καὶ κόμιζε τὸν Μενοικέως	|--|⏑-||⏑-|⏑-||⏑-|⏑-
Κρέοντ᾽, ἀδελφὸν μητρὸς Ἰοκάστης ἐμῆς,	|⏑-|⏑-||--|⏑⏑⏑||--|⏑-
λέγων τάδ᾽, ὡς οἰκεῖα καὶ κοινὰ χθονὸς	|⏑-|⏑-||--|⏑-||--|⏑⏑
θέλω πρὸς αὐτὸν ξυμβαλεῖν βουλεύματα,	|⏑-|⏑-||--|⏑-||--|⏑⏑
πρὶν εἰς μάχην τε καὶ δορὸς τάξιν μολεῖν.	|⏑-|⏑-||⏑-|⏑-||--|⏑-

THE ORDER, AND ENGLISH ACCENTUATION.

Και σε, τον ἔκγονον πότε προμάτορος Ἰους, ω γενέθλον Δίος, Ἔπαφον εκάλεσα, εκάλεσα βάρβαρῳ βόα, ίω, βάρβαροις λίταις, βάθι, βάθι τάνδε γαν, σοι ἔκγονοι κτίσαν νιν, ᾁ διώνυμοι θέαι, Περσεφάσσα, και φίλα θέα Δαμάτηρ, ανάσσα πάντων, δε γα τρόφος πάντων, κτησάντο· πέμπε πύρφορους θέας αμύναι τᾷδε γα, δε πάντα εύπετη θέοις. ΕΤ. Χώρει συ, και κομίζε τον Μενοίκεως Κρεόντα, αδέλφον έμης μήτρος Ιοκάστης, λέγων τάδε, ὡς θέλω ξύμβαλειν προς αύτον οικεία βουλεύματα και κοίνα χθόνος, πριν μόλειν εις τε μάχην και τάξιν δόρος.

TRANSLATION.

And upon thee, the offspring of old of our maternal-ancestor Io, O progeny of Jupiter, Epaphus have I called—I have called in a foreign tongue—ay, with foreign prayers, come, come to this land, thy descendants have colonized it, in which two Goddesses, Próserpine, and the dear Goddess Ceres, queen of all, since earth nurtures all, have fixed-their-abode: send the fire-bearing Goddesses to succour this realm—for every thing is easy to the Gods.

Eteocles. [*Entering, followed by a Messenger, to whom he speaks.*] Go thou, and bring-hither Ménœceus's son Créon, my mother Jocásta's brother, telling him this, that I wish to confer with him on private matters and on-things-of-public-concern to the state, before we go to battle and into the ranks of war.

687. A mass of greater nonsense than this Epode contains, could hardly be expressed in an equal number of words.

689. Some account of Epaphus, and of his mother Io, was given in the note at verse 255.

693. Porson says, "The Scholiast read σῶ νιν ἐκγόνω, whom if we follow ἁι διώνυμοι must, with some MSS. and editions, be the reading in the next line."

695—696. By Próserpine and Céres may probably be meant the diversion of hunting and employment of husbandry.

698. πάντων δὲ γᾶ τροφὸς, *for the Earth is nurse* (or *nourisher*) *of all things.*

699. Several editions give ἐκτίσαντο, but MSS. ἐκτήσαντο, which Porson, rejecting the augment, adopted. For πυρφόρους, *fire-bearing*, many copies have πυροφόρους, *fire-bearing*, or *wheat-bearing*.

Καί τοι ποδῶν σῶν μόχθον ἐκλύει παρών· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ὁρῶ γὰρ αὐτὸν πρὸς δόμους στείχοντ᾽ ἐμούς. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –

ΚΡΕΩΝ.

Ἦ πόλλ᾽ ἐπῆλθον, εἰσιδεῖν χρῄζων σ᾽, ἄναξ |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Ἐτεόκλεες, πέριξ δὲ Καδμείων πύλας |⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –||– –|⏑ –
φύλακάς τ᾽ ἐπῆλθον, σὸν δέμας θηρώμενος. |⏑ ⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΕΤ. Καὶ μὴν ἐγώ σ᾽ ἔχρῃζον εἰσιδεῖν, Κρέον· |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
πολλῷ γὰρ εὗρον ἐνδεεῖς διαλλαγὰς, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ὡς εἰς λόγους ξυνῆψα Πολυνείκει μολών. |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||– –|⏑ –
ΚΡ. Ἤκουσα μεῖζον αὐτὸν ἢ Θήβας φρονεῖν, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
κήδει τ᾽ Ἀδράστου καὶ στρατῷ πεποιθότα. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ἀλλ᾽ εἰς θεοὺς χρὴ ταῦτ᾽ ἀναρτήσαντ᾽ ἔχειν. |– –|⏑ –||– –|⏑ –||– –|⏑ –
Ἃ δ᾽ ἐμποδὼν μάλιστα, ταῦθ᾽ ἥκω φράσων. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ΕΤ. Τὰ ποῖα ταῦτα; Τὸν λόγον γὰρ ἀγνοῶ. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΚΡ. Ἥκει τις αἰχμάλωτος Ἀργείων πάρα. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΕΤ. Λέγει δὲ δή τι τῶν ἐκεῖ νεώτερον; |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΚΡ. Μέλλειν πέριξ πυκνοῖσι Καδμείων πόλιν |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ὅπλοις ἑλίξειν αὐτίκ᾽ Ἀργείων στρατόν. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Και τοι πάρων έκλυει μόχθον σων πόδων· γαρ ὅρω αύτον στειχόντα προς έμους δόμους. ΚΡΕΩΝ. Η επήλθον πόλλα, χρῄζων είσιδειν σε, άναξ Ετεόκλεες, δε επήλθον πέριξ πύλας τε φύλακας Καδμείων, θηρώμενος σον δέμας. ΕΤ. Και μην έγω εχρῄζον είσιδειν σε, Κρέον· γαρ εύρον διάλλαγας πόλλῳ ένδεεις, ὡς μόλων ξυνῆψα εις λόγους Πολυνείκει. ΚΡ. Ηκούσα αύτον φρόνειν μεῖζον η Θήβας, πεποίθοτα τε κήδει Αδράστου και στράτῳ. Ἀλλα ταύτα χρη έχειν αναρτησάντα εις θέους. Ἁ, δε, μαλίστα έμποδων, ταύτα ἥκω φράσων. ΕΤ. Ποία τα ταύτα; Γαρ άγνοω τον λόγον. ΚΡ. Τις αιχμαλώτος ἥκει πάρα Αργείων. ΕΤ. Δη δε λέγει τι νεώτερον των έκει; ΚΡ. Στράτον Αργείων μέλλειν αύτικα έλίξειν πόλιν Καδμείων πυκνοίσι ὅπλοις πέριξ.

TRANSLATION.

Yet lo! being at hand he spares the trouble of thy steps; for I perceive him advancing towards my mansion!

Creon. [*Entering.*] Assuredly I have visited many places, desiring to see you, O king Etéocles, and I have been round to the gates and guards of the Thebans, looking for your majesty.

Eteocles. And indeed I was longing to see you, Créon; for I found reconciliation altogether impracticable, when on my coming I entered into conference with Polyníces. Creon. I have heard that he meditates something-higher than Thebes, confiding in his alliance with Adrastus, and in his army. But those things it behoves us to hold in-dependence on the Gods! What circumstances, however, are most-immediately before us, with these am I come to acquaint you. Eteocles. Of what description are they? For I comprehend-not your meaning. Creon. A prisoner is arrived from the Argives. Eteocles. Well, and brings he any news of the operations in-that-quarter? Creon. That the forces of the Argives are preparing forthwith to encompass the city of the Cadméans with thickly-ranged arms around!

709. Créon, as has before been mentioned, was brother to Jocásta, and consequently uncle of Etéocles.

711. σὸν δέμας θηρώμενος, literally, *hunting for thy body*, in English vulgar.

713. ἐνδεεῖς, *deficient*, *useless*, *empty*.

714. Porson informs us that Valckenaer did not clearly see the construction here. He adds, "subaudítur ἐμαυτόν. Aristoph. Lysistr. 469. Τί τοῖσδε σαυτὸν εἰς λόγους τοῖς θηρίοις ξυνάπτεις."

716. MSS. πεποιθότα. Aldus, πεποιθέναι.

719. Sóphocles in his Trachiniæ, v. 78, has this line almost word for word.

ET. Ἐξοιστέον γ' ἄρ' ὅπλα Καδμείων πόλει. |--|⏑-||⏑-|⏑-||--|⏑-
KP. Ποῖ; Μῶν νεάζων οὐχ ὁρᾷς ἃ χρή σ' ὁρᾶν; |--|⏑-||--|⏑-||⏑-|⏑-
ET. Ἐκτὸς τάφρων τῶνδ', ὡς μαχουμένους τάχα. |--|⏑-||--|⏑-||⏑-|⏑⏑
KP. Σμικρὸν τὸ πλῆθος τῆσδε γῆς· οἱ δ' ἄφθονοι. |⏑-|⏑-||--|⏑-||--|⏑⏑
ET. Ἐγῷδα κείνους τοῖς λόγοις ὄντας θρασεῖς. |⏑-|⏑-||--|⏑-||--|⏑-
KP. Ἔχει τιν' ὄγκον τ' Ἄργος Ἑλλήνων πάρα. |⏑-|⏑-||--|⏑-||--|⏑⏑
ET. Θάρσει· τάχ' αὐτῶν πεδίον ἐμπλήσω φόνου. |--|⏑-||-⏑⏑|⏑-||--|⏑-
KP. Θέλοιμ' ἄν· ἀλλὰ τοῦθ' ὁρῶ πολλοῦ πόνου. |⏑-|⏑-||⏑-|⏑-||--|⏑-
ET. Ὡς οὐ καθέξω τειχέων ἔσω στρατόν. |--|⏑-||--|⏑-||⏑-|⏑⏑
KP. Καὶ μὴν τὸ νικᾶν ἐστὶ πᾶν εὐβουλία. |--|⏑-||--|⏑-||--|⏑-
ET. Βούλει τράπωμαι δῆθ' ὁδοὺς ἄλλας τινάς; |--|⏑-||--|⏑-||--|⏑⏑
KP. Πάσας γε πρὶν κίνδυνον εἰς ἅπαξ μολεῖν. |--|⏑-||--|⏑-||⏑-|⏑-
ET. Εἰ νυκτὸς αὐτοῖς προσβάλοιμεν ἐκ λόχου; |--|⏑-||--|⏑-||⏑-|⏑-
KP. Εἴπερ σφαλείς γε δεῦρο σωθήσει πάλιν. |--|⏑-||⏑-|⏑-||--|⏑⏑
ET. Ἴσον φέρει νύξ· τοῖς δὲ τολμῶσιν πλέον. |⏑-|⏑-||--|⏑-||--|⏑⏑
KP. Ἐνδυστυχῆσαι δεινὸν εὐφρόνης κνέφας. |--|⏑-||--|⏑-||⏑-|⏑-
ET. Ἀλλ' ἀμφὶ δεῖπνον οὖσι προσβάλω δόρυ; |--|⏑-||⏑-|⏑-||⏑-|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ET. Ἄρα γε πόλει Καδμείων ὅπλα εξοίστεον. KP. Ποι; Μων ουκ ὅρας νεάζων ἁ χρη σε ὅραν; ET. Ἐκτος τώνδε τάφρων, ὡς τάχα μαχούμενους. KP. Σμίκρον το πλήθος τήσδε γης· δε ὁι άφθονοι. ET. Ἐγω εἴδα κείνους όντας θράσεις τοις λόγοις. KP. Το Ἄργος πάρα Ἑλλήνων έχει τίνα όγκον. ET. Θάρσει· τάχα εμπλήσω πέδιον φόνου αύτων. KP. Θελοίμι αν· άλλα ὅρω τούτο πόλλου πόνου. ET. Ὡς ου καθέξω στράτον έσω τείχεων. KP. Και μην το παν νίκαν έστι ευβούλια. ET. Βούλει δήτα τραπώμαι τίνας άλλας ὅδους; KP. Πάσας γε, πριν ἅπαξ μόλειν εις κινδύνον. ET. Ει προσβαλοίμεν αύτοις εκ λόχου νύκτος; KP. Είπερ γε σφάλεις σωθήσει πάλιν δεύρο. ET. Νυξ φέρει ίσον· δε πλέον τοις τολμώσι. KP. Ενδυστυχήσαι κνέφας εύφρονης δείνον. ET. Ἀλλα πρόσβαλω δόρυ ούσι άμφι δείπνον;

TRANSLATION.

Eteocles. Therefore then from the city of the Thebans must our troops be led forth. Creon. Whither? [*Aside.*] See you not, through-youth-impetuous, what it behoves you to see? Eteocles. Beyond the trenches, as we are shortly to engage. Creon. Small is the host of this land—but the foe innumerable! Eteocles. I know they are bold in words. Creon. Argos of the Greeks has some renown! Eteocles. Be confident: soon shall I fill the plains with their slaughter! Creon. I would it were so: but I see this-is-an-achievement of much labor. Eteocles. Nay I will not restrain my forces within the walls! Creon. And yet the whole of the victory is prudence! Eteocles. Wishest thou then I should have recourse to any other means? Creon. To every means, indeed, rather than once come into peril! Eteocles. What if we dart upon them from ambush by night? Creon. If at least you fail, you will return-for-safety again hither! Eteocles. Night brings equality-of-advantage—and something-more to the daring! Creon. To fail-of-success in the darkness of night is dreadful! Eteocles. Then shall I make an attack upon them whilst-they-are in the midst of a meal?

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724. Aldus and most MSS. have τ' ἄρ'.
726. In several editions we find μαχομένους, in tense and metre incongruous.
733. Pierson gave κἂν εὐβουλίᾳ, badly. Porson here quotes the truly old saying: Τύχη τὰ θνητῶν πράγματ', οὐκ εὐβουλία.
737. Aldus edited σφαλεῖς. Valckenaer substituted σῶς ἥξεις for σωθήσῃ.
740. For προσβάλω Grotius gave προσβαλῶ, and Aldus προσβάλλω, both faultless.

ΚΡ. Ἔκπληξις ἂν γένοιτο· νικῆσαι δὲ δεῖ. |- -|˘ -||˘ -|˘ -||- -|˘ -
ΕΤ. Βαθύς γέ τοι Διρκαῖος ἀναχωρεῖν πόρος. |˘ -|˘ -||- -|˘ ˘ ˘||- -|˘ ˘
ΚΡ. Ἅπαν κάκιον τοῦ φυλάσσεσθαι καλῶς. |˘ -|˘ -||- -|˘ -||- -|˘ -
ΕΤ. Τί δ', ἐι καθιππεύσαιμεν Ἀργείων στρατόν; |˘ -|˘ -||- -|˘ -||- -|˘ ˘
ΚΡ. Κἀκεῖ πέφρακται λαὸς ἅρμασιν πέριξ. |- -|˘ -||- -|˘ -||˘ -|˘ -
ΕΤ. Τί δῆτα δράσω; Πολεμίοισι δῶ πόλιν; |˘ -|˘ -||- ˘ ˘|˘ -||˘ -|˘ ˘
ΚΡ. Μὴ δῆτα· βουλεύου δ' ἐπείπερ εἶ σοφός. |- -|˘ -||- -|˘ -||˘ -|˘ ˘
ΕΤ. Τίς ὄῦν πρόνοια γίγνεται σοφωτέρα; |˘ -|˘ -||˘ -|˘ -||˘ -|˘ -
ΚΡ. Ἑπτ' ἄνδρας αὐτοῖς φασὶν, ὡς ἤκουσ' ἐγώ— |- -|˘ -||- -|˘ -||- -|˘ -
ΕΤ. Τί προστετάχθαι δρᾷν; Τὸ γὰρ σθένος βραχύ. |˘ -|˘ -||- -|˘ -||˘ -|˘ ˘
ΚΡ. Λόχων ἀνάσσειν, ἑπτὰ προσκεῖσθαι πύλαις. |˘ -|˘ -||- -|˘ -||- -|˘ -
ΕΤ. Τί δῆτα δρῶμεν; Ἀπορίαν γὰρ ὀυ μενῶ. |˘ -|˘ -||˘ ˘ ˘|˘ -||˘ -|˘ -
ΚΡ. Ἑπτ' ἄνδρας αὐτὸς καὶ σὺ πρὸς πύλαις ἑλοῦ. |- -|˘ -||- -|˘ -||˘ -|˘ -
ΕΤ. Λόχων ἀνάσσειν, ἢ μονοστόλου δορός; |˘ -|˘ -||- -|˘ -||˘ -|˘ ˘
ΚΡ. Λόχων· προκρίνας ὅιπερ ἀλκιμώτατοι. |˘ -|˘ -||˘ -|˘ -||˘ -|˘ ˘
ΕΤ. Ξυνῆκ'· ἀμύνειν τειχέων προσαμβάσεις. |˘ -|˘ -||- -|˘ -||˘ -|˘ -
ΚΡ. Καὶ ξυστρατήγους· εἷς δ' ἀνὴρ ὀυ πάνθ' ὁρᾷ. |- -|˘ -||- -|˘ -||- -|˘ -

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THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Εκπλήξις αν γενοίτο· δε δει νικήσαι. ΕΤ. Διρκαίος πόρος γε τοι βάθυς αναχώρειν. ΚΡ. Ἅπαν κακίον του φυλασσέσθαι κάλως. ΕΤ. Δε τι ει καθιππευσαίμεν στράτον Αργείων; ΚΡ. Και έκει λάος πεφράκται πέριξ ἅρμασι. ΕΤ. Τι δράσω δήτα; Δω πόλιν πολεμιοίσι; ΚΡ. Μη δήτα· δε βουλεύου επείπερ ει σόφος. ΕΤ. Τις προνοία ουν γίγνεται σοφώτερα; ΚΡ. Ἑπτα άνδρας αύτοις, φάσιν, ὡς έγω ηκούσα— ΕΤ. Προστετάχθαι δραν τι; Γαρ το σθένος βράχυ. ΚΡ. Ανάσσειν λόχων, προσκείσθαι ἕπτα πύλαις. ΕΤ. Δήτα τι δρώμεν; Γαρ ου μένω απόριαν. ΚΡ. Και συ αύτος ἕλου ἕπτα άνδρας προς πύλαις. ΕΤ. Ανάσσειν λόχων, η μονόστολου δόρος; ΚΡ. Λόχων· προκρίνας ὅιπερ αλκιμώτατοι. ΕΤ. Ξυνήκα· αμύνειν προσάμβασεις τείχεων. ΚΡ. Και ξυστρατήγους· δε ἑις άνηρ ουκ ὅρᾳ πάντα.

TRANSLATION.

Creon. Terror would be inspired: but it is necessary to conquer. Eteocles. The Dircéan ford, again, is deep to pass. Creon. Every-measure is inferior to that-of-guarding with-caution. Eteocles. But what if we charge-with-cavalry on the army of the Argives? Creon. And yonder their infantry is fenced round with chariots! Eteocles. What shall I do then? Give up the city to the enemy? Creon. Certainly not: but deliberate if you are wise! Eteocles. What scheme now will be the more prudent? Creon. Seven men amongst them, they say, as I have heard——. Eteocles. Have been appointed to do what? For the force is small! Creon. To head bands to attack the seven gates. Eteocles. Then what must we do? For I will not abide this indecision! Creon. Well, and do you yourself chuse seven men for the gates. Eteocles. To head divisions, or for single combat? Creon. Divisions: selecting those who are bravest. Eteocles. I understand:—to defend the approach of the walls? Creon. And with-them-other leaders—for one man sees not all!

744. Aldus, most likely by an oversight at press, printed στρατῶν.

746. Several MSS. have πολεμίοις δώσω. Aldus edited πολεμίοισι δώσω.

748. The common reading is γίνεται. It was Scaliger, I believe, first noticed the omission of γ, but any improvement from its insertion, I think, is doubtful.

750. For προστετάχθαι several copies have προστέτακται.

753. In most editions and MSS. we find ἀυτοῖς. Grotius first hazarded ἀυτός.

755. After λόχων understand ἀνάσσειν, and after προκρίνας, ἄνδρας.

ΕΤ. Θάρσει προκρίνας, ἢ φρενῶν εὐβουλίᾳ; |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΚΡ. Ἀμφότερον· ἀπολειφθὲν γὰρ οὐδὲν θάτερον. |– ⏑ ⏑|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ ⏑
ΕΤ. Ἔσται τάδ'· ἑπτάπυργον ἐς κύκλον μολὼν, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
τάξω λοχαγοὺς πρὸς πύλαισιν. ὡς λέγεις, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἴσους ἴσοισι πολεμίοισιν ἀντιθείς. |⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –
Ὄνομα δ' ἑκάστου διατριβὴ πολλὴ λέγειν, |⏑ ⏑ ⏑|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
ἐχθρῶν ὑπ' αὐτοῖς τείχεσιν καθημένων. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἀλλ' εἶμ', ὅπως ἂν μὴ καταργῶμεν χέρα· |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
καί μοι γένοιτ' ἀδελφὸν ἀντήρη λαβεῖν, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
καὶ ξυσταθέντα διὰ μάχης ἑλεῖν δορὶ, |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
κτανεῖν θ', ὃς ἦλθε πατρίδα πορθήσων ἐμήν. |⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ –
Γάμους δ' ἀδελφῆς Ἀντιγόνης, παιδός τε σοῦ |⏑ –|⏑ –||– –|⏑ ⏑ –||– –|⏑ –
Αἵμονος, ἐάν τι τῆς τύχης ἐγὼ σφαλῶ, |– ⏑ ⏑|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
σοὶ χρὴ μέλεσθαι· τὴν δόσιν δ', ἐχέγγυον |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
τὴν πρόσθε, ποιῶ νῦν ἐπ' ἐξόδοις ἐμαῖς. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Μητρὸς δ' ἀδελφὸς εἶ· τί δεῖ μακρηγορεῖν; |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Τρέφ' ἀξίως νιν, σοῦ τε, τήν τ' ἐμὴν χάριν. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΕΤ. Προκρίνας θάρσει, η ευβούλια φρένων; ΚΡ. Αμφότερον· γαρ θάτερον απολείφθεν ούδεν. ΕΤ. Τάδε έσται· μόλων ες έπταπύργον κύκλον, τάξω λοχάγους προς πυλαίσι, ὡς λέγεις, άντιθεις ίσους ισοίσι πολεμιοίσι. Δε λέγειν όνομα ἑκάστου πόλλη διάτριβη, έχθρων καθήμενων ὕπο αύτοις τείχεσι. Ἀλλα είμι, ὅπως αν μη καταργώμεν χέρα· και γενοίτο μοι λάβειν αδέλφον αντήρη, και ξυσταθέντα δία μάχης ἕλειν δόρι, τε κτάνειν, ὃς ήλθε πορθήσων έμην πάτριδα. Δε, έαν έγω σφάλω τι της τύχης, σοι χρη μελέσθαι γάμους αδέλφης Αντίγονης, τε σου παίδος Αἵμονος· δε την δόσιν, την πρόσθε εχέγγυον, νυν ποίω έπι έμαις έξοδοις. Δε ει αδέλφος μήτρος· τι δει μακρήγορειν; Τρέφε νιν άξιως, τε χάριν σου, τε την έμην.

TRANSLATION.

Eteocles. Having chosen them for valor, or for prudence of mind? Creon. Possessing both: for either without the other avails nothing! Eteocles. So shall it be:—having repaired to the seven-towered circuit, I will appoint chiefs at the gates, as you advise, opposing equal champions to equal foes! But to mention the name of each would be great delay, the enemy being encamped under our very walls.

Wherefore I will proceed, that we be not slack of hand: and may it befal me to have my brother opposed to me, and being joint in battle with him to take him with my spear—and to slay him that has come desolating my country.

But if I fail in aught of success, to you it belongs to see-to the marriage of my sister Antígone and your son Hæmon; as the betrothal, the contract before made, I now confirm at my going out. For you are my mother's brother—why need I use many words? Treat her becomingly, both for your own sake, and for mine.

760. Of this verse several readings are given. Aldus has, ἔσται τάδ'· ἐλθὼν δ' ἑπτάπυλον ἐς πόλιν. Some MSS. without δ', and with ἑπτάπυργον for ἑπτάπυλον, have, ἔσται τάδ'· ἐλθὼν ἑπτάπυργον ἐς πόλιν. Others read ἑπτάπυργον ἐς πόλιν μολών. For πόλιν, Musgrave substituted κύκλον.

767. Instead of the accusative ξυσταθέντα, an offer has been made of the dative ξυσταθέντι, and of ἐλθεῖν for ἑλεῖν, both badly. For whether ξυσταθέντα refers to Etéocles or to Polyníces, the accusative is here the proper case. See my note at v. 658 of the Medéa, where the circumstances are different. Again *to come at him* with the spear, and *to take him* or rather *to take him off* with the spear, are meanings not exactly identical; nor is the former expression at all elegant in idiom.

Πατὴρ δ' ἐς αὐτὸν ἀμαθίαν ὀφλισκάνει,	|⏑ -|⏑ -||⏑ ⏑ ⏑|⏑ -||⏑ -|⏑ -
ὄψιν τυφλώσας· οὐκ ἄγαν σφ' ἐπῄνεσα·	|- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ἡμᾶς τ' ἀραῖσιν, ἢν τύχῃ, κατακτενεῖ.	|- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
Ἓν δ' ἐστὶν ἡμῖν ἀργὸν, εἴ τι θέσφατον	|- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
οἰωνόμαντις Τειρεσίας ἔχει φράσαι,	|- -|⏑ -||- -|⏑ ⏑ -||⏑ -|⏑ -
τοῦδ' ἐκπυθέσθαι ταῦτ'· ἐγὼ δὲ παῖδα σὸν	|- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
Μενοικέα, σοῦ πατρὸς αὐτεπώνυμον,	|⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ἄξοντα πέμψω δεῦρο Τειρεσίαν, Κρέον·	|- -|⏑ -||- -|⏑ -||⏑ ⏑ -|⏑ ⏑
σοὶ μὲν γὰρ ἡδὺς εἰς λόγους ἀφίξεται·	|- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
ἐγὼ δὲ τέχνην μαντικὴν ἐμεμψάμην	|⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ἤδη πρὸς αὐτὸν, ὥστε μοι μομφὰς ἔχειν.	|- -|⏑ -||⏑ -|⏑ -||- -|⏑ -
Πόλει δὲ καὶ σοὶ ταῦτ' ἐπισκήπτω, Κρέον·	|⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
ἤνπερ κρατήσῃ τἀμὰ, Πολυνείκους νέκυν	|- -|⏑ -||- -|⏑ ⏑ ⏑||- -|⏑ ⏑
μήποτε ταφῆναι τῇδε Θηβαίᾳ χθονί·	|- ⏑ ⏑|⏑ -||- -|⏑ -||- -|⏑ ⏑
θνήσκειν δὲ τὸν θάψαντα, κἂν φίλων τις ᾖ.	|- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
Σοὶ μὲν τάδ' εἶπον προσπόλοις δ' ἐμοῖς λέγω,	|- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ἐκφέρετε τεύχη πάνοπλά τ' ἀμφιβλήματα,	|- ⏑ ⏑|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
ὡς εἰς ἀγῶνα τὸν προκείμενον δορὸς	|- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
ὁρμῶμεν ἤδη ξὺν δίκῃ νικηφόρῳ.	|- -|⏑ -||- -|⏑ -||- -|⏑ -

THE ORDER, AND ENGLISH ACCENTUATION.

Πάτηρ δε οφλίσκανει αμάθιαν ες άυτον, τυφλώσας όψιν· σφε άγαν ουκ επήνεσα· τε ἥμας κατάκτενει αραίσι, η τύχῃ. Δε ἓν έστι άργον ἥμιν, ει Τειρέσιας οιωνομάντις έχει τι θέσφατον φράσαι, εκπυθέσθαι ταύτα τούδε· δε, Κρέον, έγω πέμψω σον παίδα Μενοίκεα, αυτεπώνυμον σου πάτρος, αξόντα Τειρέσιαν δεύρο· γαρ σοι μεν αφίξεται ἥδυς εις λόγους· δε ήδη έγω εμέμψαμην μάντικην τέχνην προς αύτον, ὥστε μοι έχειν μόμφας. Δε ταύτα επισκήπτω πόλει και σοι, Κρέον· ήνπερ τα έμα κρατήσῃ, μήποτε ταφῆναι νεκυν Πολυνείκους τῇδε Θηβαίᾳ χθόνι· δε τον θαψάντα θνήσκειν, και αν ᾖ τις φίλων. Τάδε μεν είπον σοι· δε λέγω έμοις πρόσπολοις, εκφέρετε τεύχη, τε πάνοπλα αμφιβλήματα, ὡς ήδη ξυν νικήφορῳ δίκῃ ορμώμεν εις τον προκείμενον αγώνα δόρος.

TRANSLATION.

My father, however, has to lament an act-of-madness on himself, having put-out his sight:—him I greatly praise not: even us will he hurl-to-death with his curses, if he can accomplish-his wish!

But one thing is left-undone by us—if Tirésias the augur has any prediction to declare, to enquire it of him: wherefore, Créon, I will send your son Menœceus, being-of-the-same-name with your father, to bring Tirésias hither; for with you indeed will he enter pleasantly into discourse—but lately I ridiculed the divining art to him, so that against me he has a grudge.

Now this charge I give to the city and to you, Créon, "If my arms shall prevail, never to bury the dead-body of Polyníces in this Theban land: and let the man who buries it die, even should he be some-one of our friends." This then have I enjoined you: and to my attendants I say, BRING FORTH MY ACCOUTREMENTS, AND MY PANOPLY ARMOUR, that we may forthwith with conquering Justice take-our-position in the appointed contest of the spear.

777. Some editions have ἡμᾶς δ', others, and I think preferably, ἡμᾶς τ'.

778. Several MSS. omit δ'. Aldus edited ἓν δ' ἡμῖν ἀργόν ἐστιν, against the metre. Brunck, indeed, preserved the same words in the same order, but to make a trochee of ἡμῖν, he substituted the grave for the circumflex accent.

781. Aldus and a few others for αὐτεπώνυμον give ἀντεπώνυμον, which is also met with in certain MSS.

782. Instead of ἄξοντα, we find in some copies λαβόντα, a vile reading.

790. Aldus for εἶπον has αὐδῶ.

Τῇ δ' ἐυλαβείᾳ, χρησιμωτάτῃ θεῶν, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
προσευξόμεσθα τήνδε διασῶσαι πόλιν. |⏑ -|⏑ -||⏑ -|⏑ ⏑ ⏑||- -|⏑ ⏑
ΧΟ. Ὦ πολύμοχθος Ἄρης, τί ποθ' αἵματι [Στροφή.] |- ⏑ ⏑|- ⏑ ⏑|- ⏑ ⏑|- ⏑ ⏑
καὶ θανάτῳ κατέχει, Βρομίου παράμουσος ἑορταῖς; |dddddds HEX.
Ὀυκ ἐπὶ καλλιχόροις στεφάνοισι νεάνιδος ὥρας, |dddddds HEX.
βόστρυχον ἀμπετάσας, λωτοῦ κατὰ πνεύματα μέλπει |ddsdds HEX.
μοῦσαν, ἐν ᾇ χάριτες χοροποιοί. |- ⏑ ⏑|- ⏑ ⏑|- ⏑ ⏑|- -
Ἀλλὰ σὺν ὁπλοφόροις, στρατὸν Ἀργείων ἐπιπνεύσας |dddsds HEX.
αἵματι Θήβας, κῶμον ἀναυλότατον προχορεύεις, |dsddds HEX.
ὀυ πόδα θυρσομανῆ νεβρίδων μέτα δινεύεις, ἀλλ' |ddddss HEX.
ἅρμασι καὶ ψαλίοις τετραβάμοσι μώνυχα πῶλον· |ddddddt HEX.
Ἰσμηνοῦ τ' ἐπὶ χεύμασι βαίνων, |- -|- ⏑ ⏑|- ⏑ ⏑|- -
ἱππείαισι θοάζεις, |- -|- ⏑ ⏑|- -
Ἀργείους ἐπιπνεύσας |- -|- ⏑ ⏑|- -
γέννᾳ σπαρτῶν, |- -|- -
ἀσπιδοφέρμονα θίασον ἐύοπλον, |- ⏑ ⏑|- ⏑ ⏑|- ⏑ ⏑|- ⏑ ⏑
ἀντίπαλον κατὰ λάϊνα τείχεα. |- ⏑ ⏑|- ⏑ ⏑|- ⏑ ⏑|- ⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε τῃ ευλαβείᾳ, χρησιμώτατῃ θέων, προσευξομέσθα διασώσαι τήνδε πόλιν. ΧΟ. Ω 'Αρης πολυμόχθος, τι πότε κάτεχει άιματι και θάνατῳ, παραμούσος ἑόρταις Βρόμιου; Ουκ έπι καλλίχοροις στεφανοίσι νεάνιδος ὥρας, αμπέτασας βόστρυχον, μέλπει κάτα πνεύματα λώτου μούσαν, εν ᾇ χοροποίοι χάριτες. 'Αλλα επιπνεύσας συν ὁπλόφοροις στράτον Αργείων άιματι Θήβας, προχορεύεις αναυλότατον κώμον, ου δινεύεις πόδα μέτα νέβριδων θυρσόμανη, άλλα ἅρμασι και τετραβάμοσι ψάλιοις μώνυχα πώλον· τε βαίνων έπι χεύμασι Ισμήνου, θοάζεις ἱππειαίσι, επιπνεύσας γέννᾳ σπάρτων, Αργείους, ασπιδοφέρμονα εύοπλον θίασον, αντίπαλον κάτα λάϊνα τείχεα.

TRANSLATION.

And to Caution, the most valued of the Goddesses, let-us-address-our-prayers to preserve this city. [*Exit Etéocles resolutely.*]

Chorus. O Mars, cause-of-infinite-wo, why ever art thou delighted with blood and with death, dissonant with the festive-sports of Bacchus? Thou dost not in the beautiful-choral circles of youthful bloom, having given thy hair to flow, modulate on the breath of the lute a strain, in which are dance-inspiring powers. But having roused with thy armed-troops the host of the Argives to blood against Thebes, thou art-skipping-foremost at a most unharmonious revel; nor agitatest thou thy foot with fawn-skins thyrsus-maddened; but in chariots and with cavalry bridles, the solid-hoofed steed: and bounding by the streams of Isménus, art-thou-rapidly-borne with equestrian-speed, exciting against the race of sown-men, the Argives—a shield-bearing well-armed band, hostile to the stone-work walls.

797. For κατέχει many editions and MSS. have κατέχῃ, but the discrepancy hardly deserves mention.

798. Aldus and most MSS. give ὥραις, yet the Scholiast read ὥρας. Valckenaer proposed αὔραις, with the removal of the comma—αὔραις βόστρυχον ἀμπετάσας, *per aúras críne jactáto.*

803. The old reading, I believe, was ὀυδ' ὑπὸ θυρσομανεῖ, which Musgrave amended by adopting the text Porson has followed. In the end of the verse Aldus and some MSS. omit ἀλλ' to the destruction both of the sense and metre.

804. Aldus gave ψαλίων and πώλων.

807. On this and the next verse editors are not agreed. Many conjectures have been offered.

808. The Thebans were called σπαρτῶν γένος, *the race of the sown*, because they were supposed to have sprung from the sown teeth of the dragon.

809. In Aldus we find θίασσον ἐύοπλον. Grotius, I believe, conjectured εἴνοπλον.

Ἦ δεινά τις Ἔρις θεὸς, ἃ τάδε |--|-◡◡|-◡◡|-◡◡ π′
μήσατο πήματα γᾶς βασιλεῦσι, |-◡◡|-◡◡|-◡◡|-◡ ϱ′
Λαϐδακίδαισιν πολυμόχθοις. 813 |-◡◡|--|◡◡-|-* ϛ′

—

Ὦ ζαθέων πετάλων πολυθηρότα- [Ἀντιστροφή.] |-◡◡|-◡◡|-◡◡|-◡◡ α′
τον νάπος, Ἀρτέμιδος χιονότροφον ὄμμα Κιθαιρὼν, |ddddds HEX. β′
μήποτε τὸν θανάτῳ προτεθέντα, λόχευμ᾽ Ἰοκάστας, |ddddds HEX. γ′
ὤφελες Οἰδιπόδαν θρέψαι βρέφος ἔκϐολον οἴκων, |ddsdds HEX. δ′
χρυσοδέτοις περόναις ἐπίσαμον. 818 |-◡◡|-◡◡|-◡◡|-◡ ε′
Μηδὲ τὸ παρθένιον πτερὸν οὔρειον τέρας ἐλθεῖν, |dddsds HEX. ζ′
πένθεα γαίας, Σφιγγὸς, ἀμουσοτάταισι σὺν ᾠδαῖς· |dsddds HEX. η′
ἅ ποτε Καδμογενῆ, τετραϐάμοσιν ἐν χηλαῖσι |ddddst HEX. θ′
τείχεσι χριμπτομένα, φέρεν αἰθέρος εἰς ἄϐατον φῶς |ddddds HEX. ι′
γένναν, τὰν ὁ κατὰ χθονὸς Ἅιδας |--|-◡◡|-◡◡|-- κ′
Καδμείοις ἐπιπέμπει· |--|-◡◡|-- λ′
δυσδαίμων δ᾽ ἔρις ἄλλα 825 |--|-◡◡|-- μ′
θάλλει παίδων |--|-- ν′
Οἰδιπόδα κατὰ δώματα καὶ πόλιν. |-◡◡|-◡◡|-◡◡|-◡◡ ξ′

THE ORDER, AND ENGLISH ACCENTUATION.

Η Ἔρις τις δεῖνα θέος, ἁ μήσατο τάδε πήματα βασιλεῦσι γας, Λαϐδακιδαίσι πολυμόχθοις. Ω νάπος ζάθεων πέταλων, πολυθηρότατον, Κιθαίρων, χιονότροφον όμμα Αρτέμιδος, μήποτε ώφελες θρέψαι Οιδίποδαν, τον προτεθέντα θάνατῳ, λοχεύμα Ιοκάστας, βρέφος έκϐολον οίκων, επισάμον χρυσόδεταις πέροναις. Μήδε το πτέρον παρθένιον Σφίγγος, ουρε.ίον τέρας έλθειν, πένθεα γαίας, συν ῴδαις αμουσοταταίσι· ἁ πότε χριμπτόμενα τείχεσι φέρε εν τετραϐάμοσι χηλαίσι γένναν Καδμόγενη, εις άϐατον φως αίθερος, ταν ὁ Ἁίδας κάτα χθόνος επιπέμπει Καδμείοις· δε παίδων Οιδίποδα άλλα δυσδαίμων έρις θάλλει κάτα δώματα και πόλιν.

TRANSLATION.

Surely Discord is some dreadful Goddess, that devised these mischiefs on the princes of this realm, the Labdácidæ involved-in-many-a-wo.

O thou forest of heavenly foliage, most-fertile-in-wild-beasts, Cithæron, snowy eye of Diána, never oughtest thou to have fostered Œdipus, him that was doomed to death, the child of Jocásta, the babe cast-out from his home, conspicuous with golden clasps.

Neither ought the winged virgin-prodigy of the Sphinx (that mountain monster) to have come, the grief of the land, with lays the most discordant; who formerly approaching our walls bore up in her quadruped talons the race emanating-from Cadmus, to the inaccessible light of heaven, she-whom Pluto from beneath the Earth sends forth against the Thebans: but between the sons of Œdipus other hellish contention springs-up in the palace and the city.

813. **Cantérus incorrectly edited** Λαϐδακίδαισι. **Aldus and the greater part of MSS. have** Λαϐδακίδαις πολυμόχθοις.

815. χιονότροφον ὄμμα. ***the snowy eye*, is an expression of no defined meaning; we understand the words, it is true, but their application seems absurd. Musgrave, I think, interpreted them, *nivósæ delíciæ, the snowy delight*, because huntsmen and huntresses are fond of snow, as retaining the print of the chase.**

816. **For** Ἰοκάστας **Aldus (I know not on what authority) printed** Ἰοκάστης.

821. **Aldus has here** χηλαῖς, **and omits** ἐν. **In this omission several MSS. agree.**

823. τὰν **seems put for** ἂν, **probably to lengthen the last syllable of** γένναν. **For** κατὰ χθονὸς **Aldus edited** καταχθόνιος.

827. Οἰδιπόδα **for** Οἰδιπόδος, **is on the authority of a plurality of MSS.—and in verse 364, above, the same form of declension was preferably employed.**

Ου γὰρ ὃ μὴ καλὸν, ὀύποτ᾽ ἔφυ καλὸν, |-⏑⏑|-⏑⏑|-⏑⏑|-⏑⏑ ό
ὀυδ᾽ ὁι μὴ νόμιμόν τοι παῖδες |--|-⏑⏑|--|-⏑ π́
ματρὶ λόχευμα, μίασμά τε πατρός. |-⏑⏑|-⏑⏑|-⏑⏑|-⏑ ρ́
Ἡ δὲ σύναιμον λέχος ἦλθεν. |-⏑⏑|--|⏑⏑-|⏑* ς́
Ἔτεκες, ὦ γᾶ, ἔτεκές ποτε, [᾽Επῳδός.] |⏑⏑⏑-||-⏑⏑-||⏑⏑
βάρβαρον ὡς ἀκοὰν ἐδάην, ἐδάην ποτ᾽ ἐν ὀίκοις, |ddddds HEXAMETER
τὰν ἀπὸ θηροτρόφου φοινικολόφοιο δράκοντος |ddsddt HEXAMETER
γένναν ὀδοντοφυῆ, Θήβαις κάλλιστον ὄνειδος. |ddssdt HEXAMETER
Ἁρμονίας δέ ποτ᾽ ἐις ὑμεναίους |-⏑⏑|-⏑⏑|-⏑⏑|--
ἤλυθον ὀυρανίδαι, φόρμιγγί τε τείχεα Θήβας, |ddsdds HEXAMETER
τᾶς ᾽Αμφιονίας τε λύρας ὕπο, πύργος ἀνέστα |sdddds HEXAMETER
διδύμων ποταμῶν, πόρον ἀμφὶ μέσον |⏑⏑-|⏑⏑-|⏑⏑-|⏑⏑-
Δίρκας, χλοεροτρόφον ἃ πεδίον |--|⏑⏑-|⏑⏑-|⏑⏑-
πρόπαρ ᾽Ισμηνοῦ καταδεύει. |⏑⏑-|--|⏑⏑-|-*
᾽Ιώ θ᾽, ἁ κερόεσσα προμάτωρ, |--|-⏑⏑|-⏑⏑|--
Καδμείων βασιλῆας ἐγείνατο. |--|-⏑⏑|-⏑⏑|-⏑⏑
Μυριάδας δ᾽ ἀγαθῶν |-⏑⏑|-⏑⏑|-
ἑτέρας ἑτέραις μεταμειβομένα, |⏑⏑-|⏑⏑-|⏑⏑-|⏑⏑-
πόλις ἅδ᾽ ἐπ᾽ ἄκροις |⏑⏑-|⏑⏑-
ἕστακ᾽ Ἄρεος στεφάνοισιν. |--|⏑⏑-|⏑⏑-|⏑*

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ ὁ μη κάλον, ου ούποτε έφυ κάλον, τοι ούδε ὁι παίδες μη νόμιμον λοχεύμα μάτρι, τε μιάσμα πάτρος. Δε ἡ ήλθε συναίμον λέχος. ᾽Ετεκες, ω γα, πότε έτεκες, ὡς έδαην άκοαν βάρβαρον, πότε έδαην εν οίκοις, ταν γένναν οδοντόφυνη άπο θηρότροφου φοινικολοφοίο δρακόντος, καλλίστον ονείδος Θήβαις. Δε εις ὑμεναίους ῾Αρμόνιας πότε ήλυθον ουράνιδαι, τε φορμίγγι τε ὕπο τας Αμφιόνιας λύρας, ανέστα τείχεα Θήβας, πύργος δίδυμων πόταμων, άμφι μέσον πόρον Δίρκας, ἁ καταδεύει χλοερότροφον πέδιον πρόπαρ Ισμήνου. Τε ᾽Ιω, ἁ κεροέσσα προμάτωρ, εγείνατο βασιλήας Καδμείων. Δε ἅδε πόλις μεταμειβόμενα μυρίαδας άγαθων ἕτερας ἕτεραις, ἑστάκε έπι άκροις στεφανοίσι ᾽Αρεος.

TRANSLATION.

For that which is not reputable, can never be reputable—so cannot children, the illegitimate offspring of the mother, and pollution of the father!—For she came to a relation's bed!

Thou didst produce, O land, heretofore didst thou produce, as I heard the report abroad, I formerly heard it at home, the race sprung-out-of-teeth from the wild-beast-devouring fiery-crested dragon—the brightest honor of Cadméis! For, to the nuptials of Hermíone of old came the Gods, and by the harp, and at the sound of the Amphiónian lyre, uprose the walls of Thebes, the tower of the double streams—near to the middle pass of Dirce, that waters the verdure-yielding plain before Isménus. Then Io, our horn-adorned ancient-mother, brought-forth a line of Theban kings. And this city, bartering countless-lots of goods, one for another, has ranked in the highest chaplets of war.

828. For καλὸν, in the end of the line, Valckenaer conjectured φίλον from the following verse of Theógnis: "Οττι καλὸν, φίλον ἐστὶ, τὸ δ᾽ ὀυ καλὸν, ὀυ φίλον ἐστί.

829. Instead of νόμιμον agreeing with λόχευμα, the common reading is νόμιμοι agreeing with παῖδες—and ποτε for τοι.

831. Editors differ in giving this line. Aldus has ἐις between σύναιμον and λέχος, which Brunck very properly rejected. Grotius read ἡ δὲ σύναιμόν γ᾽ ἦλθε λέχος.

837. Aldus printed ἦλθον for ἤλυθον.

838. Brunck edited πύργοι ἀνέσταν. I referred to this passage, Medéa, v. 842.

847. Many MSS. and Aldus, have ἕστακ᾽ ἀγνίοις. In others we find ἐστ᾽ ἀκαρίοις.

ΤΕΙΡΕΣΙΑΣ.

῾Ηγοῦ πάροιθε, θύγατερ, ὡς τυφλῷ ποδὶ |--|⏑-||⏑⏑⏑|⏑-||⏑-|⏑⏑
ὀφθαλμὸς εἶ σὺ, ναυτίλοισιν ἄστρον ὥς· |--|⏑-||⏑-|⏑-||⏑-|⏑-
δεῦρ᾽ εἰς τὸ λευρὸν πέδον ἴχνος τιθεῖσ᾽ ἐμὸν, |--|⏑-||-⏑⏑|⏑-||⏑-|⏑⏑
πρόβαινε, μὴ σφαλῶμεν· ἀσθενὴς πατήρ· |⏑-|⏑-||⏑-|⏑-||⏑-|⏑-
κλήρους τ᾽ ἐμοὶ φύλασσε παρθένῳ χερὶ, |--|⏑-||⏑-|⏑-||⏑-|⏑⏑
οὓς ἔλαβον, οἰωνίσματ᾽ ὀρνίθων μαθὼν, |-⏑⏑|⏑-||--|⏑-||⏑-|⏑-
θάκοισιν ἐν ἱεροῖσιν, οὗ μαντεύομαι. |⏑-|⏑⏑⏑||⏑-|⏑-||--|⏑⏑
Τέκνον Μενοικεῦ, παῖ Κρέοντος, εἰπέ μοι, |⏑-|⏑-||--|⏑-||⏑-|⏑-
πόση τις ἡ ᾽πίλοιπος ἄστεως ὁδὸς |⏑-|⏑-||⏑-|⏑-||⏑-|⏑⏑
πρὸς πατέρα τὸν σόν; ῾Ως ἐμὸν κάμνει γόνυ, |-⏑⏑|⏑-||⏑-|⏑-||--|⏑⏑
πυκνὴν δὲ βαίνων ἤλυσιν μόλις περῶ. |--|⏑-||--|⏑-||⏑-|⏑-
ΚΡ. Θάρσει· πέλας γὰρ, Τειρεσία, φίλοισι σοῖς |--|⏑-||--|⏑⏑-||⏑-|⏑-
ἐξώρμισαι σὸν πόδα· λαβοῦ δ᾽ αὐτοῦ, τέκνον. |--|⏑-||-⏑⏑|⏑-||--|⏑⏑
῾Ως πᾶσ᾽ ἀπήνη, πούς τε πρεσβύτου φιλεῖ |--|⏑-||--|⏑-||⏑-|⏑-
χειρὸς θυραίας ἀναμένειν κουφίσματα. |--|⏑-||-⏑⏑|⏑-||--|⏑⏑
ΤΕΙ. Εἶεν· πάρεσμεν· τί μ᾽ ἐκάλεις σπουδῇ, Κρέον; |--|⏑-||-⏑⏑|⏑-||--|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΕΙ. ῞Ηγου παροίθε, θύγατερ, ὡς συ ει τύφλῳ πόδι οφθάλμος, ὡς άστρον ναυτιλοίσι· προβαίνε, τιθείσα έμον ίχνος δεύρο εις το λεύρον πέδον, μη σφαλώμεν· πάτηρ άσθενης· τε φυλάσσε έμοι πάρθενῳ χέρι κλήρους, ὁυς έλαβον, μάθων οιωνίσματα όρνιθων, εν ἱεροίσι θακοίσι, ὁυ μαντεύομαι. Τέκνον Μενοίκευ, παι Κρεόντος, είπε μοι, η πόση ὅδος επιλοίπος άστεως προς τον σον πάτερα; ῾Ως έμον γόνυ κάμνει, δε βαίνων πύκνην ήλυσιν, πέρω μόλις. ΚΡ. Θάρσει· γαρ εξώρμισαι σον πόδα, Τειρέσια, πέλας σοις φιλοίσι· δε λάβου αύτου, τέκνον. ῾Ως πάσα απήνη, τε πους πρέσβυτου φίλει ανάμενειν κουφίσματα θυραίας χείρος. ΤΕΙ. Είεν· παρέσμεν· τι έκαλεις με σπούδῃ, Κρέον;

TRANSLATION.

Tiresias. [*Entering, led by his daughter, and attended by Menœceus.*] Lead onward, my daughter, since thou art to my blind step an eye, as the star to the mariners—proceed, guiding my foot hither to this level plain, lest we stumble—thy father is feeble: and take-care-of, for me, in thy virgin hand, the calculations which I deduced, noting the auguries of the birds, in the sacred seats where I foretel-the-future. My child, Menœceus, son of Créon, tell me, how far the journey yet-remaining through the city to thy father? As my knees are weary—for walking at a quick pace I accomplish-my-way with difficulty.

Creon. Be-of-good-cheer: for thou hast brought thy foot, Tirésias, nigh to thy friends: [*To Menœceus.*] but take hold of him, my son! As the whole frame and foot of the aged likes to expect the assistance of another's hand! [*Menœceus lends Tirésias support.*]

Tiresias. So be it: here we are: On-what-business hast thou called me in such haste, Créon?

848. Tirésias was a celebrated prophet of Thebes, who, it is said, lived for six or seven generations. Being blind, he was led about by his daughter Manto. The cause of his blindness and the general incidents of his life are not only absurd, but most disgusting.

850. Aldus and MSS. have πεδίον.

852. For τ᾽ ἐμοὶ, which is found in the best MSS., Aldus edited τέ μοι.

856. Scaliger has πρόσω τις. Aldus and several MSS. for ἄστεως give ἄστεος.

858. Aldus, very badly, has ὡς τὸυμόν.

860. Grotius, with the Scholiast and a few others, read ἐξόρμισαι.

861. Many of the learned have deemed this verse corrupt. For the amendments proposed, consult Porson's Note.

863. Valckenaer amended the text as it now stands, from τί με καλεῖς.

ΚΡ. Ὄυπω λελήσμεθ᾽· ἀλλὰ σύλλεξαι σθένος, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
καὶ πνεῦμ᾽ ἄθροισον, ἄπος ἐκβαλὼν ὁδοῦ. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΤΕΙ. Κόπῳ παρεῖμαι γοῦν᾽, Ἐρεχθειδῶν ἄπο |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
δεῦρ᾽ ἐκκομισθεὶς τῆς πάροιθεν ἡμέρας. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Κἀκεῖ γὰρ ἦν τις πόλεμος Ἐυμόλπου δορὸς, |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
οὗ καλλινίκους Κεκροπίδας ἔθηκ᾽ ἐγὼ, |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
καὶ τόνδε χρυσοῦν στέφανον, ὡς ὁρᾷς, ἔχω, |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
λαβὼν ἀπάρχας πολεμίων σκυλευμάτων. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
ΚΡ. Ὀιωνὸν ἐθέμην καλλίνικα σὰ στέφη· |– –|⏑ ⏑ ⏑||– –|⏑ –||⏑ –|⏑ –
ἐν γὰρ κλύδωνι κείμεθ᾽, ὥσπερ οἶσθα σὺ, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
δορὸς Δαναϊδῶν, καὶ μέγας Θήβαις ἀγών. |⏑ –|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ –
Βασιλεὺς μὲν οὖν βέβηκε κοσμηθεὶς ὅπλοις |⏑ ⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ἤδη πρὸς ἀλκὴν Ἐτεοκλῆς Μυκηνίδα. |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
Ἐμοὶ δ᾽ ἐπέσταλκ᾽ ἐκμαθεῖν σέθεν πάρα, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
τί δρῶντες ἂν μάλιστα σώσαιμεν πόλιν. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΤΕΙ. Ἐτεοκλέους μὲν οὕνεκ᾽ ἂν, κλῄσας στόμα, |⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
χρησμοὺς ἐπέσχον· σοὶ δ᾽, ἐπεὶ χρῄζεις μαθεῖν, |– –|⏑ –||– –|⏑ –||– –|⏑ –
λέξω· νοσεῖ γὰρ ἥδε γῆ πάλαι, Κρέον, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Ούπω λελήσμεθα· άλλα συλλέξαι σθένος, και αθροίσον πνεύμα, έκβαλων άπος ὅδου. ΤΕΙ. Παρείμαι γούνα κόπῳ, εκκομίσθεις δεύρο άπο Ερεχθείδων της ἥμερας παροίθε. Γαρ και έκει ην τις πόλεμος δόρος Ευμόλπου, ὁύ έγω εθήκα Κεκρόπιδας καλλινίκους, και έχω τόνδε χρύσουν στέφανον, ὡς ὅρας, λάβων απάρχας σκυλεύματων πολέμιων. ΚΡ. Σα καλλινίκα στέφη έθεμην οιώνον· γαρ, ὥσπερ συ οίσθα, κείμεθα εν κλυδώνι δόρος Δανάϊδων, και μέγας άγων Θήβαις. Βάσιλευς Ετέοκλης ουν μεν ήδη βεβήκε κοσμήθεις ὅπλοις προς Μυκήνιδα άλκην. Δε έμοι επεστάλκε έκμαθειν πάρα σέθεν, τι δρώντες αν μαλίστα σωσαίμεν πόλιν. ΤΕΙ. Ούνεκα Ετεόκλεους μεν, κλήσας στόμα, αν επέσχον χρήσμους· δε σοι, έπει χρῄζεις μάθειν, λέξω· γαρ ἥδε γη, Κρέον, νόσει πάλαι,

TRANSLATION.

Creon. We have by no means forgotten: but recover thy strength, and collect thy breath, casting-off the fatigue of the journey.

Tiresias. I am oppressed as to my-limbs with toil, brought hither from among the Athenians the day before this. For there, too, there was a fight of the spear with Eumólpus, in which I made the Cecrópians transcendantly-victorious, and I wear this golden chaplet, as thou seest, having-received the first-fruits of the spoils of the enemy.

Creon. Thy victorious garlands I esteem a happy-omen: for we, as thou knowest, are tossing in a storm of war with the Argives, and great is the hazard of Thebes. King Etéocles, in fact therefore, is already gone out decked in his armour to the Argólic battle. But to me has he sent to learn from thee, what-plan pursuing we may most effectually preserve the city.

Tiresias. For Etéocles's sake indeed, would I, closing my mouth, have repressed the oracles; but to thee, since thou desirest to know, will I declare them: for this land, Créon, is-labouring-under-the-malady of old,

866. Aldus and some others have πάρειμι, badly. Grotius, πάρειμαι. A few editions for Ἐρεχθειδῶν give corruptly Ἐρεχθειδᾶν or Ἐρεχθιδᾶν. For γοῦν᾽ Aldus gave γοῦν, and many read γῆς. Porson here quotes H. Stephanus in poësi philosóphicâ, p. 30. Ὀυ πόδες, ὀυ θοὰ γοῦν᾽, ὀυ μήδεα λαχνήεντα, &c. The Athenians were called Ἐρεχθεῖδαι from Eréchtheus, son of Pandíon I. See Med. 820.

868. Eumólpus was high priest of Attica, and king of Thrace: he made war upon Eréctheus, and both fell in battle.

878. Brunck edited κάλλιστα—bad.

879. Aldus has κλείσας. The generality of MSS. κλῄσας or κλήισας.

ἐξ οὗ 'τεκνώθη Λάϊος, βίᾳ θεῶν, |--|⏑-||--|⏑-||⏑-|⏑-
πόσιν τ' ἔφυσε μητρὶ μέλεον Οἰδίπουν. |⏑-|⏑-||⏑-|⏑⏑⏑||⏑-|⏑-
Αἱ θ' αἱματωποὶ δεργμάτων διαφθοραὶ, |--|⏑-||--|⏑-||⏑-|⏑-.
θεῶν σόφισμα, κἀπίδειξις Ἑλλάδι. |⏑-|⏑-||⏑-|⏑-||⏑-|⏑⏑
Ἃ συγκαλύψαι παῖδες Οἰδίπου χρόνῳ |⏑-|⏑-||--|⏑-||⏑-|⏑-
χρῄζοντες, ὡς δὴ θεοὺς ὑπεκδραμούμενοι, |--|⏑-||--|⏑-||⏑-|⏑-
ἥμαρτον ἀμαθῶς· οὔτε γὰρ γέρα πατρὶ, |--|⏑⏑⏑||--|⏑-||⏑-|⏑⏑
οὔτ' ἔξοδον διδόντες, ἄνδρα δυστυχῆ |--|⏑-||⏑-|⏑-||⏑-|⏑-
ἐξηγρίωσαν· ἐκ δ' ἔπνευσ' αὐτοῖς ἀρὰς |--|⏑-||⏑-|⏑-||--|⏑-
δεινὰς, νοσῶν τε καὶ πρὸς ἠτιμασμένος. |--|⏑-||⏑-|⏑-||--|⏑⏑
Κἀγὼ τίν' οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη, |--|⏑-||--|⏑-||⏑-|⏑-
εἰς ἔχθος ἦλθον παισὶ τοῖσιν Οἰδίπου; |--|⏑-||--|⏑-||⏑-|⏑-
Ἐγγὺς δὲ θάνατος αὐτόχειρ αὐτοῖς, Κρέον. |--|⏑⏑⏑||⏑-|⏑-||--|⏑⏑
Πολλοὶ δὲ νεκροὶ περὶ νεκροῖς πεπτωκότες, |--|⏑-||⏑⏑⏑|⏑-||--|⏑⏑
Ἀργεῖα καὶ Καδμεῖα μίξαντες βέλη, |--|⏑-||--|⏑-||--|⏑-
πικροὺς γόους δώσουσι Θηβαίᾳ χθονί. |--|⏑-||--|⏑-||--|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

εξ ου Λάϊος ετεκνώθη, βία θέων, τε εφύσε μέλεον Οίδιπουν, πόσιν μήτρι. Τε αι αιματώποι διάφθοραι δέργματων σοφίσμα θέων, και επιδείξις Ἕλλαδι. Ἁ παίδες Οίδιπου χρηζόντες χρόνω συγκαλύψαι, ώς δη υπεκδραμούμενοι θέους, ημάρτον άμαθως· γαρ διδόντες πάτρι ούτε γέρα, ούτε έξοδον, εξηγριώσαν δύστυχη άνδρα· δε αύτοις εξεπνεύσε δείνας άρας, τε νόσων και ητιμάσμενος. Και έγω ήλθον εις έχθο; τοίσι παίσι Οίδιπου, τίνα ου δρων, δε ποία έπη ου λέγων; Δε θάνατος αύτοχειρ έγγυς αύτοις, Κρέον. Δε πόλλοι νέκροι πεπτώκοτες πέρι νέκροις, μιξάντες Αργεία και Καδμεία βέλη, δωσούσι πίκρους γόους Θηβαία χθόνι.

TRANSLATION.

from the time that Láïus became-a-father, against-the-will of the Gods, and begat the wretched Œdipus, a husband for his mother!

Now the cruel lacerations of his eyes were in the wisdom of the Gods, and a warning to Greece!

Which-events the children of Œdipus seeking by the lapse of time to conceal-among-themselves, as about forsooth to escape the Gods, erred foolishly: in-as-much-as by giving to their father neither due-honor nor free-egress, they exasperated the unfortunate man—and against them breathed-he-forth direful curses, being sick-in-mind, and moreover disrespectfully treated.

So I have fallen into dislike with the sons of Œdipus—what-deeds not doing, and what words not uttering?

But death from-their-mutual-hands is near them, Créon!

Yea, many dead fallen round the dead, intermingling the Argive and Cadméan arms, shall cause bitter lamentations to this Theban land!

882. Barnes, most inaptly indeed, and on weak authority, edited τέκνωσε.

884. Aldus has διαφοραί. Scaliger, διαστροφαί. Sóphocles in his Œdip. Col. v. 552, has an imitation of part of this verse—τὰς αἱματηρὰς ὀμμάτων διαφθοράς.

885. Instead of κἀπίδειξις, the Scholiast, most MSS., and editions have κἀπόδειξις. Ἑλλάδος is also found for Ἑλλάδι, and King thought it preferable.

888. γέρας and not γέρα is a very common reading. Yet I believe all the best editions, on the recommendation of Scaliger, have γέρα, of which the final syllable in the Attic dialect is long. The Ionians wrote γέρεα.

892. MSS. and editions are not exactly similar in this verse. Aldus has ἃ 'γὼ τί οὐ δρῶν, ὁποῖα δ' οὐ λέγων ἔπη. Musgrave only altered ὁποῖα to ποῖα, yet τί οὐ is bad—many MSS. omit this οὐ.

895. For περὶ νεκροῖς some prefer περὶ νεκροὺς, the reading in the Florentine edition. Aldus in lieu of περὶ printed παρά.

Σύ τ' ὦ τάλαινα συγκατασκάπτει πόλις,	|⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
ἐι μὴ λόγοις τις τοῖς ἐμοῖσι πείσεται.	|- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
Ἐκεῖνο μὲν γὰρ πρῶτον ἦν, τῶν Οἰδίπου	|⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
μηδένα πολίτην, μηδ' ἄνακτ' εἶναι χθονὸς,	|- ⏑ ⏑|⏑ -||- -|⏑ -||- -|⏑ ⏑
ὡς δαιμονῶντας κἀνατρέψοντας πόλιν.	|- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
Ἐπεὶ δὲ κρεῖσσον τὸ κακὸν ἐστὶ τἀγαθοῦ,	|⏑ -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ -
μί' ἔστιν ἄλλη μηχανὴ σωτηρίας.	|⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
Ἀλλ' (ὀυ γὰρ εἰπεῖν οὐδ' ἐμοὶ τόδ' ἀσφαλὲς,	|- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
πικρόν τε τοῖσι τὴν τύχην κεκτημένοις	|⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
πόλει παρασχεῖν φάρμακον σωτηρίας)	|⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
ἄπειμι· χαίρεθ'· εἷς γὰρ ὢν, πολλῶν μέτα,	|⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
τὸ μέλλον, εἰ χρὴ, πείσομαι· τί γὰρ πάθω;	|⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΚΡ. Ἐπίσχες αὐτοῦ, πρέσβυ Τ. Μὴ 'πιλαμβάνου.	|⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΚΡ. Μεῖνον· τί φεύγεις μ'; Τ. Ἡ τύχη σ', ἀλλ' οὐκ ἐγώ.	|- -|⏑ -||- -|⏑ -||- -|⏑ -
ΚΡ. Φράσον πολίταις καὶ πόλει σωτηρίαν.	|⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
ΤΕΙ. Βούλει σὺ μέντοι, κοὐχὶ βουλήσει τάχα.	|- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
ΚΡ. Καὶ πῶς; Πατρῴαν γαῖαν οὐ σῶσαι θέλω;	|- -|⏑ -||- -|⏑ -||- -|⏑ -

THE ORDER, AND ENGLISH ACCENTUATION.

Τε συ, ω ταλαινα πόλις, συγκατασκάπτει, ει μη τις πείσεται τοις έμοισι λόγοις. Εκείνο γαρ ην μεν πρώτον, μήδενα των Οἰδιπου είναι πολίτην, μήδε ανάκτα χθόνος, ὡς δαιμονώντας και ανατρεψόντας πόλιν. Δε έπει το κάκον έστι κρείσσον τα άγαθου, έστι μία άλλη μήχανη σωτήριας. 'Αλλα (γας τόδε ουκ ούδε άσφαλες έμοι είπειν, τε πίκρον τοίσι κεκτήμενοις την τύχην παράσχειν φάρμακον σωτήριας πόλει) απείμι· χαίρετε· γαρ ων εις, πείσομαι μέτα πόλλων, ει χρη, το μέλλον· γαρ τι πάθω; ΚΡ. Επίσχες αύτου, πρέσβυ. ΤΕΙ. Μη επιλάμβανου. ΚΡ. Μείνον· τι φεύγεις με; ΤΕΙ. Ἡ τύχη σε, άλλα ουκ έγω. ΚΡ. Φράσον σωτήριαν πολίταις και πόλει. ΤΕΙ. Συ βούλει μέντοι, και τάχα ούχι βουλήσει. ΚΡ. Και πως; Ου θέλω σώσαι πατρώαν γαίαν;

TRANSLATION.

And thou, O wretched city, art-from-thy-foundations-sapped, unless men will obey my instructions! This however were indeed the first-point, that no-one of the family of Œdipus be citizen, nor king of the realm, as being possessed-of-demons, and bent-on-the-destruction-of the state! And now that the evil is more predominant than the good, there is one other means of preservation.

But—(as it is both unsafe for me to speak, and distressing to those who-have-been assigned the lot of administering the balm of conservation to the city) I will depart—fare-ye-well: since being an individual, I shall suffer with the many, if it must be so, whatever is about to happen—for what can I do? [*Is going away.*]

Creon. [*Laying hold of Tirésias.*] Stay yet here, old man. Tiresias. Take not hold of me! Creon. Remain: why fleest thou from me? Tiresias. Fortune flees thee, but I flee thee not! Creon. Declare the means-of-safety for the citizens and city. Tiresias. Thou wishest me indeed now, but soon wilt thou not wish it! Creon. And how? Am I not desirous to preserve my natal land?

898. Most MSS. πόλις. Aldus, πόλι.

899. τὶς, *one—some-one—a certain one.*

902. Aldus has δαιμονοῦντας κἀνατρέψαντας, the latter word being, as Porson observes, wrong in tense, and the former contrary to the language.

903. Grotius gave τοῦ 'γαθοῦ, with some appearance of authority. This reading Porson condemns, and tells us that the article τὰ coalescing with the initial syllable of ἀγαθοῦ, constitutes a long α. A silly observation this, from such a quarter! If τὰ ἀγαθοῦ in the above sentence be grammar, by understanding ἃ, I wish it joy!

914. A few MSS. for θέλω have θέλων.

ΤΕΙ. Θέλεις ἀκοῦσαι δῆτα, καὶ σπουδὴν ἔχεις; |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
ΚΡ. Ἐις γὰρ τί μᾶλλον δεῖ προθυμίαν ἔχειν; |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΤΕΙ. Κλύοις ἂν ἤδη τῶν ἐμῶν θεσπισμάτων. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
Πρῶτον δ' ἐκεῖνο βούλομαι σαφῶς μαθεῖν, |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ποῦ 'στὶν Μενοικεὺς, ὅς με δεῦρ' ἐπήγαγεν; |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΚΡ. Ὅδ' οὐ μακρὰν ἄπεστι, πλησίον δέ σου. |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ΤΕΙ. Ἀπελθέτω νυν θεσφάτων ἐμῶν ἑκάς. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ΚΡ. Ἐμὸς πεφυκὼς παῖς, ἃ δεῖ, σιγήσεται. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
ΤΕΙ. Βούλει παρόντος δῆτά σοι τούτου φράσω; |- -|⏑ -||- -|⏑ -||- -|⏑ -
ΚΡ. Κλύων γὰρ ἂν τέρποιτο τῆς σωτηρίας. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
ΤΕΙ. Ἄκουε δή νυν θεσφάτων ἐμῶν ὁδὸν, |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ἃ δρῶντες ἂν σώσαιτε Καδμείων πόλιν. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
Σφάξαι Μενοικέα τόνδε δεῖ σ' ὑπὲρ πάτρας |- -|⏑ -||⏑ ⏑ -|⏑ -||⏑ -|⏑ -
σὸν παῖδ', ἐπειδὴ τὴν τύχην αὐτὸς καλεῖς. |- -|⏑ -||- -|⏑ -||- -|⏑ -
ΚΡ. Τί φῄς; Τίν' εἶπας τόνδε μῦθον, ὦ γέρον; |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ΤΕΙ. Ἅπερ πέφυκε, ταῦτα κἀνάγκη σε δρᾷν. |⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ -
ΚΡ. Ὦ πολλὰ λέξας ἐν βραχεῖ χρόνῳ κακά. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ΤΕΙ. Σοί γ', ἀλλὰ πατρίδι μεγάλα καὶ σωτήρια. |- -|⏑ ⏑ ⏑||⏑ ⏑ ⏑|⏑ -||- -|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΕΙ. Θέλεις δῆτα ακούσαι, και έχεις σποῦδην; ΚΡ. Γαρ εις τι δει έχειν προθύμιαν μάλλον; ΤΕΙ. Ἠδη αν κλύοις των έμων θεσπίσματων. Δε εκείνο βούλομαι πρώτον μάθειν σάφως, που έστι Μενοίκευς, ὃς επήγαγε με δεύρο; ΚΡ. Ὅδε ουκ απέστι μάκραν, δε πλήσιον σου. ΤΕΙ. Απέλθετω νυν ἕκας έμων θέσφατων. ΚΡ. Ἐμος παις πεφύκως, σιγήσεται ἁ δει. ΤΕΙ. Βούλει δῆτα φράσω σοι τούτου παρόντος; ΚΡ. Γαρ αν τερποίτο κλύων της σωτήριας. ΤΕΙ. Δη νυν ακούε ὅδον έμων θέσφατων, ἁ δρώντες αν σωσαίτε πόλιν Καδμείων. Δει σε σφάξαι τόνδε σον παίδα Μενοίκεα ὕπερ πάτρας, επείδη αύτος κάλεις την τύχην. ΚΡ. Τι φῄς; Τίνα μύθον τόνδε είπας, ω γέρον; ΤΕΙ. Ἅπερ πεφύκε, και ανάγκη σε δρᾷν ταύτα. ΚΡ. Ω λέξας πόλλα κάκα εν βράχει χρόνῳ. ΤΕΙ. Σοι γε, άλλα πάτριδι μέγαλα και σωτήρια.

TRANSLATION.

Tiresias. Wishest thou then to listen, and hast thou promptness-of-desire? Creon. For upon what-subject ought I to have eagerness more? Tiresias. Presently thou canst hear my oracles.—But this I wish first to know clearly, "*Where is Menœceus, that brought me hither?*"

Creon. He is not far off—but close beside thee! Tiresias. Let him depart now to a distance from my prophecies. Creon. Being my son born, he will keep secret what he ought. Tiresias. Art thou willing, then, I tell thee whilst he is present? Creon. Because he will be delighted to hear the-means-of-preservation! Tiresias. Wherefore now mark the tenor of my oracles, what steps by taking ye may save the city of the Cadméans:—

"*It is necessary that thou sacrifice this thy son Menœceus for his country,*"—since thou thyself callest for this fortune!

Creon. [*Struck with horror.*] What sayest thou? What sentence this thou hast pronounced, old man? Tiresias. Such is the state of things—and it is incumbent thou do it. Creon. [*Wringing his hands with sorrow.*] Oh! thou that hast said much ill in a short time! Tiresias. To thee at least, but to thy country great and salutary good!

916. For τί μᾶλλον, Aldus and some others have τί μ' ἄλλο. Grotius, τί μ' ἄλλοι.

920. The Florentine edition, no doubt by mistake, has που for σου.

923. Aldus, Grotius, and others give τοῦτο, but the best MSS. have τούτου.

929. A different reading of this line is: Τί φῄς; Ἐμὸν παῖδ' ἕνεκα γῆς σφάξαι θέλεις;

ΚΡ. Ουκ ἔκλυον, ὀυκ ἤκουσα· χαιρέτω πόλις. |–⏑⏑|⏑–||––|⏑–||⏑–|⏑⏑
ΤΕΙ. Ἀνὴρ ὅδ' ὀυκέθ' ἀυτός· ἐκνεύει πάλιν. |⏑–|⏑–||⏑–|⏑–||––|⏑⏑
ΚΡ. Χαίρων ἴθ'· ὀυ γὰρ σῶν με δεῖ μαντευμάτων. |––|⏑–||––|⏑–||––|⏑–
ΤΕΙ. Ἀπόλωλεν ἁλήθει', ἐπεὶ σὺ δυστυχεῖς ; |⏑⏑–|⏑–||––|⏑–||⏑–|⏑–
ΚΡ. Ὦ πρὸς σὲ γονάτων, καὶ γερασμίου τριχός. |––|⏑⏑⏑||––|⏑–||⏑–|⏑⏑
ΤΕΙ. Τί προσπιτνεῖς με; Δυσφύλακτ' ἀιτεῖ κακά. |⏑–|⏑–||⏑–|⏑–||––|⏑⏑
ΚΡ. Σίγα· πόλει δὲ τούσδε μὴ λέξῃς λόγους. |––|⏑–||⏑–|⏑–||––|⏑–
ΤΕΙ. Ἀδικεῖν κελεύεις μ'; Ου σιωπήσαιμεν ἄν. |⏑⏑–|⏑–||––|⏑–||––|⏑⏑
ΚΡ. Τί δή με δράσεις; Παῖδά μου κατακτενεῖς ; |⏑–|⏑–||––|⏑–||⏑–|⏑–
ΤΕΙ. Ἄλλοις μελήσει ταῦτ'· ἐμοὶ δ' ἐιρήσεται. |––|⏑–||––|⏑–||––|⏑⏑
ΚΡ. Ἐκ τοῦ δ' ἐμοὶ τόδ' ἦλθε καὶ τέκνῳ κακόν ; |––|⏑–||⏑–|⏑–||⏑–|⏑⏑
ΤΕΙ. Ὀρθῶς μ' ἐρωτᾷς, κἀις ἀγῶν' ἔρχει λόγων. |––|⏑–||––|⏑–||––|⏑–
Δεῖ τόνδε θαλάμαις, ὅυ δράκων ὁ γηγενὴς |––|⏑⏑⏑||––|⏑–||⏑–|⏑–
ἐγένετο Δίρκης ναμάτων ἐπίσκοπος, |⏑⏑⏑|⏑–||––|⏑–||⏑–|⏑⏑
σφαγέντα, φόνιον ἆιμα γῇ δοῦναι χοὰς, |⏑–|⏑⏑⏑||⏑–|⏑–||––|⏑–
Κάδμῳ παλαιῶν Ἄρεος ἐκ μηνιμάτων, |––|⏑–||–⏑⏑|⏑–||––|⏑–
ὃς γηγενεῖ δράκοντι τιμωρεῖ φόνον. |––|⏑–||⏑–|⏑–||––|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Ουκ έκλυον, ουκ ηκούσα· πόλις χαίρετω. ΤΕΙ. Ὅδε ούκετι ὁ αύτος άνηρ· εκνεύει πάλιν. ΚΡ. Ἴθι χαίρων· γαρ ου δει με σων μαντεύματων. ΤΕΙ. Ἁ αληθεία απολώλε, έπει συ δύστύχεις; ΚΡ. Ω προς γόνατων σε, και γεράσμιου τρίχος. ΤΕΙ. Τι πρόσπιτνεις με; Αίτει κάκα δυσφυλάκτα. ΚΡ. Σίγα· δε μη λέξῃς τούσδε λόγους πόλει. ΤΕΙ. Κελεύεις με άδικειν; Ουκ αν σιωπησαίμεν. ΚΡ. Τι δη δράσεις με; Κατάκτενεις παίδα μου; ΤΕΙ. Ταύτα μελήσει άλλοις· δε έμοι ειρήσεται. ΚΡ. Δε εκ του τόδε κάκον ήλθε έμοι και τέκνῳ; ΤΕΙ. Ὀρθως ερώτᾳς με, και έρχει εις αγώνα λόγων. Τόνδε δει, σφαγέντα θάλαμαις, όυ ὁ γήγενης δράκων εγένετο επίσκοπος νάματων Δίρκης, δούναι φόνιον άιμα χόας γῃ, εκ παλαίων μηνίματων Ἄρεος Κάδμῳ, ὃς τιμώρει φόνον γήγενει δρακόντι.

TRANSLATION.

Creon. I listened not—I heard not: city, good-bye! Tiresias. This is no longer the same man: he draws back again! Creon. Depart in peace—for I have no need of thy prophecies! Tiresias. Is truth become-extinct, because thou art-unprosperous? Creon. [*Falling down suppliant before the prophet.*] Oh! by thy knees I entreat thee, and by thy reverend locks! Tiresias. Why kneel to me? Thou petitionest against calamities difficult-of-control! Creon. [*Rising.*] Be silent, and utter not those words to the city! Tiresias. Dost thou command me to be unjust? We cannot be silent! Creon. What mischief then wilt thou do me? Wilt thou slay my son? Tiresias. That will be an-object-of-care to others: but by me will-the-declaration-be-made! Creon. Yet from what-source has this disaster come upon myself and child? Tiresias. Rightly dost thou ask me, and thou hast reached to the winding-up of my discourse!—Him it behoves, stabbed in the cave where the earth-born dragon was guard of Dirce's fountain, to give his dying blood a libation to the ground, on account of the ancient unrelenting-spite of Mars against Cadmus, who avenges murder upon the glebe-sprung snake.

934. MSS. and Aldus give ὀυκ ἔτ' ἀυτὸς, but Valckenaer blamed, with great propriety, the omission of the article.

935. Χαίρων ἴθι, literally, *rejoicing go*. Aldus and MSS. for μαντευμάτων give θεσπισμάτων from verse 917.

936. Some editions have ἡ 'λήθει', and others, with Aldus, ἡ ἀλήθει'—both bad.

937. On the ellipsis of ἀιτοῦμαι, see the note in my Translation of the Medéa, at verse 325.

938. ἀιτεῖ or rather ἀιτῇ with most MSS. and editions, has a very questionable appearance. Brunck edited ἐστίν.

Καὶ ταῦτα δρῶντες ξύμμαχον κτήσεσθ' Ἄρην. |- -|⏑ -||- -|⏑ -||- -|⏑ -
Χθὼν δ' ἀντὶ καρποῦ καρπὸν, ἀντί θ' αἵματος |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
αἷμ' ἢν λάβῃ βρότειον, ἕξετ' εὐμενῆ |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
γῆν, ἥ ποθ' ὑμῖν χρυσοπήληκα στάχυν |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
σπαρτῶν ἀνῆκεν· ἐκ γένους δὲ δεῖ θανεῖν |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
τοῦδ', ὃς δράκοντος γέννυος ἐκπέφυκε παῖς. |- -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ -
Σὺ δ' ἐνθάδ' ἡμῖν λοιπὸς εἶ σπαρτῶν γένους, |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
ἀκέραιος, ἔκ τε μητρὸς, ἀρσένων τ' ἄπο, |⏑ ⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
οἱ σοί τε παῖδες· Αἵμονος μὲν οὖν γάμοι |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
σφαγὰς ἀπείργουσ', οὐ γάρ ἐστιν ἤθεος· |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
κεἰ μὴ γὰρ εὐνῆς ἥψατ', ἀλλ' ἔχει λέχος. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
Οὗτος δὲ πῶλος τῇδ' ἀνειμένος πόλει, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
θανὼν πατρῴαν γαῖαν ἐκσώσειεν ἄν. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
Πικρὸν δ' Ἀδράστῳ νόστον Ἀργείοισί τε |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
θήσει μέλαιναν κῆρ' ἐπ' ὄμμασιν βαλὼν, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
κλεινάς τε Θήβας. Τοῖνδ' ἑλοῦ δυοῖν πότμοιν |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
τὸν ἕτερον· ἢ γὰρ παῖδα σῶσον, ἢ πόλιν. |⏑ ⏑ ⏑|⏑ -||- -|⏑ -||⏑ -| ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Και δρώντες ταύτα κτησέσθε 'Αρην ξύμμαχον. Δε ην χθων λάβη κάρπον άντι κάρπου, τε βροτείον άίμα άντι άίματος, ἕξετε γην εύμενη, ἡ πότε ανήκε ὕμιν χρυσοπηλήκα στάχυν σπάρτων· δε εκ τούδε γένους δει θάνειν, ὁς εκπεφύκε παις γέννυος δρακόντος. Δε συ ει λοίπος ἥμιν εκ γένους ένθαδε σπάρτων, ακεραίος, τε εκ μήτρος, τε άπο άρσενων, τε ὁι σοι παίδες· γάμοι μεν ουν 'Αίμονος απειργούσι σφάγας, γαρ ουκ έστι ήθεος· και γαρ ει μη ἥψατο εύνης, άλλα έχει λέχος. Δε ὁύτος πώλος ανείμενος τήδε πόλει, θάνων αν εκσωσείε πατρῴαν γαίαν. Δε επίβαλων μελαίναν κήρα όμμασι, θήσει πίκρον νόστον Αδράστῳ τε Αργειοίσι, τε Θήβας κλείνας. Τοίνδε δύοιν πότμοιν ἕλου τον ἕτερον· γαρ σώσον η παίδα, η πόλιν.

TRANSLATION.

And by doing this ye will acquire Mars for your ally. Yes if the Earth receive fruit in return for fruit, and human blood in return for blood, ye will have that soil propitious, which formerly sent forth to you a golden-crested crop of sown-warriors: but of this race there must die one who is the son of the dragon's jaw. Now thou art left amongst us of the lineage of those then sown, pure-in-thy-descent, both on the mother-side, and in the line of males, as are likewise thy children: the espousals, however, of Hæmon, preclude his dying, in-as-much-as he is not a bachelor:—for although he has not approached the nuptial bed, yet has he contracted the marriage.

But this youth, devoting-himself to the state, may, by-submitting-to-die, preserve his native-country. For spurning the sad fate before his eyes, he will cause a bitter return to Adrastus and to the Argives—and Thebes will he render illustrious!

Of these two destinies chuse one! for save either thy son, or the city!

950. κτήσεσθ' is found in a great many MSS., and in Grotius; but Aldus and some others have κτήσασθ'. MSS. fluctuate between Ἄρη and Ἄρην.

960. Valckenaer laboured hard to prove this verse spurious—and certainly it is far from elegant, although the two phrases in it were beyond all contradiction frequently used in the sense they are intended to convey. Ἀλλ' ἔχει λέχος, *but he has the bed*, or, more freely, *he has engaged the bed*, is by no means a handsome way of expressing, *he has contracted matrimony*.

964. Aldus, against the metre, gives μέλεαν. The meaning of the verse is undeniably ambiguous—*casting the miserable fate before his eyes—tríste fátum óculis objíciens!*

966. In some editions γὰρ is omitted: if ἤτοι be read for ἢ γὰρ, the sense in nowise suffers, the metre remaining good.

Τὰ μὲν παρ' ἡμῶν πάντ' ἔχεις· ἡγοῦ, τέκνον, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
πρὸς οἶκον· ὅστις δ' ἐμπύρῳ χρῆται τέχνῃ, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
μάταιος· ἢν μὲν ἐχθρὰ σημήνας τύχῃ, |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
πικρὸς καθέστηχ', οἷς ἂν οἰωνοσκοπῇ· |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ψευδῆ δ' ὑπ' οἴκτου τοῖσι χρωμένοις λέγων, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἀδικεῖ τὰ τῶν θεῶν. Φοῖβον ἀνθρώποις μόνον |⏑ ⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
χρῆν θεσπιῳδεῖν, ὃς δέδοικεν οὐδένα. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΧΟ. Κρέον, τί σιγᾷς, γῆρυν ἄφθογγον σχάσας; |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Κἀμοὶ γὰρ οὐδὲν ἧσσον ἔκπληξις πάρα. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΚΡ. Τί δ' ἄν τις εἴποι; Δῆλον οἵγ' ἐμοὶ λόγοι. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἐγὼ γὰρ οὔποτ' εἰς τόδ' εἶμι συμφορᾶς, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ὥστε σφαγέντα παῖδα προσθεῖναι πόλει. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Πᾶσιν γὰρ ἀνθρώποισι φιλότεκνος βίος, |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
οὐδ' ἂν τὸν αὑτοῦ παῖδά τις δοίη κτανεῖν. |– –|⏑ –||– –|⏑ –||– –|⏑ –
Μή μ' εὐλογείτω τἀμά τις κτείνων τέκνα. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Αὐτὸς δ', ἐν ὡραίῳ γὰρ ἵσταμαι βίῳ, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
θνήσκειν ἕτοιμος, πατρίδος ἐκλυτήριον. |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Μεν πάρα ἥμων έχεις τα πάντα· ἥγου, τέκνον, προς οίκον· δε ὅστις χρήται έμπυρῳ τέχνῃ, ματαίος· μεν ην τύχῃ σημήνας έχθρα, καθεστήκε πίκρος όις αν οιωνόσκοπῃ· δε λέγων ψεύδη ὕπο οίκτου τοίσι χρώμενοις, άδικει τα των θέων. Χρην Φοίβον μόνον, ὁς δεδοίκε ούδενα, θεσπιῴδειν ανθρώποις. ΧΟ. Κρέον, τι σίγᾳς, σχάσας γήρυν αφθόγγον; Και γαρ εκπλήξις πάρα έμοι ούδεν ἥσσον. ΚΡ. Δε τι τις αν είποι; Οίγε έμοι λόγοι δήλον. Γαρ έγω ούποτε είμι εις τόδε σύμφορας, ὥστε προσθείναι παίδα σφαγέντα πόλει. Γαρ πάσι ανθρωποίσι βίος φιλότεκνος, ούδε τις αν δοίη τον παίδα άυτου κτάνειν. Μήτις κτείνων τα έμα τέκνα, ευλογείτω με. Δε, γαρ ἵσταμαι εν ὡραίῳ βίῳ, αύτος ἑτοίμος θνήσκειν, εκλυτήριον πάτριδος.

TRANSLATION.

So now from us thou hast every information. [*To his Daughter.*] Lead me onward, my child, towards home——but whoever exercises the divining art is a fool;——since, if he chance to indicate things-disagreeable, he forthwith-becomes hateful to those to whom he may prophesy: and speaking falsely out of pity to persons consulting him, he does-injustice-to the decrees of the Gods:—It were fit that Phœbus alone, who fears no-one, should deliver-oracles to men. [*Exit Tirésias led by his Daughter.*]

Chorus. Creon, why art-thou-mute, repressing thy voice in-silence? [*Aside.*] And yet terror is present to myself in no less degree!

Creon. Because what can one say? My reply is manifest. For I will never advance to that stage of desperation, to expose my son a victim for the state!

Yea in all men there is a feeling of-affection-for-their-children, nor would any-body give-up his own son to die. Let no-one, slaying my children, praise me for the deed.

[*Vauntingly after pausing a moment.*] I, however, for I have arrived at mature age, am myself ready to die, a propitiation for my country!

968. Porson, I imagine by an error of the press, has ὅστίς δ'. Aldus printed χρᾶται. Cantérus gave χρεῖται. The Scholiast, however, read χρῆται, and this last has the support of the best MSS.

969. In Aldus and some others, γὰρ is found between μὲν and ἐχθρά.

970. For πικρὸς many copies have ἐχθρὸς, so Valckenaer proposed to read πικρὰ for ἐχθρὰ in the preceding line, and ἐχθρὸς here.

974. Porson, by a strange oversight, let τό pass for τί in this verse.

979. φιλότεκνος βίος, *a child-loving life.*

Ἀλλ᾽ εἶα, τέκνον, πρὶν μαθεῖν πᾶσαν πόλιν, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἀκόλαστ᾽ ἐάσας μάντεων θεσπίσματα, |⏑ ⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
φεῦγ᾽ ὡς τάχιστα τῆσδ᾽ ἀπαλλαχθεὶς χθονός. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Λέξει γὰρ ἀρχαῖς καὶ στρατηλάταις τάδε, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πύλας ἐφ᾽ ἑπτὰ καὶ λοχαγέτας μολών. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Κἂν μὲν φθάσωμεν, ἔστι σοι σωτηρία· |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ἢν δ᾽ ὑστερήσῃς, οἰχόμεσθα, κατθανεῖ. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –

MENOIKEΥΣ.

Ποῖ δῆτα φεύγω; Τίνα πόλιν, τίνα ξένων; |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
ΚΡ. Ὅπου χθονὸς τῆσδ᾽ ἐκποδὼν μάλιστ᾽ ἔσει. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΜΕ. Οὐκοῦν σὲ φράζειν εἰκὸς, ἐκπονεῖν δ᾽ ἐμέ. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΚΡ. Δελφοὺς περάσας. Μ. Ποῖ με χρὴ, πάτερ, μολεῖν; |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΚΡ. Αἰτωλίδ᾽ ἐς γῆν. Μ. Ἐκ δὲ τῆσδε ποῖ περῶ; |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΚΡ. Θεσπρωτὸν οὖδας. Μ. Σεμνὰ Δωδώνης βάθρα; |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΚΡ. Ἔγνως. Μ. Τί δῆτα ῥῦμά μοι γενήσεται; |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΚΡ. Πόμπιμος ὁ δαίμων. Μ. Χρημάτων δὲ τίς πόρος; |– ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Ἀλλα εία, τέκνον, πριν πάσαν πόλιν μάθειν, απαλλάχθεις τήσδε χθόνος φεύγε ὡς ταχίστα εάσας ακολάστα θεσπίσματα μάντεων. Γαρ τάδε λέξει άρχαις και στρατήλαταις, μόλων έπι ἕπτα πύλας και λοχάγετας. Και μεν έαν φθασώμεν, έστι σωτήρια σοι· δε ην ὑστερήσῃς, οιχομέσθα, κάτθανει. MENOIKEΥΣ. Ποι δήτα φεύγω; Τίνα πόλιν, τίνα ξένων; ΚΡ. Ὅπου έσει μαλίστα έκποδων τήσδε χθόνος. ΜΕ. Ούκουν είκος σε φράζειν, δε έμε έκπονειν. ΚΡ. Περάσας Δέλφους—ΜΕ. Ποι, πάτερ, χρη με μόλειν; ΚΡ. Ες Αιτώλιδα γην. ΜΕ. Δε εκ τήσδε ποι πέρω; ΚΡ. Θεσπρώτον ούδας. ΜΕ. Σέμνα βάθρα Δωδώνης; ΚΡ. Ἕγνως. ΜΕ. Τι ῥύμα δήτα γενήσεται μοι; ΚΡ. Ὁ πόμπιμος δαίμων. ΜΕ. Δε τις πόρος χρήματων;

TRANSLATION.

But haste, my son, before the whole city knows it—having-departed from this land, flee as fast as possible, disregarding the intemperate oracles of prophets. For these things will he impart to the authorities and chiefs, going round to the seven gates and commanders.

Wherefore now if we get-before him, there will be safety for thee, but if thou-art-too-late, we are-undone—thou diest.

Menœceus. To-what-place, then, shall I flee? To what city, to what-one of friends? Creon. To wheresoever thou wilt be most at-a-distance from this country! Menœceus. Nay-then it is proper for thee to speak, and for me to obey. Creon. Passing by Delphi—Menœceus.—whither, father, must I go? Creon. To the Ætólian land. Menœceus. And from there to-what-place shall I proceed? Creon. To the Thesprótan soil.

Menœceus. To Dodóna's sacred seat? Creon. Thou understandest. Menœceus. What protection then will there be for me? Creon. The conducting deity. Menœceus. And what fund of money?

985. Several MSS. and editors give μάντεως. Aldus has correctly μάντεων.

986. Aldus edited ἀπαλλαγείς. Porson says, "ásperas et antíquas fórmas adamârunt Trágici, ideóque aorístos prióres prætulêre." He has τῇσδ᾽ for τῆσδ᾽.

989. φθάσωμεν, 1. pl. 1. aor. subj. act. of φθάνω, *prævénio, antevénio, I get before.*

994. Some editions have φεῦγε after περάσας, with πῇ for ποῖ, omitting πάτερ.

996. Thesprótia was a country of Epírus, west of Ambrácia, and bounded on the south by the sea. It was watered by two rivers famous in antiquity, the 'Acheron and Cocýtus. Dodóna was a town of Thesprótia, in the neighbourhood of which was the most ancient oracle in Greece, sacred to Jupiter. Here were also a famous oak, a forest, and curious fountain.

997. Aldus and MSS. have τί δῆτ᾽ ἔρυμα, objectionable in quantity.

ΚΡ. Ἐγὼ πορεύσω χρυσόν. Μ. Εὖ λέγεις, πάτερ. |∪ –|∪ –||– –|∪ –||∪ –|∪ ∪
Χώρει νυν, ὡς σὴν πρὸς κασιγνήτην μολὼν, |– –|∪ –||– –|∪ –||– –|∪ –
ἧς πρῶτα μαστὸν εἵλκυσ', Ἰοκάστην λέγω, |– –|∪ –||∪ –|∪ ∪ ∪||– –|∪ –
μητρὸς στερηθεὶς, ὀρφανός τ' ἀποζυγεὶς, |– –|∪ –||– –|∪ –||∪ –|∪ –
προσηγορήσων, εἶμι καὶ σώσω βίον. |∪ –|∪ –||– –|∪ –||– –|∪ ∪
Ἀλλ' εἶα, χώρει, μὴ τὸ σὸν κωλυέτω. |– –|∪ –||– –|∪ –||– –|∪ –
Γυναῖκες, ὡς εὖ πατρὸς ἐξεῖλον φόβον, |∪ –|∪ –||– –|∪ –||– –|∪ ∪
κλέψας λόγοισιν, ὥσθ' ἃ βούλομαι τυχεῖν. |– –|∪ –||∪ –|∪ –||∪ –|∪ –
Ὅς μ' ἐκκομίζει, πόλιν ἀποστερῶν τύχης, |– –|∪ –||– ∪ ∪|∪ –||∪ –|∪ –
καὶ δειλίᾳ δίδωσι· καὶ ξυγγνωστὰ μὲν |– –|∪ –||∪ –|∪ –||– –|∪ ∪
γέροντι, τοὐμὸν δ' οὐχὶ συγγνώμην ἔχει, |∪ –|∪ –||– –|∪ –||– –|∪ –
προδότην γενέσθαι πατρίδος, ἥ μ' ἐγείνατο. |∪ ∪ –|∪ –||– ∪ ∪|∪ –||∪ –|∪ ∪
Ὡς οὖν ἂν εἰδῆτ', εἶμι καὶ σώσω πόλιν, |– –|∪ –||– –|∪ –||– –|∪ ∪
ψυχὴν δὲ δώσω τῆσδ' ὑπερθανεῖν χθονός. |– –|∪ –||– –|∪ –||∪ –|∪ ∪
Αἰσχρὸν γὰρ, οἱ μὲν θεσφάτων ἐλεύθεροι, |– –|∪ –||– –|∪ –||∪ –|∪ ∪
κοὐκ εἰς ἀνάγκην δαιμόνων ἀφιγμένοι, |– –|∪ –||– –|∪ –||∪ –|∪ –
στάντες παρ' ἀσπίδ' οὐκ ὀκνήσουσιν θανεῖν, |– –|∪ –||∪ –|∪ –||– –|∪ –
πύργων πάροιθε μαχόμενοι πάτρας ὕπερ· |– –|∪ –||∪ ∪ ∪|∪ –||∪ –|∪ ∪

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Ἐγω πορεύσω χρύσον. ΜΕ. Λέγεις ευ, πάτερ. Χώρει νυν, ὡς μόλων προς σην κασιγνήτην, ἧς μάστον πρώτα εἵλκυσα, Ιοκάστην λέγω, στερήθεις μήτρος, τε απόζυγεις όρφανος, προσηγορήσων, είμι και σώσω βίον. Ἀλλα εία, χώρει, μη το σον κωλύετω. Γυναίκες, ὡς ευ εξεῖλον φόβον πάτρος, κλέψας λογοίσι, ὥστε τύχειν ἁ βούλομαι. Ὁς απόστερων πόλιν τύχης, εκκομίζει με, και διδώσι δείλιᾳ· και μεν γερόντι ξυγγνώστα, δε το έμον ούχι έχει συγγνώμην, γενέσθαι πρόδοτην πάτριδος, ἡ εγείνατο με. Ουν ὡς αν ειδήτε, είμι και σώσω πόλιν, δε δώσω ψύχην ὑπέρθανειν τήσδε χθόνος. Γαρ αίσχρον, ὁι ελεύθεροι μεν θέσφατων, και ουκ αφίγμενοι εις ανάγκην δαίμονων, ουκ οκνησούσι θάνειν, στάντες πάρα άσπιδα, μαχόμενοι παροίθε πύργων ὕπερ πάτρας·

TRANSLATION.

CREON. I will furnish gold. MENŒCEUS. Thou sayest well, father. Go then, since I, (forthwith-repairing to thy sister, whose breast I first sucked, Jocásta I mean, deprived of my own mother, and reft-away an orphan, that-I-may-bid-her-adieu,) will depart and save my life.—But haste, proceed, let not thy purpose be hindered! [*Exit Créon, with the intention of bringing Money.*]

[*To the Chorus.*] Ye females, how well I removed my father's fear, deceiving him with words, that I might accomplish what I desire. He, robbing the city of its good-fortune, sends me out of the way, and delivers me up to cowardice:—and yet in an old man this is pardonable, though my case has not an excuse—to become a traitor of the country that gave me birth!

Therefore that ye may know, I will be gone and save the city, and I will resign my life by dying for the state. For it were shameful, that those, exempt indeed from oracular-instructions, and not included in the decree of the Gods, should not be afraid to die, standing with their-shields-in-battle, fighting before the ramparts for their country;

1001. In Aldus the reading is Ἰοκάστης, the genitive case for the accusative, which is certainly not objectionable in point of grammar, although less appropriate than Ἰοκάστην.

1003. For βίον Grotius and several others give πόλιν, on the authority of MSS. and of the Scholiast. Yet in the greater number of MSS. we find βίον. Whether σώσω, σώσων, σώζων, or σῶσαι be the genuine word is doubtful.

1007. Most MSS. and Grotius are agreed as to πόλιν. Aldus has πόλεως.

1013. Some read εἰ μὲν, others οἱ μέν.

ἐγὼ δὲ, πατέρα καὶ κασίγνητον προδοὺς, |⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ –||– –|⏑ –
πόλιν τ᾽ ἐμαυτοῦ, δειλὸς ὣς, ἔξω χθονὸς |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἄπειμ᾽· ὅπου δ᾽ ἂν ζῶ, κακὸς φανήσομαι. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Μὰ τὸν μετ᾽ ἄστρων Ζῆν᾽, Ἄρην τε φοίνιον, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ὃς τοὺς ὑπερτείλαντας ἐκ γαίας, ποτὲ |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
σπαρτοὺς, ἄνακτας τῆσδε γῆς ἱδρύσατο. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Ἀλλ᾽ εἶμι, καὶ στὰς ἐξ ἐπάλξεων ἄκρων |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
σφάξας ἐμαυτὸν σηκὸν ἐς μελαμβαθῆ |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
δράκοντος, ἔνθ᾽ ὁ μάντις ἐξηγήσατο, |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ἐλευθερώσω γαῖαν· εἴρηται λόγος. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Στείχω δὲ, θανάτῳ δῶρον ὀυκ ἀισχρὸν πόλει |– –|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ –
δώσων, νόσου δὲ τήνδ᾽ ἀπαλλάξω χθόνα. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Ἐι γὰρ λαβὼν ἕκαστος ὅ, τι δύναιτό τις |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
χρηστὸν, διέλθοι τοῦτο, κἐις κοινὸν φέροι |– –|⏑ –||– –|⏑ –||– –|⏑ –
πατρίδι, κακῶν ἂν ἁι πόλεις ἐλασσόνων |⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
πειρώμεναι, τὸ λοιπὸν ἐυτυχοῖεν ἄν. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

δε έγω, πρόδους πάτερα, και κασιγνήτον, τε πόλιν εμαύτου, απείμι ὡς δείλος έξω χθόνος· δε ὅπου αν ζω, φανήσομαι κάκος. Μα τον Ζήνα μέτα άστρων, τε φοίνιον Ἄρην, ός ἱδρύσατο ανάκτας τήσδε γης, τους ὑπερτειλάντας εκ γαίας, πότε σπάρτους. Εἶμι άλλα, και στας εξ άκρων επάλξεων, σφάξας εμαύτον ες μελάμβαθη σήκον δρακόντος, ένθα ὁ μάντις εξηγήσατο, ελευθερώσω γαίαν· λόγος ειρήται. Δὲ στείχω, θάνατῳ δώσων ουκ αίσχρον δώρον πόλει, δε απαλλάξω τήνδε χθόνα νόσου. Γαρ ει ἑκάστος λάβων ὁ τις δυναίτο τι χρήστον, διέλθοι τούτο, και φέροι εις κοίνον πάτριδι, ἁι πόλεις αν πειρώμεναι ελάσσονων κάκων, αν ευτυχοίεν το λοίπον.

TRANSLATION.

whilst I, having betrayed my father, and my brother, and my own city, withdraw like a dastard from the land:—but wheresoever I reside I shall appear a coward.

No by Jupiter amidst the constellations, and by sanguinary Mars, who constituted, as kings of this realm, the warriors-sprung from the Earth, aforetime sown!

I will go, therefore, and having-taken-my-station on the highest of the battlements, stabbing myself over the dark-deep den of the dragon, where the prophet intimated, will I liberate my country:—the word is spoken!

Lo I depart—by my death about to give no mean boon to the state, for I shall rid this land of its affliction.

Now if every one seizing the opportunity-whereby he could effect some good, would follow it up, and convert it to the common-welfare of his country, then would states, experiencing fewer calamities, be-prosperous in-time-coming. [*Exit Menæceus nobly determined.*]

1017. κασίγνητον, Hæmon, who had betrothed the princess Antigone.

1020. Aldus and a few MSS. have ὀυ μὰ τὸν—others omit μὰ, and give simply ὀυ τόν. Yet in the plurality of MSS. will be found the reading Porson has adopted. As μὰ is an *Interjection of Swearing*, almost always used in a negative sense, and, it might be said, synonymous with μὴ, the presence of ὀυ, especially as it mars the metre, seems altogether unnecessary.

1023. Brunck, from conjecture, edited ἐξ ἄκρων ἐπάλξεων, a transposition far from good.

1024. μελαμβαθῆ is given by Aldus on the authority of several MSS., but μελαμβαφῆ, μελεμβαφῆ, and μελεμβαθῆ, have each their supporters.

1028. The participle ἀπαλλάξων is, in preference to ἀπαλλάξω, partially advocated on the authority of a few MSS.

1030. διέλθοι, 3. sing. 2. aor. opt. act. of διέρχομαι, *percúrro, I run through with.*

ΧΟ. Ἔβας, ἔβας, ὦ πτεροῦσσα, γᾶς λόχευμα [Στροφή.] |⏑ –|⏑ –‖– ⏑|– ⏑‖– ⏑|– ⏑ α′
νερτέρου τ᾽ ἐχίδνας, |– ⏑|– ⏑‖– – β′
Καδμείαν ἁρπαγὰ, |– –‖– – ⏑ – γ′
πολύφθορος, πολύστονος, |⏑ –|⏑ –‖⏑ –|⏑ ⏑ δ′
μιξοπάρθενος, δάϊον τέρας, |– ⏑|– ⏑‖–‖– ⏑|– ⏑‖⏑ ε′
φοιτάσι πτεροῖς, |– ⏑|– ⏑‖– ζ′
χαλαῖσί τ᾽ ὠμοσίτοις· |– –|⏑ –‖⏑ –|– η′
Διρκαίων ἅ ποτ᾽ ἐκ |– –‖– – ⏑ ⏑ θ′
τόπων νέους πεδαίρουσ᾽ |⏑ –|⏑ –‖⏑ –|– ι′
ἄλυρον ἀμφὶ μοῦσαν, |⏑ ⏑ ⏑ –‖⏑ –|⏑ κ′
ὀλομέναν τ᾽ Ἐριννὺν, |⏑ ⏑ ⏑ –‖⏑ –|⏑ λ′
ἔφερες, ἔφερες ἄχεα πατρίδι |⏑ ⏑ ⏑|⏑ ⏑ ⏑‖⏑ ⏑ ⏑|⏑ ⏑ ⏑ μ′
φόνια. Φόνιος ἐκ θεῶν, |⏑ ⏑ ⏑|⏑ ⏑ ⏑‖– ⏑|– ν′
ὃς τάδ᾽ ἦν ὁ πράξας. |– ⏑|– ⏑‖– – ξ′
Ἰάλεμοι δὲ ματέρων, |⏑ –|⏑ –‖⏑ –|⏑ – ο′
ἰάλεμοι δὲ παρθένων |⏑ –|⏑ –‖⏑ –|⏑ – π′
ἐστέναζον οἴκοις· |– ⏑|– ⏑‖– – ρ′
ἰήϊον βοὰν, βοὰν, |⏑ –|⏑ –‖⏑ –|⏑ – ς′
ἰήϊον μέλος, μέλος, |⏑ –|⏑ –‖⏑ –|⏑ ⏑ τ′
ἄλλος ἄλλ᾽ ἐπωτότυζε |– ⏑|– ⏑‖– ⏑|– ⏑ υ′
διαδοχαῖς ἀνὰ πτόλιν. |⏑ ⏑ ⏑ –‖⏑ –|⏑ ⏑ φ′

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Ἔβας, ἔβας, ω πτερούσσα, λοχεύμα γας τε εχίδνας νέρτερου, ἅρπαγα Καδμείαν, πολύφθορος, πολύστονος, μιξοπάρθενος, δάϊον τέρας, φοίτασι πτέροις, τε ωμοσίτοις χαλαίσι· ἅ πότε εκ Διρκαίων τόπων πεδαιρούσα νέους άμφι άλυρον μούσαν, τε ολόμεναν Ερίννυν, έφερες πάτριδι, έφερες φόνια άχεα. Φόνιος εκ θέων, ὅς ην ὁ πράξας τάδε. Δε ιάλεμοι μάτερων, δε ιάλεμοι πάρθενων εστενάζον οίκοις· ιήϊον βόαν, βόαν, ιήϊον μέλος, μέλος, άλλος επωτοτύζε άλλο, διάδοχαις άνα πτόλιν.

TRANSLATION.

Chorus. Thou camest, thou camest, O winged-Sphinx, production of the Earth and of some viper of-hell—thou ravager of the Cadméans — fraught-with-havoc, big-with-wo — partly-virgin-like-in-shape, O direful monster—with furious wings, and flesh-preying claws—thou who formerly, from thy Dircéan haunts, uplifting our youths with discordant scream, and destructive fury, broughtest to this land, broughtest cruel sorrows!

Cruel was he of the Gods, whoever he was that-devised this scourge. For the moans of the matrons, and the moans of the virgins resounded in the houses:—with a mournful cry—cry—in a mournful strain—strain—one was deploring one thing, another—another, in restless-succession through the city!

1033. Aldus and MSS., as well in this verse as again in v. 1057, give πτεροῦσα.

1035. Almost every MSS. and edition has ἁρπαγᾷ in the dative. Porson, with Musgrave, adopted ἁρπαγὰ, either the vocative or nominative, whichever the reader may please to consider it. For the Doric genitive Καδμείαν, many editions have Καδμείων.

1036. In several copies the order of these two words is reversed.

1038. Aldus, and other editors have φοιτᾶσι. Brunck correctly considering this word a dactyle gave it as above.

1050—1051. βοὰν and μέλος are found, each written only once, in some of the oldest and best MSS. Aldus printed simply ἰήϊον βοὰν, ἰήϊον μέλος. Grotius restored the present reading, on the most indisputable authority.

1052. ἄλλ᾽ for ἄλλον is from Valckenaer. Brunck has ἄλλον ἐποτότυζε.

Βροντᾷ δὲ στεναγμὸς, |---⏑||-⏑ χʹ
ἰαχά τ' ἦν ὅμοιος, |⏑⏑--⏑||-⏑ ψʹ
ὁπότε πόλεος ἀφανίσει' |⏑⏑⏑|⏑⏑⏑||⏑⏑⏑|- ωʹ
ἁ πτεροῦσσα παρθένος τιν' ἀνδρῶν. |-⏑|-⏑||-⏑|-⏑||-- Ωʹ

Χρόνῳ δ' ἔβα Πυθίαις ἀποστολαῖσιν [Ἀντιστροφή.] |⏑-|⏑-||-⏑|-⏑||-⏑|-⏑ αʹ
Οἰδίπους ὁ τλάμων |-⏑|-⏑||-- βʹ
Θηβαίαν τάνδε γᾶν, |--||--⏑- γʹ
τότ' ἀσμένοις· πάλιν δ' ἄχη. |⏑-|⏑-||⏑-|⏑- δʹ
Ματρὶ γὰρ γάμους δυσγάμους τάλας, |-⏑|-⏑||-||-⏑|-⏑||- εʹ
καλλίνικος ὢν |-⏑|-⏑||- ϛʹ
αἰνιγμάτων, ξυνάπτει, |--|⏑-||⏑-|- ηʹ
μιαίνει δὲ πτόλιν. |--||--⏑⏑ θʹ
Δι' αἱμάτων δ' ἀμείβει |⏑-|⏑-||⏑-|- ιʹ
μυσαρὸν εἰς ἀγῶνα |⏑⏑⏑-||⏑-|⏑ κʹ
καταβαλὼν ἀραῖσι |⏑⏑⏑-||⏑-|⏑ λʹ
τέκεα μέλεος. Ἀγάμεθ', ἀγάμεθ' |⏑⏑⏑|⏑⏑⏑||⏑⏑⏑|⏑⏑⏑ μʹ
ὃς ἐπὶ θάνατον οἴχεται |⏑⏑⏑|⏑⏑⏑||-⏑|⏑ νʹ
γᾶς ὑπὲρ πατρῴας, |-⏑|-⏑||-- ξʹ
Κρέοντι μὲν λιπὼν γόους, |⏑-|⏑-||⏑-|⏑- οʹ
τὰ δ' ἑπτάπυργα κλεῖθρα γᾶς |⏑-|⏑-||⏑-|⏑- πʹ
καλλίνικα θήσων. |-⏑|-⏑||-- ρʹ

THE ORDER, AND ENGLISH ACCENTUATION.

Δε στενάγμος, τε ίαχα ην ὁμοίος Βρόντα, ὅποτε ἁ πτερούσσα πάρθενος αφανισείε τίνα άνδρων πόλεος. Δε χρόνῳ τάνδε Θηβαίαν γαν, Πύθιαις αποστολαίσι, έβα ὁ τλάμων Οίδιπους ἁσμενοις τότε· δε πάλιν άχη. Γαρ τάλας, ων καλλινίκος αινίγματων, ξυνάπτει γάμους, δύσγαμους μάτρι, δε μιαίνει πτόλιν. Δε δία ἁίματων αμείβει μέλεος, κατάβαλων αραίσι τέκεα εις μύσαρον αγώνα. Αγάμεθα, αγάμεθα, ὁς οίχεται έπι θάνατον ὕπερ πατρώας γας, λίπων γόους μεν Κρεόντι, δε θήσων τα ἑπταπύργα κλείθρα γας καλλινίκα.

TRANSLATION.

And the groaning, and the noise was like thunder, whenever the winged maiden-monster upbore-out-of-sight any man from the city. However at-length to this Theban land, by Pythian mission, came ill-fated Œdipus among us delighted for-a-time—but again came woes. For he, hapless man, being triumphantly-master over the ænigmas, contracts a marriage, an unfortunate marriage with his mother, and pollutes the nation. And through blood wades the culprit, devoting by his imprecations his children to the unhallowed contest.

We admire the youth, we admire him, who is gone forth to death for his native land; leaving lamentations, indeed, to Creon, but about-to-render the seven-towered gates of the realm splendidly-victorious!

1056. MSS. and Aldus have ὁπότε πόλεως ἀφανίσειεν—the last word, as Porson observes, may with propriety be retained, if we read γαῖαν instead of γᾶν, ver. 1081. For ὁπότε Grotius gave ὅτε.

1058. Πυθίαις ἀποστολαῖσι, *by Pýthian missions*, meaning by advice of the oracle at Delphi, the priestess who delivered the oracle being styled Pýthia.

1061. ἀσμένοις has been found fault with by some, but Musgrave defends it; and he quotes Aristóphanes, Sóphocles, and Æschylus, in support of his opinion.

1062. In Aldus and several MSS. we find ὁ τάλας, contrary to the verse.

1065. MSS. and Aldus have πόλιν.

1073. For ἑπτάπυργα many copyists give ἑπτάπυλα, whereof the penult I think ought never to count for a long syllable:—Aldus at v. 760 is no authority.

Γενοίμεθ᾽ ὧδε ματέρες,	|⏑ –|⏑ –||⏑ –|⏑ ⏑	ς′
γενοίμεθ᾽ εὔτεκνοι, φίλα	|⏑ –|⏑ –||⏑ –|⏑ –	τ′
Παλλὰς, ἃ δράκοντος αἷμα	|– ⏑|– ⏑||– ⏑|– ⏑	υ′
λιθόβολον κατειργάσω,	|⏑ ⏑ ⏑ –||⏑ –|⏑ –	φ′
Καδμείαν μέριμναν	|– – – ⏑||– ⏑	χ′
ὁρμήσασ᾽ ἐπ᾽ ἔργον,	|– – – ⏑||– ⏑	ψ′
ὅθεν ἐπέσυτο τάνδε γᾶν	|⏑ ⏑ ⏑|⏑ ⏑ ⏑||– ⏑|–	ω′
ἁρπαγαῖσι δαιμόνων τις ἄτα.	|– ⏑|– ⏑||– ⏑|– ⏑||– –	Ω′

ΑΓΓΕΛΟΣ.

Ὠὴ, τίς ἐν πύλαισι δωμάτων κυρεῖ;	|– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Ἀνοίγετ᾽, ἐκπορεύετ᾽ Ἰοκάστην δόμων.	|⏑ –|⏑ –||⏑ –|⏑ ⏑ ⏑||– –|⏑ –
Ὠὴ μάλ᾽ αὖθις· διὰ μακροῦ μὲν, ἀλλ᾽ ὅμως	|– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
ἔξελθ᾽, ἄκουσον, Οἰδίπου κλεινὴ δάμαρ,	|– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
λήξασ᾽ ὀδυρμῶν πενθίμων τε δακρύων.	|– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΙΟ. Ὦ φίλτατ᾽ ἦ που ξυμφορὰν ἥκεις φέρων,	|– –|⏑ –||– –|⏑ –||– –|⏑ –
Ἐτεοκλέους θανόντος, οὗ παρ᾽ ἀσπίδα	|⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
βέβηκας ἀεὶ, πολεμίων εἴργων βέλη.	|⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
Τί μοί ποθ᾽ ἥκεις καινὸν ἀγγελῶν ἔπος;	|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Ὧδε γενοίμεθα μάτερες, γενοίμεθα εὔτεκνοι, φίλα Πάλλας, ἁ κατείργασω αἷμα δρακόντος λιθόβολον, ὁρμησάσα Καδμείαν μερίμναν ἐπι ἐργον, ὅθεν τις ἀτα δαίμονων ἁρπαγαίσι ἐπέσυτο τάνδε γαν. ΑΓΓΕΛΟΣ. Ὠη, τις κύρει εν πυλαίσι δώματων; Ανοίγετε, εκπορεύετε Ιοκάστην δόμων. Ὠη μάλα αύθις· δία μάκρου μεν, άλλα ὅμως εξέλθε, ακούσον, κλείνη δάμαρ Οἰδιπου, ληξάσα οδύρμων τε πένθιμων δάκρυων. ΙΟΚ. Ω φίλτατε, η που ἥκεις φέρων ξύμφοραν Ετεόκλεους θανόντος, πάρα άσπιδα ὁυ άει βεβήκας, εἰργων βέλη πολέμιων. Ἀγγελων τι καίνον έπος ποτὲ ἥκεις μοι;

TRANSLATION.

Thus may we become mothers, thus may we be blest-with-children, O dear Pallas, who spiltest the blood of the dragon dashed-out-by-the-blow-of-a-stone—invigorating Cadmus's mind to the deed, whence some fiend from the Gods has with rapine infested this land!

MESSENGER. [*Entering in haste, and calling loudly.*] Ho there! Who is-in-attendance at the gates of the palace? Open: conduct Jocásta from out the house! Halloo! Hoy again: [*Jocásta looks out.*] after much delay indeed—but nevertheless come forth—listen, O renowned wife of Œdipus, ceasing from thy sobs, and mournful tears.

JOCASTA. [*Coming forward.*] O dearest man, surely now thou hast arrived bearing the distressing-tidings of Etéocles's death, behind whose shield thou always wentest, warding-off the weapons of the foe. About to convey what new intimation then art thou come to me?

1076. Aldus, φίλαι—most others, φίλα.

1078. Valckenaer on the authority of several MSS. edited κατείργασαι. To Porson, however, with Brunck, κατειργάσω, (2. sing. 1. aor. ind. mid.) appeared more appropriate: and the professor quotes the following words of the Scholiast at Il. III. 354.—(κατὰ Ἡρωδιανὸν) τὸ (λιθόβολος) προπαροξυνόμενον (σημαίνει) τὸν ὑπὸ λίθου βεβλημένον, ὡς παρ᾽ Εὐριπίδῃ ἐν Φοινίσσαις· λιθόβολον αἷμα κατειργάσω.

1079. *The Cadméan attention* or *care*.

1088. ξυμφορὰν, *calamity—distressing-event—disaster—misfortune.*

1089. Ἐτεοκλέους θανόντος, *of Etéocles being dead*, or (taking the words as the genitive absolute), *Etéocles fallen.*

1091. ἀγγελῶν, without doubt (1. fut. part.) is the true reading, yet Aldus, printed ἥκες καινὸν ἀγγέλλων, in which, particularly the present participle, he seems supported by a few MSS.

Τέθνηκεν, ἢ ζῆ παῖς ἐμός; Σήμαινέ μοι.	|⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ΑΓ. Ζῆ· μὴ τρέσῃς τόδ᾽, ὥς σ᾽ ἀπαλλάξω φόβου.	|– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ΙΟ. Τί δ᾽, ἑπτάπυργοι πῶς ἔχουσι περιβολαί;	|⏑ –|⏑ –||– –|⏑ –||⏑ ⏑ ⏑|⏑ –
ΑΓ. Ἑστᾶσ᾽ ἄθραυστοι, κοὐκ ἀνήρπασται πόλις.	|– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΙΟ. Ἦλθον δὲ πρὸς κίνδυνον Ἀργείου δορός;	|– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΑΓ. Ἀκμήν γ᾽ ἐπ᾽ αὐτήν· ἀλλ᾽ ὁ Καδμείων Ἄρης	|– –|⏑ –||– –|⏑ –||– –|⏑ –
κρείσσων κατέστη τοῦ Μυκηναίου δορός.	|– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΙΟ. Ἕν εἰπὲ πρὸς θεῶν, εἴ τι Πολυνείκους πέρι	|⏑ –|⏑ –||– –|⏑ ⏑ ⏑||– –|⏑ ⏑
οἶσθ᾽, ὡς μέλον μοι καὶ τόδ᾽, εἰ λεύσσει φάος.	|– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΑΓ. Ζῇ σοι ξυνωρὶς εἰς τόδ᾽ ἡμέρας τέκνων.	|– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΙΟ. Εὐδαιμονοίης· πῶς γὰρ Ἀργείων δόρυ	|– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
πυλῶν ἀπεστήσασθε πυργηρούμενοι;	|⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Λέξον, γέροντα τυφλὸν ὡς κατὰ στέγας	|– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἐλθοῦσα τέρψω, τῆσδε γῆς σεσωσμένης.	|– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΑΓ. Ἐπεὶ Κρέοντος παῖς ὁ γῆς ὑπερθανὼν,	|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
πύργων ἐπ᾽ ἄκρων στὰς, μελάνδετον ξίφος	|– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
λαιμῶν διῆκε, τῇδε γῇ σωτήριον,	|– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Τεθνήκε, η έμος παις ζη; Σημαίνε μοι. ΑΓ. Ζη· μη τρέσης τόδε, ὡς απαλλάξω σε φόβου. ΙΟΚ. Δε τι, πως εχούσι ἑπταπύργοι περίβολαι; ΑΓ. Ἑστάσι αθραύστοι, και πόλις ουκ ανηρπάσται. ΙΟΚ. Δε ήλθον προς κινδύνον Αργείου δόρος; ΑΓ. Γε έπι αύτην άκμην· άλλα ὁ Ἄρης Καδμείων κατέστη κρείσσων του Μυκηναίου δόρος. ΙΟΚ. Ἑν είπε προς θέων, ει οίσθα τι πέρι Πολυνείκους, ὡς τόδε και μέλον μοι, ει λεύσσει φάος. ΑΓ. Εις τόδε ἡμέρας ξυνώρις τέκνων σοι ζη. ΙΟΚ. Ευδαιμονοίης· γαρ πως πυργηρούμενοι απεστησάσθε δόρυ Αργείων πύλων; Λέξον, ὡς ελθοῦσα τέρψω τύφλον γερόντα κάτα στέγας, τήσδε γης σεσώσμενης. ΑΓ. Ἐπει παις Κρεόντος ὁ ὑπέρθανων γης, στας έπι άκρων πύργων, δίηκε μελάνδετον ξίφος λαίμων, σωτήριον τῇδε γῃ,

TRANSLATION.

Is he dead, or is my child alive? Tell me. MESSENGER. He is alive: be not alarmed for this, as I shall rid thee of that fear! JOCASTA. And in what-state—in what-condition are the seven-towered ramparts? MESSENGER. They stand unshaken, nor is the citadel overthrown. JOCASTA. But came they into jeopardy from the Argive spear? MESSENGER. Indeed to the very extreme: yet the fortune-of-war of the Thebans rose paramount to the Mycenæan lance. JOCASTA. One thing inform me, by the Gods, if thou knowest aught of Polyníces, as that also is to me of concern—whether he still-sees the light. MESSENGER. Up to this hour of the day thy pair of sons is-living. JOCASTA. Blessed be thou: but how did ye, being-stationed-within-the-fortifications, repel the attack of the Argives from the gates? Acquaint me, that going I may delight the blind old man in his chamber, with the news of his country being preserved.

MESSENGER. When the son of Creon, who-has-just-died-for the state, after-taking-his-position on the loftiest of the battlements, thrust the black-sheathed sword through his throat, salvation to this land,

1093. Some read φόβον, omitting σ᾽. Porson suspected τόδ᾽ should be τοῦδ᾽, with reference to φόβου, leaving τρέσῃς without regimen, like a verb neuter. Μὴ τρέσῃς, *fear not—never fear.*

1094. ἑπτάπυργοι πῶς ἔχουσι περιβολαί; *How have the seven-rampired circuits?* Porson, in this verse, by a remarkable oversight at press, let pass ἑπτάπυργοι.

1097. ὁ Καδμείων Ἄρης, literally, *the God of war* or *Mars of the Cadméans.*

1100. A few MSS. and editions have μέλοιμι καὶ τόδ᾽, some τοῦδ᾽ erroneously.

1102. Brunck conjectured πῶς δ᾽ ἄρ᾽.

1105. τῆσδε γῆς σεσωσμένης, *this land being safe,* the genitive absolute.

λόχους ἔνειμεν ἑπτὰ καὶ λοχαγέτας |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
πύλας ἐφ' ἑπτὰ, φύλακας Ἀργείου δορὸς, |⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ ⏑
σὸς παῖς, ἐφέδρους ϑ' ἱππότας μὲν ἱππόταις |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἔταξ', ὁπλίτας δ' ἀσπιδηφόροις ἔπι, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ὡς τῷ νοσοῦντι τειχέων εἴη δορὸς |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ἀλκὴ δι' ὀλίγου. Περγάμων δ' ἀπ' ὀρθίων |– –|⏑ ⏑ ⏑||– –|⏑ –||⏑ –|⏑ –
λεύκασπιν εἰσορῶμεν Ἀργείων στρατὸν |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Τευμησὸν ἐκλιπόντα· καὶ τάφρου πέλας |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
δρόμῳ ξυνῆψεν ἄστυ Καδμείας χθονός. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Παιὰν δὲ καὶ σάλπιγγες ἐκελάδουν ὁμοῦ |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ –
ἐκεῖθεν, ἔκ τε τειχέων ἡμῶν πάρα. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Καὶ πρῶτα μὲν προσῆγε Νηΐταις πύλαις |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
λόχον πυκναῖσιν ἀσπίσιν πεφρικότα |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ὁ τῆς κυναγοῦ Παρθενοπαῖος ἔκγονος, |⏑ –|⏑ –||– –|⏑ ⏑ –||⏑ –|⏑ ⏑
ἐπίσημ' ἔχων οἰκεῖον ἐν μέσῳ σάκει, |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἑκηβόλοις τόξοισιν Ἀταλάντην κάπρον |⏑ –|⏑ –||– –|⏑ ⏑ ⏑||– –|⏑ ⏑
χειρουμένην Αἰτωλόν. Εἰς δὲ Προιτίδας |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πύλας ἐχώρει, σφάγι' ἔχων ἐφ' ἅρμασιν |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
ὁ μάντις Ἀμφιάραος, οὐ σημεῖ' ἔχων |⏑ –|⏑ –||⏑ ⏑ –|⏑ –||– –|⏑ –
ὑβρισμέν', ἀλλὰ σωφρόνως ἄσημ' ὅπλα. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

σος παις ενείμε ἕπτα λόχους και λοχάγετας ἔπι ἕπτα πύλας, φύλακας Αργείου δόρος, τε ἵπποτας μεν ετάξε εφέδρους ἵπποταις, δε ὁπλίτας ἔπι ασπιδήφοροις, ὡς τῳ νοσούντι τείχεων είη άλκη δόρος δία όλιγου. Δε άπο όρθιων πέργαμων εισορώμεν λευκάσπιν στράτον Αργείων εκλιπόντα Τευμήσον· και πέλας τάφρου δρόμῳ ξυνήψε άστυ Καδμείας χθόνος. Δε παίαν και σαλπίγγες εκέλαδουν ὅμου εκείθεν, τε εκ τείχεων πάρα ἥμων. Και πρώτα μεν Παρθενοπαίος, ὁ έκγονος της κυνάγου, προσήγε λόχον πεφρίκοτα πυκναίσι άσπισι Νηΐταις πύλαις, έχων εν μέσῳ σάκει οικείον επισήμα, Αταλάντην χειρούμενην Αιτώλον κάπρον ἑκήβολοις τοξοίσι. Δε εις Προίτιδας πύλας, ου έχων ὑβρίσμενα σημεία, άλλα ὅπλα σώφρονως ασήμα, εχώρει Αμφιαράος ὁ μάντις, έχων σφάγια έπι ἅρμασι.

TRANSLATION.

thy son planted seven cohorts and their leaders at the seven gates, repellers of the Argolic spear; and cavalry, likewise, he-drew-up opposed to cavalry—and heavy-armed-infantry, opposite the buckler-bearers—so that to every-part-in-danger along the walls there might be strength of succour at hand. Then from the lofty bulwarks we view the white-shielded army of the Argives, it-having-left Teumessus, and close by the trench in full-advance it had reached the city of the Theban realm! Hereupon the pæan and the trumpets sounded-forth at-the-same-moment from-them, and off the walls from us. Now first indeed did Parthenopæus, son of the huntress, lead-on his division, horrible with thickly-ranged shields to the Néïtan gate; having on the middle of his target a family device, Atalánta killing the Ætolian boar with her distant-wounding shafts. And against the Prœtan gate (not carrying haughty ensigns, but arms modestly without device) marched Amphiaráus the prophet, having victims in his car.

1111. Here Aldus and MSS. omit ϑ'.
1113. It would be difficult to translate this and the next verse literally, without destroying the sense. Many place a full stop (absurdly) after ἀλκή.

1122. τῆς κυναγοῦ, *of the huntress* Atalánta, see Notes 150 and 1178.
1126. Aldus, ἅρματι. See Note 176, but it is possible he may have had other victims in his car—perhaps sheep!

ʼΩγύγια δʼ ἐις πυλώμαθʼ Ἱππομέδων ἄναξ |– ∪∪|∪ –||∪ –|∪ –||∪∪ –|∪ –
ἔστειχʼ, ἔχων σημεῖον ἐν μέσῳ σάκει, |– –|∪ –||– –|∪ –||∪ –|∪ –
στικτοῖς Πανόπτην ὄμμασιν δεδορκότα, |– –|∪ –||– –|∪ –||∪ –|∪ ∪
τὰ μὲν ξὺν ἄστρων ἐπιτολαῖσιν ὄμματα |∪ –|∪ –||– ∪ ∪|∪ –||∪ –|∪ ∪
βλέποντα, τὰ δὲ κρύπτοντα δυνόντων μέτα, |∪ –|∪ ∪ ∪||– –|∪ –||– –|∪ ∪
ὣς ὕστερον θανόντος ἐισορᾷν παρῆν. |– –|∪ –||∪ –|∪ –||∪ –|∪ –
Ὁμολωΐσιν δὲ τάξιν ἐῖχε πρὸς πύλαις |∪ ∪ –|∪ –||∪ –|∪ –||∪ –|∪ –
Τυδεὺς, λέοντος δέρος ἔχων ἐπʼ ἀσπίδι |– –|∪ –||– ∪ ∪|∪ –||∪ –|∪ ∪
χαίτῃ πεφρικός· δεξιᾷ δὲ λαμπάδα |– –|∪ –||– –|∪ –||∪ –|∪ ∪
Τιτὰν Προμηθεὺς ἔφερεν ὣς, πρήσων πόλιν. |– –|∪ –||– ∪ ∪|∪ –||– –|∪ ∪
Ὁ σὸς δὲ Κρηναίαισι Πολυνείκης πύλαις |∪ –|∪ –||– –|∪ ∪ ∪||– –|∪ –
Ἄρην προσῆγε· Ποτνιάδες δʼ ἐπʼ ἀσπίδι |∪ –|∪ –||∪ ∪ ∪|∪ –||∪ –|∪ ∪
ἐπίσημα πῶλοι δρομάδες ἐσκίρτων φόβῳ, |∪∪ –|∪ –||– ∪ ∪|∪ –||– –|∪ –
ἐῦ πως στρόφιγξιν ἔνδοθεν κυκλούμεναι |– –|∪ –||∪ –|∪ –||∪ –|∪ ∪
πόρπαχʼ ὑπʼ ἀυτὸν, ὥστε μαίνεσθαι δοκεῖν. |– –|∪ –||∪ –|∪ –||– –|∪ –
Ὁ δʼ ὀυκ ἔλασσον Ἄρεος ἐις μάχην φρονῶν, |∪ –|∪ –||∪ ∪ ∪|∪ –||∪ –|∪ –
Καπανεὺς προσῆγε λόχον ἐπʼ Ἠλέκτραις πύλαις. |∪ ∪ –|∪ –||∪ ∪ ∪|∪ –||– –|∪ –

THE ORDER, AND ENGLISH ACCENTUATION.

Δε εις Ωγύγια πυλώματα άναξ Ἱππόμεδων εστεῖχε, έχων εν μέσῳ σάκει σημεῖον, Πανόπτην δεδόρκοτα όμμασι στίκτοις, τα όμματα μεν βλεπόντα ξυν επιτολαίσι άστρων, δε τα μέτα δυνόντων κρυπτόντα, ως ὕστερον πάρην εἴσοραν θανόντος. Δε Τύδευς εἶχε τάξιν προς Ὁμολώϊσι πύλαις, έχων έπι άσπιδι δέρος λεόντος πεφρίκος χαίτῃ· δε δέξιᾳ έφερε λάμπαδα, ὡς Τίταν Προμήθευς, πρήσων πόλιν. Δε ὁ σος Πολυνείκης προσήγε Ἄρην Κρηναιαίσι πύλαις· δε δρόμαδες Ποτνίαδες πώλοι, επισήμα έπι άσπιδι, εσκίρτων φόβῳ, πως ευ κυκλούμεναι ένδοθεν στροφίγξιν ὕπο αύτον πορπάκα, ὥστε δόκειν μαινέσθαι. Δε ὁ Κάπανευς, εις μάχην ουκ ελάσσον φρόνων Ἀρεος, προσήγε λόχον έπι Ηλέκτραις πύλαις.

TRANSLATION.

And to the Ogygian gate king Hippómedon advanced, bearing in the centre of his shield an emblem, Argus gazing with eyes that-bespangled him—some orbs indeed awake with the rising of the stars, and some with their setting shut, as we had afterwards an opportunity of seeing when he was dead. And Tydeus took-up his position at the Homolóïan gate, having on his buckler the skin of a lion rough with the mane:—and in his right-hand he bore a torch, like the Titan Prométheus, intent-upon-firing the city.

But thy son Polyníces led-on his soldiery to the Crenéan gate: whilst the swift Potnian mares, the emblem on his shield, were starting through fright, somehow well arranged-in-a-circle within, on a moveable-plate at the very handle-of-his-buckler, so as to seem infuriated. Now Cápaneus, in battle not less arrogant than Mars, conducted his legion against the Eléctran gate.

1130. Aldus and some others, contrary to the best MSS., give ἔστηκʼ, *stood.*

1131. στικτοῖς, unless in the sense οἷς στικτός ἐστι, seems here very inappropriate, since Argus himself must have been bespangled—not his eyes. Argus, sometimes called Panóptes, was a son of Aréstor, with a hundred eyes, whereof two only slept at once. Mercury slew him, and his eyes were transferred to the tail of the peacock.

1138. Some editors place a comma after ἔφερεν, greatly to the injury of the sense. Prométheus, one of the Titans, is said to have stolen fire, contrary to the will of Jupiter, from the chariot of the sun. He was afterwards condemned to 30,000 years in hell, where, chained to a rock, a vulture incessantly preys on his liver.

1142. Aldus edited στροφιγξί γʼ. Commentators are not agreed as to the true meaning of this word in its present application. It properly denotes *a hinge.*

Σιδηρονώτοις δ' ἀσπίδος τύποις ἐπῆν |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
γίγας ἐπ' ὤμοις γηγενὴς ὅλην πόλιν |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
φέρων, μοχλοῖσιν ἐξανασπάσας βίᾳ· |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ὑπόνοιαν ἡμῖν οἷα πείσεται πόλις. |⏑ ⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
Ταῖς δ' ἑβδόμαις Ἄδραστος ἐν πύλαισιν ἦν, |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ἑκατὸν ἐχίδναις ἀσπίδ' ἐκπληρῶν, γραφὴν |⏑ ⏑ ⏑|⏑ -||- -|⏑ -||- -|⏑ -
ὕδρας ἔχων λαιοῖσιν ἐν βραχίοσιν, |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
Ἀργεῖον αὔχημ'· ἐκ δὲ τειχέων μέσων |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
δράκοντες ἔφερον τέκνα Καδμείων γνάθοις. |⏑ -|⏑ ⏑ ⏑||- -|⏑ -||- -|⏑ -
Παρῆν δ' ἑκάστου τῶνδ' ἐμοὶ θεάματα, |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ξύνθημα παραφέροντι ποιμέσιν λόχων. |- -|⏑ ⏑ ⏑||⏑ -|⏑ -||⏑ -|⏑ -
Καὶ πρῶτα μὲν τόξοισι καὶ μεσαγκύλοις |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ἐμαρνάμεσθα, σφενδόναις θ' ἑκηβόλοις, |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
πέτρων τ' ἀραγμοῖς· ὡς δ' ἐνικῶμεν μάχῃ, |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
ἔκλαγξε Τυδεὺς, καὶ σὸς ἐξαίφνης γόνος· |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
ὦ τέκνα Δαναῶν, πρὶν κατεξάνθαι βολαῖς, |- -|⏑ ⏑ ⏑||- -|⏑ -||- -|⏑ -
τί μέλλετ' ἄρδην πάντες ἐμπίπτειν πύλαις, |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
γυμνῆτες, ἱππεῖς, ἁρμάτων τ' ἐπιστάται; |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -

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THE ORDER, AND ENGLISH ACCENTUATION.

Δε σιδηρονώτοις τύποις άσπιδος έπην γήγενης γίγας φέρων έπι ώμοις ὅλην πόλιν, βίᾳ εξανάσπασας μοχλοίσι· ὑπονοίαν ἥμιν όία πόλις πείσεται. Δε εν ταις ἕβδομαις πυλαίσι ην Αδράστος, εκπλήρων άσπιδα ἕκατον εχίδναις, έχων εν λαιοίσι βραχίοσι γράφην ὕδρας, Αργείον αυχήμα· δε δρακόντες έφερον εκ μέσων τείχεων τέκνα Καδμείων γνάθοις. Δε ἑκάστου τώνδε θεάματα πάρην έμοι παραφερόντι ξυνθήμα ποίμεσι λόχων. Και πρώτα μεν εμαρναμέσθα τοξοίσι και μεσάγκυλοις, τε ἑκήβολοις σφένδοναις, τε αράγμοις πέτρων· δε ώς ενικώμεν μάχῃ, Τύδευς εκλάγξε, και σος γίνος εξαίφνης· ω τέκνα Δάναων, τι μέλλετε, πριν κατεξάνθαι βόλαις, εμπίπτειν πάντες άρδην πύλαις, γυμνήτες, ἵππεις, τε επίσταται ἅρματων;

TRANSLATION.

And upon the iron-backed embossments of his target, was an Earth-born Giant, carrying on his shoulders a whole city, having by main-force torn it up with levers—an intimation to us what our city should suffer.

Then at the seventh gate was Adrástus, having filled his shield with a hundred vipers, bearing on his left arm a representation of the hydra, the boast of-Argos;—and dragons were bearing-away, from amidst the walls, the children of the Thebans in their jaws.

For of each of these I had a sight when I was conveying-round the word-of-command to the captains of divisions. Now first indeed we fought with bows and javelins, and distant-wounding slings, and with fragments of rocks: but just-as we were conquering in battle, Tydeus shouted out, and thy son of a sudden: *"O children of the Greeks, why delay ye, ere we are galled with their missiles, to rush all forward in-a-body upon the gates, light-armed-infantry, horsemen, and drivers of chariots?"*

1148. For βία some will have βάθρων, a term assuredly unobjectionable.

1150. ἑβδόμαις, viz. Βοιωτίαις—for although Æschylus, Eurípides, Apollodórus, Pausánias, and Státius, are not agreed in the names of the seven gates, yet the following list, as Porson observes, may be considered correct. 1. Νηΐται. 2. Προιτίδες. 3. Ὠγύγιαι ἢ Ὀγκαΐδες. 4. Ὁμολωΐδες. 5. Κρηναῖαι ἢ Διρκαῖαι. 6. Ἠλέκτραι. 7. Βοιώτιαι ἢ Ὕψισται ἢ Βόρραιαι.

1151. γραφὴν is on the recommendation of Valckenaer for γραφῇ.

1152. The Hydra was a monstrous many-headed serpent, that infested the neighbourhood of Lerna. The heads grew again as fast as they were cut off, unless some one seared the wounds.

Ἠχῆς δ᾽ ὅπως ἤκουσαν, οὔτις ἀργὸς ἦν, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
πολλοὶ δ᾽ ἔπιπτον κρᾶτας αἱματούμενοι· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἡμῶν τ᾽ ἐς οὖδας εἶδες ἂν πρὸ τειχέων |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
πυκνοὺς κυβιστητῆρας ἐκνενευκότας· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ξηρὰν δ᾽ ἔδευον γαῖαν αἵματος ῥοαῖς. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ὁ δ᾽ Ἀρκὰς, οὐκ Ἀργεῖος, Ἀταλάντης γόνος, |⏑ –|⏑ –||– –|⏑ ⏑ ⏑||– –|⏑ ⏑
Τυφὼς πύλαισιν ὥς τις ἐμπεσὼν, βοᾷ |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
πῦρ καὶ δικέλλας, ὡς κατασκάψων πόλιν. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Ἀλλ᾽ ἔσχε μαργῶντ᾽ αὐτὸν ἐναλίου θεοῦ |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ –
Περικλύμενος παῖς, λᾶαν ἐμβαλὼν κάρᾳ |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἁμαξοπληθῆ, γεῖσ᾽ ἐπάλξεων ἄπο· |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ξανθὸν δὲ κρᾶτα διεπάλυνε, καὶ ῥαφὰς |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –
ἔρρηξεν ὀστέων, ἄρτι δ᾽ οἰνωπὸν γένυν |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
καθῃμάτωσεν· οὐδ᾽ ἀποίσεται βίον |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
τῇ καλλιτόξῳ μητρὶ, Μαινάλου κόρῃ. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἐπεὶ δὲ τάσδ᾽ ἐσεῖδεν εὐτυχεῖς πύλας, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἄλλας ἐπῄει παῖς σὸς, εἱπόμην δ᾽ ἐγώ. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Δε ὅπως ηκούσαν ήχης, ούτις ην άργος, δε πόλλοι επίπτον άιματούμενοι κράτας· ἥμων τε αν εί-δες πύκνους κυβιστητήρας εκνενεύκοτας ες ούδας προ τείχεων δε ρ́όαις άιματος εδεύον ξήραν γαί-αν. Δε ὁ Ἄρκας, ουκ Αργείος, γόνος Αταλάντης, έμπεσων ώς τις τύφως πυλαίσι, βόᾳ πυρ και δικέλλας, ὡς κατασκάψων πόλιν. Ἄλλα αύτον Περικλύμενος, παις ενάλιου θέου, έσχε μαρ-γώντα, έμβαλων κάρᾳ λάαν άμαξοπλήθη, γείσα άπο επάλξεων· δε διεπαλύνε ξάνθον κράτα, και ερ́ρ́ηξε ρ́άφας όστεων, δε καθῃματώσε γένυν άρτι οινώπον· ούδε αποίσεται βίον μήτρι τῃ καλλιτόξῳ, κόρῃ Μαίναλου. Δε έπει σος παις εσείδε τάσδε πύλας εύτυχεις, επῄει άλλας, δε έγω είπομην.

TRANSLATION.

So when they heard the cry, no one was slow—but many fell be-smearing-with-blood their heads:—of us, likewise, mightest thou have seen frequent topplers sent-tumbling to the ground before the walls; and with streams of blood they moistened the parched earth. Now the Arcadian, no Argive, the son of Atalánta, falling-furi-ously like some whirlwind upon the gates, calls-out for fire and a spade, as if going-to-raze the city. But him Periclymenus, son of the Ocean God, checked whilst-yet-he-raged, by hurling at his skull a clump-of-marble, enough-to-fill-a waggon, a coping-stone from the battlements; and dashed-in-pieces his yellow head, and crushed the sutures of its bones, and drenched-in-blood his cheek so lately bloom-ing:—nor shall he carry-back his form-alive to his mother, noble-with-her-bow, the daughter of Mænalus.

So when thy son observed this gate in-hopeful-condition, he went-onward to another, and I followed.

1164. Aldus contrary to most MSS. has ἀργὸς οὔτις ἦν.

1166. In MSS. the reading is ἡμῶν τ᾽ ἐς, but in Aldus ἡμῶν δ᾽ ἐς.

1167. I know not any words in English that can exactly convey the meaning of κυβιστητῆρας ἐκνενευκότας. Some editions give κυβιστητῆρας ἐκπεπνευκότας, *saltatóres qui-ánimam-módo-expirâssent.*

1169. Parthenopæus, son of Atalánta, was born in Arcádia, a country in the middle of Peloponnésus, celebrated for its mountains.

1171. Several MSS., King, and a few others, have κατασκάψω.

1176. ὀστέων is here a dissyllable.

1178. What the name of Atalánta's father really was, is uncertain. Some say Schœneus, others Jasus or Jásius, and others Manálion or Mænalus.

1180. ἐπῄει, 3. sing. plusq. perf. ind. mid. of ἔπειμι, *ádeo, accédo, I proceed to.*

῾Ορῶ δὲ Τυδέα καὶ παρασπιστὰς πυκνοὺς |⏑ –|⏑ –||⏑ ⏑ –|⏑ –||– –|⏑ –
᾿Αιτωλίσιν λόγχαισιν ἐις ἄκρον στόμα |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πύργων ἀκοντίζοντας, ὥστ᾿ ἐπάλξεων |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
λιπεῖν ἐριπνὰς φυγάδας· ἀλλά νιν πάλιν, |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
κυναγὸς ὡσεὶ, παῖς σὸς ἐξαθροίζεται· |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πύργοις δ᾿ ἐπέστησ᾿ αὖθις. ᾿Εις δ᾿ ἄλλας πύλας |– –|⏑ –||– –|⏑ –||– –|⏑ –
ἠπειγόμεσθα, τοῦτο παύσαντες νοσοῦν. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Καπανεὺς δὲ, (πῶς ἔιποιμ᾿ ἂν ὡς ἐμαίνετο;) |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
μακραύχενος γὰρ κλίμακος προσαμβάσεις |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἔχων ἐχώρει, καὶ τοσόνδ᾿ ἐκόμπασε, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
μηδ᾿ ἂν τὸ σεμνὸν πῦρ νιν ἐιργάθειν Διὸς, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
τὸ μὴ ὀυ κατ᾿ ἄκρων περγάμων ἑλεῖν πόλιν. |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Καὶ ταῦθ᾿ ἅμ᾿ ἠγόρευε, καὶ πετρούμενος |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἀνεῖρφ᾿, ὑπ᾿ ἀυτὴν ἀσπίδ᾿ ἐιλίξας δέμας, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
κλίμακος ἀμείβων ξέστ᾿ ἐνηλάτων βάθρα. |– ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
῎Ηδη δ᾿ ὑπερβαίνοντα γεῖσα τειχέων |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
βάλλει κεραυνῷ Ζεύς νιν· ἐκτύπησε δὲ |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
χθὼν, ὥστε δεῖσαι πάντας· ἐκ δὲ κλιμάκων |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἐσφενδονᾶτο χωρὶς ἀλλήλων μέλη, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Δε Τύδεα ὅρω, και πύκνους παρασπίστας, ακοντιζόντας Αιτώλισι λογχαίσι εις άκρον στόμα πύργων, ὥστε φύγαδας λίπειν ερίπνας επάλξεων· άλλα σος παις εξαθροίζεται νιν πάλιν, ὥσει κυνάγος· δε αύθις επεστήσε πύργοις. Δε ηπειγομέσθα εις άλλας πύλας, παυσάντες τούτο νόσουν. Δε Κάπανευς, (πως αν εποίμι ὡς εμαίνετο;) γαρ εχώρει έχων προσάμβασεις μακραύχενος κλίμακος, και εκόμπασε τοσόνδε, μήδε το σέμνον πυρ Δίος αν είργαθειν νιν, μη ου το ἕλειν πόλιν κάτα άκρων πέργαμων. Και ἅμα ηγορεύε ταύτα, και πετρούμενος ανείρφε, ἑιλίξας δέμας ὕπο αύτην άσπιδα, αμείβων ξέστα βάθρα ενήλατων κλίμακος. Νιν δε Ζευς ήδη ὑπερβαινόντα γείσα τείχεων, βάλλει κεραύνῳ· δε χθων εκτυπήσε, ὥστε πάντας δείσαι· δε εκ κλίμακων μέλη εσφενδονάτο χώρις αλλήλων,

TRANSLATION.

Then Tydeus do I perceive, and many armed-with-shields-around-him, darting with Ætolian lances at the lofty summit of the towers, so that our men scampering-away quitted the heights of the battlements:—but thy son collects-them-together again, as a huntsman; and again he posted them on the ramparts. Hereupon we hastened forward to another gate, having relieved this-quarter in-dismay.

But Capaneus—(in what-words can I express how insane he was?)—for he came bearing the barred-stilts of a long-reaching ladder, and boasted on-this-wise: "*That not the holy fire of Jove should prevent him, no not it, from capturing the city over its highest turrets.*"

And as soon as he had uttered these-threats, even-though pelted-with-stones, he clambered-up, having-squeezed his body in under his very shield, mounting the rounded steps of the erect-shafts of the ladder. Him however Jupiter, the-very-instant he was climbing over the coping of the walls, strikes with his lightning—and the Earth resounded, insomuch that all trembled: whilst from the ladder his limbs were-as-by-a-sling-projected to-a-distance from one another,

1189. προσαμβάσεις, *the means of ascent*, i. e. *the step-furnished-shafts, the two uprights and foot-rests of a ladder.*

1195. Although ἐνηλάτων βάθρα can hardly be construed any thing else than the "*bars of the shafts*," yet commentators are divided in their opinion as to the true signification. Eustáthius imagined the two words to be merely a périphrase for βαθμίδες.

κόμαι μὲν ἐις Ὄλυμπον, ἀῖμα δ' ἐις χθόνα, |⏑ –|⏑ –||⏑ –|⏑ ⏑||⏑ –|⏑ ⏑
χεῖρες δὲ καὶ κῶλ', ὡς κύκλωμ' Ἰξίονος, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἑιλίσσετ'· ἐις γῆν δ' ἔμπυρος πίπτει νεκρός. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Ὡς δ' ἐῖδ' Ἄδραστος Ζῆνα πολέμιον στρατῷ, |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ –
ἔξω τάφρου καθεῖσεν Ἀργείων στρατόν. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Ὁι δ' ἀῦ παρ' ἡμῶν δεξιὸν Διὸς τέρας |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἰδόντες ἐξήλαυνον ἁρμάτων ὄχους |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἱππεῖς ὁπλῖται κἐις μέσ' Ἀργείων ὅπλα |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ξυνῆψαν ἔγχη πάντα δ' ἦν ὁμοῦ κακά· |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἔθνησκον ἐξέπιπτον ἀντύγων ἄπο· |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
τροχοί τ' ἐπήδων, ἄξονές τ' ἐπ' ἄξοσι· |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
νεκροὶ δὲ νεκροῖς ἐξεσωρεύονθ' ὁμοῦ. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Πύργων μὲν ὄῦν γῆς ἔσχομεν κατασκαφὰς |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἐις τὴν παροῦσαν ἡμέραν· ἐι δ' ἐυτυχὴς |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ἔσται τὸ λοιπὸν ἥδε γῆ, θεοῖς μέλει. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΧΟ. *Καλὸν τὸ νικᾷν· ἐι δ' ἀμείνον' ὁι θεοὶ* |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
γνώμην ἔχουσιν, ἐυτυχὴς ἐίην ἐγώ. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

κόμαι μεν εις Ολύμπον, δε άίμα εις χθόνα, δε χείρες και κώλα, ὡς κυκλώμα Ιξίονος, ἑιλίσσετο· δε έμπυρος νέκρος πίπτει εις γην. Δε ὡς Αδράστος είδε Ζήνα πολέμιον στράτω, καθείσε στράτον Αργείων ἔξω τάφρου. Δε αυ ὁι πάρα ἥμων ιδόντες δέξιον τέρας Δίος, ὁπλίται ἵππεις εξηλαύνον ὄχους ἅρματων, και εις μέσα ὅπλα Αργείων ξυνήψαν έγχη· δε ην πάντα κάκα ὅμου· εθνήσκον, εξεπίπτον άπο άντυγων· τε επήδων τρόχοι, τε άξονες έπι άξοσι· δε νέκροι νέκροις εξεσωρεύοντο ὅμου. Ἴσχομεν ουν μεν κατάσκαφας πύργων γης εις την παρούσαν ἥμεραν· δε θέοις μέλει, ει ἥδε γη έσται εύτυχης το λοίπον. ΧΟ. *Το νίκᾳν κάλον· δε ει ὁι θέοι εχούσι αμείνονα γνώμην, έγω είην εύτυχης.*

TRANSLATION.

his hair indeed towards Olympus, and his blood to the Earth, whilst his hands and feet, like the wheel of Ixíon, were-carried-whirling-about :—and his scorched body drops to the ground.

So when Adrástus perceived Jupiter hostile to his troops, he withdrew the army of the Argives from-out the trench. But on-the-contrary those on our side having-seen the auspicious signal from Jove, the heavy-armed horse-men drove forth the artillery of their chariots, and in the midst of the Argive arms engaged in battle: then was every-sort-of misery at-once—they were dying—they were falling from their cars—and upset-went the wheels, and axles upon axles: and corses upon corses were heaped together.

We have therefore at-least prevented the overthrow of the towers of the land up to the present day: but with the Gods will it rest, whether this realm shall be prosperous in time coming!

Chorus. To conquer is glorious: and, if the Gods have the better intention, I may be happy.

1205. I cannot possibly make both grammar and sense of *ὁι παρ' ἡμῶν*, &c. *those among us*, a nominative without a verb; for if we consider *ὁι* to agree with *ἱππεῖς* the nominative to *ἐξήλαυνον*, or to *ξυνῆψαν*, the meaning suffers.

1206. For *ὄχους*, literally *vehicula*, Musgrave conjectured *ὄχοι*, and *ὄχοι* Brunck adopted. I have translated this word "*artillery*," with which, abstracting from it all idea of cannon or guns, I am not dissatisfied.

1214. After this verse, Scaliger from some MS. added, *καὶ νῦν γὰρ ἀυτὸν δαιμόνων ἔσωσέ τις.* But *ἀυτὸν* should be *ἀυτήν*.

1215. Aldus omits ΧΟ. at the beginning of the line, so that the messenger appears to speak on.

ΙΟ. Καλῶς τὰ τῶν θεῶν καὶ τὰ τῆς τύχης ἔχει· |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
παῖδές τε γάρ μοι ζῶσι, κἀκπέφευγε γῆ· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Κρέων δ' ἔοικε τῶν ἐμῶν νυμφευμάτων, |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
τῶν τ' Οἰδίπου δύστηνος ἀπολαῦσαι κακῶν, |– –|⏑ –||– –|⏑ ⏑ ⏑||– –|⏑ –
παιδὸς στερηθεὶς, τῇ πόλει μὲν εὐτυχῶς, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἰδίᾳ δὲ λυπρῶς· ἀλλ' ἄνελθέ μοι πάλιν, |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
τί τἀπὶ τούτοις παῖδ' ἐμὼ δρασείετον; |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΑΓ. Ἔα τὰ λοιπὰ, δεῦρ' ἀεὶ γὰρ εὐτυχεῖς. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΙΟ. Τοῦτ' εἰς ὕποπτον εἶπας· οὐκ ἐατέον. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΑΓ. Μεῖζόν τι χρῄζεις, παῖδας ἢ σεσωσμένους; |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΙΟ. Καὶ τἀπίλοιπά γ' εἰ καλῶς πράσσω, κλύειν. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ΑΓ. Μέθες μ'· ἔρημος παῖς ὑπασπιστοῦ σέθεν. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΙΟ. Κακόν τι κεύθεις, καὶ στέγεις ὑπὸ σκότῳ. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΑΓ. Οὐκ ἄν γε λέξαιμ' ἐπ' ἀγαθοῖσι σοῖς κακά. |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
ΙΟ. Ἢν μή με φεύγων ἐκφύγῃς πρὸς αἰθέρα. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΑΓ. Αἰ αἴ· τί μ' οὐκ εἴασας ἐξ εὐαγγέλου |– –|⏑ –||– –|⏑ –||– –|⏑ –
φήμης ἀπελθεῖν, ἀλλὰ μηνῦσαι κακά; |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΙΟ. Κάλως ἔχει τα των θέων και τα της τύχης· γαρ τε παίδες μοι ζώσι, και γη εκπεφεύγε· δε δυστήνος Κρέων εοίκε απολαύσαι των έμων νυμφεύματων τε των κάκων Οίδιπου, στερήθεις παίδος, εύτυχως μεν τη πόλει, δε ίδιᾳ λύπρως· άλλα ανέλθε μοι πάλιν, τι το έπι τούτοις έμω παίδε δρασείετον; ΑΓ. Έα τα λοίπα, γαρ δεύρο εύτυχεις άει. ΙΟ. Τούτο είπας εις ὑπόπτον· ουκ εάτεον. ΑΓ. Χρήζεις τι μείζον, η παίδας σεσώσμενους; ΙΟ. Και τα επιλοίπα γε, κλύεν ει πράσσω κάλως. ΑΓ. Μέθες με· παις σέθεν ερήμος ὑπασπίστου. ΙΟ. Κεύθεις τι κάκον, και στέγεις ὕπο σκότῳ. ΑΓ. Γε ουκ αν λεξαίμι κάκα έπι σοις αγαθοίσι. ΙΟ. Ην μη φεύγων με έκφυγης προς αίθερα. ΑΓ. Αι, αι· τι ουκ ειάσας με απέλθειν εξ ευάγγελου φήμης, άλλα μηνύσαι κάκα;

TRANSLATION.

Jocasta. Well are the ways of the Gods and of fortune—for my children still live, and my country has escaped;—but the wretched Créon seems to suffer from my marriage, and from the misfortunes of Œdipus, bereft of his son; happily indeed for the state, but individually, to-his-sorrow:—Yet declare to me again, what after this did my two-boys purpose-doing? Messenger. Remit the rest: for hitherto art-thou-fortunate all-along! Jocasta. This thou hast said in evasion—I must not desist.

Messenger. Wishest thou any thing more, than that thy sons are safe? Jocasta. And as to what follows too, to hear if I am prosperous. Messenger. Suffer me to go:—thy son is in-want of his armour-bearer. Jocasta. Thou concealest something bad, and wrappest it up in obscurity! Messenger. Nay I cannot mention calamities subsequently-to thy good-fortune. Jocasta. [*Taking hold of the Messenger.*] Yea unless fleeing from me thou escapest through the air. Messenger. Alas! Alas! Why not grant me to retire after welcome tidings, but compel me to memorate woes?

1218. Aldus gives κἀπέφευγε, King καὶ πέφευγε, Grotius κἀκπέφευγε.

1219. Cantérus edited μνηστευμάτων.

1225. *Thou hast spoken to my suspicion*, i. e., *so as to excite my suspicion*—οὐκ ἐατέον, *it must not be forborne* by me—*I must not forbear.*

1226. Grotius and several of the most approved MSS. have παῖδας ἤ, but Aldus placed ἤ before παῖδας.

1228. ἔρημος, *destitute of, deprived of.*

1230. For οὐκ, Aldus printed κοὐκ—in the generality of MSS. however, the copulative seems omitted.

1231. Valckenaer on the authority of MSS. espoused ἢν—not εἰ with Aldus.

Τὼ παῖδε τὼ σὼ μέλλετον τολμήματα |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
αἴσχιστα, χωρὶς μονομαχεῖν παντὸς στρατοῦ. |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
λέξαντες Ἀργείοισι Καδμείοισί τε |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
εἰς κοινὸν, οἷον μήποτ' ὤφελον, λόγον. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ἐτεοκλέης δ' ὑπῆρξ' ἀπ' ὀρθίου σταθεὶς |⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
πύργου, κελεύσας σῖγα κηρύξαι στρατῷ. |– –|⏑ –||– –|⏑ –||– –|⏑ –
Ἔλεξε δ', ὦ γῆς Ἑλλάδος στρατηλάται, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Δαναῶν τ' ἀριστεῖς, οἵπερ ἤλθετ' ἐνθάδε, |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Κάδμου τε λαὸς, μήτε Πολυνείκους χάριν |– –|⏑ –||– –|⏑ ⏑ ⏑||– –|⏑ ⏑
ψυχὰς ἀπεμπολᾶτε, μήθ' ἡμῶν ὕπερ. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Ἐγὼ γὰρ αὐτὸς, τόνδε κίνδυνον μεθεὶς, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
μόνος ξυνάψω ξυγγόνῳ τῷ 'μῷ μάχην. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
κἂν μὲν κτάνω τόνδ', οἶκον οἰκήσω μόνος, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἡσσώμενος δὲ τῷδε παραδώσω μόνῳ. |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||– –|⏑ –
Ὑμεῖς δ' ἀγῶν' ἀφέντες, Ἀργεῖοι, χθόνα |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
νείσεσθε, βίοτον μὴ λιπόντες ἐνθάδε· |– –|⏑ ⏑ ⏑||– –|⏑ –||⏑ –|⏑ ⏑
σπαρτῶν τε λαὸς ἅλις, ὅσος κεῖται θανών. |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Τω σω τω παῖδε μέλλετον αισχίστα τολμήματα, μονόμαχειν χώρις πάντος στράτου, λεξάντες Αργειοίσι τη Καδμειοίσι εις κοίνον, λόγον, οἷον μήποτε ώφελον. Δε άπο όρθιου πύργου στάθεις, Ετεόκλεης ὑπήρξε, κελεύσας κηρύξαι σίγα στράτῳ. Δε ελέξε, ω στρατήλαται Ἑλλαδος γης, τε αρίστεις Δάναων, οἵπερ ἤλθετε ένθαδε, τε λάος Κάδμου, μήτε απεμπολάτε ψύχας χάριν Πολυνείκους, μήτε ὕπερ ἥμων. Γαρ έγω αύτος, μέθεις τόνδε κινδύνον, μόνος ξυνάψω μάχην τω έμῳ ξύγγονῳ· και αν μεν κτάνω τόνδε, μόνος οικήσω οίκον, δε ἡσσώμενος παραδώσω τῷδε μόνῳ. Δε ὕμεις, Αργείοι, αφέντες αγῶνα, νεισέσθε χθόνα, μη λιπόντες βίοτον ένθαδε· δε σπάρτων λάος ἅλις ὅσος κείται θάνων.

TRANSLATION.

They-two, thy two-sons, are-intent on shameful deeds-of-boldness, to-engage-in-single-combat, apart from the whole army, having addressed to the Argives and Thebans in common, a speech, such as they never ought. For from the lofty tower where-he-stood Etéocles first began, having-given-orders to proclaim silence to the army: and thus he spoke, "*O Generals of the Grecian land, and ye Chieftains of the Dánäi, who have come hither, and you, people of Cadmus, barter not your lives for the sake of Polynices, nor on our account. Because I myself, removing from you this danger, will singly join battle with my brother; and if indeed I slay him, I shall solely inhabit the palace, but if worsted, I shall resign it to him solely.*

Then you, Argives, relinquishing the contest, will return to your homes, not leaving your lives here—also of the Thebans there is people enough that lies dead."

1238. Aldus, Grotius, Musgrave and others, for Ἐτεοκλέης δ' ὑπῆρξ', give Ἐτεοκλῆς προὐπῆρξ', against both the metre and usage of the language: for the verse requires Ἐτεοκλέης, and πρὸ-ὑπῆρξ' admits not of crasis (as Aldus appears to have imagined) but constitutes an anapæst. Instead of ἀπ', many will have ἐπ', and I think preferably—Porson thought not. I have translated σταθεὶς (*pósitus*) *where-he-stood*—but perhaps "*standing-forth*" might be better.

1241. Here, and again in verse 1260, Brunck, from some MS., gave ἀριστῆς.

1248. Aldus, with several MSS., has Ἀργείαν. Some adopt Ἀργείων, others Ἀργεῖον. Brunck and Scaliger, Ἀργεῖοι.

1249. νίσεσθε—νίσσεσθε—νείσσεσθε.

1250. σπαρτῶν λαὸς ἅλις, *people enough of the sown.* Valckenaer suspected the genuineness of this verse. It is variously given by different editors. Aldus and some MSS. have δὲ instead of τε: many, ὃς for ὅσος, and νεκρὸς for θανών.

Τοσαῦτ᾽ ἔλεξε· σὸς δὲ Πολυνείκης γόνος |⏑ –|⏑ –||⏑ –|⏑ ⏑ ⏑||– –|⏑ ⏑
ἐκ τάξεων ὤρουσε, κἀπῄνει λόγους. |– –|⏑ –||– –|⏑ –||– –|⏑ –
Πάντες δ᾽ ἐπεῤῥόθησαν Ἀργεῖοι, τάδε, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Κάδμου τε λαὸς, ὡς δίκαι᾽ ἡγούμενοι. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Ἐπὶ τοῖσδε δ᾽ ἐσπείσαντο, κἀν μεταιχμίοις |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ὅρκους ξυνῆψαν ἐμμένειν στρατηλάται. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Ἤδη δ᾽ ἔκρυπτον σῶμα παγχάλκοις ὅπλοις |– –|⏑ –||– –|⏑ –||– –|⏑ –
δισσοὶ γέροντος Οἰδίπου νεανίαι. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Φίλοι δ᾽ ἐκόσμουν, τῆσδε μὲν πρόμον χθονὸς |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
σπαρτῶν ἀριστεῖς, τὸν δὲ Δαναϊδῶν ἄκροι. |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ –
Ἔσταν δὲ λαμπρὼ, χρῶμά τ᾽ οὐκ ἠλλαξάτην, |– –|⏑ –||– –|⏑ –||– –|⏑ –
μαργῶντ᾽ ἐπ᾽ ἀλλήλοισιν ἱέναι δόρυ. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Παρεξιόντες δ᾽ ἄλλος ἄλλοθεν φίλων, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
λόγοισι θαρσύνοντες, ἐξηύδων τάδε· |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Πολύνεικες, ἐν σοὶ Ζηνὸς ὀρθῶσαι βρέτας, |⏑ ⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
τρόπαιον, Ἄργει τ᾽ εὐκλεᾶ δοῦναι λόγον. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Ἐτεοκλέα δ᾽ αὖ, νῦν πόλεως ὑπερμαχεῖς, |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ –
νῦν καλλίνικος γενόμενος, σκήπτρων κρατεῖς. |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION

Τοσαύτα ελέξε· δε σος γόνος Πολυνείκης ωρούσε εκ τάξεων, και επήνει λόγους. Δε πάντες Αργείοι, τε λάος Κάδμου, επεῤῥοθήσαν, ὡς ἡγούμενοι τάδα δικαία. Ἐπι τοίσδε δε στρατήλαται εσπεισάντο, και εν μεταίχμιοις ξυνήψαν ὅρκους έμμενειν. Δε ήδη δίσσοι νεάνιαι γερόντος Οίδιπου εκρύπτον σώμα παγχάλκοις ὅπλοις. Δε φίλοι εκόσμουν, αρίστεις σπάρτων μεν πρόμον τήσδε χθόνος, δε άκροι Δανάϊδων τον. Δε έσταν λάμπρω, τε ουκ ηλλάξατην χρώμα, μαργώντε ἵεναι έπι αλληλοίσι δόρυ. Δε φίλων άλλος άλλοθεν παρεξιόντες, θαρσυνόντες λογοίσι, εξηύδων τάδε· Πολυνείκες, εν σοι ορθώσαι βρέτας Ζήνος, τροπαίον, τε δούναι εύκλεα λόγον Ἀργει. Δε Ετεόκλεα αυ, νυν ὑπέρμαχεις πόλεως, νυν γενόμενος καλλινίκος, κράτεις σκήπτρων.

TRANSLATION.

This much he said: and thy son Polyníces rushed from the ranks, and approved his words. Whereupon all the Argives, and the people of Cadmus, shouted applause, as considering the proposal just. After this, then, the generals made a truce, and in the space-between-the-two-armies took an oath to abide by it. And now the two young-heroes, sons of the aged Œdipus, encased their bodies in completely-brazen armour. Yes their friends equipped them—the chief-men of the Thebans indeed the champion of this land, and the princes of the Argives, the other. So they stood resplendent, nor changed they color, raging to lance-forth at each other their spears. Whilst of their friends some on both sides, as they marched-by, encouraging them with words spoke thus: "*Polyníces, it is for thee to erect the statue of Jupiter, the-emblem-of-victory, and confer a glorious title upon Argos.*" But unto Etéocles on-the-other-hand: "*Now you are fighting-for the kingdom, now proving nobly-victorious, you secure the sceptre.*"

1251. Aldus has ἔλεξ᾽, ὁ σὸς δὲ, but in most MSS. the article is absent.

1252. ὤρουσε seems to be the reading in every MS., yet Aldus printed ὄρουσε without the augment.

1255. Grotius and Aldus have ἐπὶ τοῖσι δ᾽,—several MSS. ἐπὶ τοῖσδ᾽. Valckenaer correctly edited ἐπὶ τοῖσδε δ᾽.

1256. Some read with Aldus, στρατηλάτας, others with Grotius, στρατηλάταις.

1263. Aldus and Grotius both, ἄλλοι.

1264. Brunck gave from some MS. λόγοις ἐθάρσυνόν τε κἀξηύδων τάδε. For ἐξηύδων several copies have προσηύδων.

1268. Aldus in verse 600 gave σκήπτρων, and here σκῆπτρον.

Τάδ' ἠγόρευον, παρακαλοῦντες ἐις μάχην. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
Μάντεις δὲ μῆλ' ἔσφαζον. ἐμπύρους τ' ἀκμὰς |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ῥήξεις τ' ἐνώμων, ὑγρότητ' ἐναντίαν, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἄκραν τε λαμπάδ', ἣ δυοῖν ὅρους ἔχει, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
νίκης τε σῆμα, καὶ τὸ τῶν ἡσσωμένων. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
'Αλλ' ἔι τιν' ἀλκὴν, ἢ σοφοὺς ἔχεις λόγους, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἢ φίλτρ' ἐπῳδῶν, στεῖχ', ἐρήτυσον τέκνα |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
δεινῆς ἁμίλλης, ὡς ὁ κίνδυνος μέγας, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
κἄπαθλα δεινὰ, δάκρυά σοι γενήσεται |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
δισσοῖν στερείσῃ τῇδ' ἐν ἡμέρᾳ τέκνοιν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΙΟ. Ὦ τέκνον ἔξελθ' Ἀντιγόνη δόμων πάρος· |– –|⏑ –||– –|⏑ ⏑ –||⏑ –|⏑ ⏑
ὀυκ ἐν χορείαις, ὀυδὲ παρθενεύμασι, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
νῦν σοι προχωρεῖ δαιμόνων κατάστασις· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἀλλ' ἄνδρ' ἀρίστω καὶ κασιγνήτω σέθεν, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἐις θάνατον ἐκνεύοντε, κωλῦσαί σε δεῖ, |– ⏑ ⏑|⏑ –||– –|⏑ –||– –|⏑ –
ξὺν μητρὶ τῇ σῇ, μὴ πρὸς ἀλλήλοιν θανεῖν. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΑΝ. Τίν', ὦ τεκοῦσα μῆτερ, ἔκπληξιν νέαν |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
φίλοις ἀΰτεῖς τῶνδε δωμάτων πάρος; |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Τάδε ηγορεύον, παρακαλούντες εις μάχην. Δε μάντεις εσφάζον μήλα, τε ενώμων έμπυρους άκμας τε ῥήξεις, ενάντιαν ὑγροτήτα, τε άκραν λάμπαδα, ἣ έχει ὅρους δύοιν, τε σήμα νίκης, και το των ἡσσώμενων. 'Αλλα ει έχεις τίνα άλκην, η σόφους λόγους, η φίλτρα επώδων, στείχε, ερητύσον τέκνα δείνης ἁμίλλης, ὡς μέγας ὁ κινδύνος, και δείνα γενήσεται επάθλα, δάκρυα σοι εν τήδε ἥμερᾳ στερείσῃ δίσσοιν τέκνοιν. ΙΟΚ. Ω τέκνον Αντίγονη, εξέλθε πάρος δόμων· κατάστασις δαίμονων σοι ου προχώρει νυν εν χορείαις, ούδε παρθενεύμασι· άλλα δει σε, ξυν τῃ σῃ μήτρι, κωλύσαι αρίστω άνδρε, εκνευόντε εις θάνατον, και κασιγνήτω σέθεν, μη θάνειν προς αλλήλοιν. ΑΝΤ. Τίνα νέαν εκπλήξιν, ω μήτερ τεκούσα, πάρος τώνδε δώματων αΰτεις φίλοις;

TRANSLATION.

This they said, exhorting them to battle. And the seers sacrificed the sheep, and scrutinized the burning flames and the burstings-of-the-gall—the quenching moisture, and the elevated blaze, which exhibits the features of two-imports, the configuration of victory, and the-symbol of the vanquished—

But if thou hast any power, or persuasive arguments, or the soothing-charms of incantation, go, restrain thy children from the direful contest, since vast the danger, and dreadful will be the sequel—tears for thee, this day deprived of both thy sons! [*Exit Messenger.*]

Jocasta. [*Franticly.*] O child, Antígone, come-forth here-in-front of the palace: the state of thy fortune prompts not now to the dance, nor to virgin-amusements: but thy duty it is, in-conjunction-with thy mother, to prevent two most-excellent men, intent upon death, and both-of-them-thy-brothers, from falling by each-other's-hands!

Antigone. [*Entering from out the Palace.*] What new horror, O mother that-gavest-me-birth, art thou in-front-of these mansions vociferating to thy friends?

1270. Editors and MSS. are not agreed on δὲ and τ' in this line, many giving τε for δὲ, and δ' for τ'.

1271. The Scholiast read ἐναντίων, with which several MSS. accord. The meaning as well of ῥήξεις, as of ὑγρότητ' ἐναντίαν (or ἐναντίων) is far from unambiguous. Musgrave translated the last two words, *mobilitátem non coalescéntem*: Beck, *ígni-contrárium humórem.*

1273. νίκης σῆμα, *the sign of victory*, viz. a clear vivid flame: τὸ τῶν ἡσσωμένων, *that of the vanquished*, a dull smoky blaze.

1284. Aldus, ἀλλήλοις. MSS. ἀλλήλοιν.

ΙΟ. Ὦ θύγατερ, ἔῤῥει σῶν κασιγνήτων βίος. |- ⏑ ⏑|⏑ -‖- -|⏑ -‖- -|⏑ ⏑
ΑΝ. Πῶς εἶπας; ΙΟ. Ἀιχμὴν ἐις μίαν καθέστατον. |- -|⏑ -‖- -|⏑ -‖⏑ -|⏑ ⏑
ΑΝ. Ὀὶ ἐγὼ, τί λέξεις, μῆτερ; ΙΟ. Ὀυ φίλ᾽, ἀλλ᾽ ἕπου. |⏑ ⏑ -|⏑ -‖- -|⏑ -‖⏑ -|⏑ -
ΑΝ. Ποῖ, παρθενῶνας ἐκλιποῦσ᾽; ΙΟ. Ἀνὰ στρατόν. |- -|⏑ -‖⏑ -|⏑ -‖⏑ -|⏑ ⏑
ΑΝ. Ἀιδούμεθ᾽ ὄχλον. ΙΟ. Ὀυκ ἐν ἀισχύνῃ τὰ σά. |- -|⏑ -‖⏑ -|⏑ -‖- -|⏑ ⏑
ΑΝ. Δράσω δὲ δὴ τί; ΙΟ. Συγγόνων λύσεις ἔριν. |- -|⏑ -‖⏑ -|⏑ -‖⏑ -|⏑ ⏑
ΑΝ. Τί δρῶσα, μῆτερ; ΙΟ. Προσπιτνοῦσ᾽ ἐμοῦ μέτα. |⏑ -|⏑ -‖- -|⏑ -‖⏑ -|⏑ ⏑
ΑΝ. Ἡγοῦ σὺ πρὸς μεταίχμι᾽· ὀυ μελλητέον. |- -|⏑ -‖⏑ -|⏑ -‖- -|⏑ ⏑
ΙΟ. Ἔπειγ᾽, ἔπειγε, θύγατερ, ὡς ἢν μὲν φθάσω |⏑ -|⏑ -‖⏑ ⏑ ⏑|⏑ -‖- -|⏑ -
παῖδας πρὸ λόγχης, ὁὐμὸς ἐν φάει βίος· |- -|⏑ -‖- -|⏑ -‖⏑ -|⏑ ⏑
θανοῦσι δ᾽ ἀυτοῖς ξυνθανοῦσα κείσομαι. |⏑ -|⏑ -‖- -|⏑ -‖⏑ -|⏑ ⏑
ΧΟ. Ἀὶ ἀὶ ἀὶ ἀὶ, [Στροφή.] |- -|- - α′
τρομερὰν φρίκα, τρομερὰν φρέν᾽ ἔχω· |⏑ ⏑ -|- -|⏑ ⏑ -|⏑ ⏑ - β′
διὰ σάρκα δ᾽ ἐμὰν |⏑ ⏑ -|⏑ ⏑ - γ′
ἔλεος, ἔλεος ἔμολε |⏑ ⏑ ⏑|⏑ ⏑ ⏑‖⏑ ⏑ ⏑ δ′
ματέρος δειλαίας, |- ⏑ -‖- ⏑ - ε′
δίδυμα τέκεα, πότερος ἄρα |⏑ ⏑ ⏑|⏑ ⏑ ⏑‖⏑ ⏑ ⏑|⏑ ⏑ ζ′
πότερον ἁιμάξει, |⏑ ⏑ ⏑ -‖- - η′

THE ORDER, AND ENGLISH ACCENTUATION.

ΙΟΚ. Ω θύγατερ, βίος σων κασιγνήτων ἐῤῥει. ΑΝΤ. Πως εἰπας; ΙΟΚ. Καθέστατον εις μίαν αἰχμην. ΑΝΤ. Οι ἐγω, μήτερ, τι λέξεις; ΙΟΚ. Ου φίλα, ἀλλα ἕπου. ΑΝΤ. Ποι, ἐκλιποῦσα παρθενώνας; ΙΟΚ. Ἀνα στράτον. ΑΝΤ. Αιδούμεθα ὄχλον. ΙΟΚ. Τα σα ουκ εν αισχύνῃ. ΑΝΤ. Δε δη τι δράσω; ΙΟΚ. Λύσεις ἐριν σύγγονων. ΑΝΤ. Δρῶσα τι, μήτερ; ΙΟΚ. Προσπιτνοῦσα μέτα ἐμου. ΑΝΤ. Ἥγου συ προς μεταίχμια· ου μελλήτεον. ΙΟΚ. Επείγε, θύγατερ, επείγε, ὡς, ην μεν φθάσω παίδας προ λόγχης, ὁ ἐμος βίος εν φάει· δε αύτοις θανούσι κείσομαι ξυνθανούσα. ΧΟ. Αι αι αι αι, ἐχω φρένα τρόμεραν, τρόμεραν φρίκα· δε δία ἐμαν σάρκα ἐμολε ἐλεος, ἐλεος δείλαιας μάτερος, δίδυμα τέκεα, πότερος ἄρα ἁιμάξει πότερον,

TRANSLATION.

JOCASTA. Oh! daughter, the life of thy brothers is gone. ANTIGONE. How saidest thou? JOCASTA. They have-taken-the-field in single combat. ANTIGONE. Woes me, mother, What wilt thou impart? JOCASTA. Nothing pleasant, but follow. [*Is going away in haste.*] ANTIGONE. To-what-place, deserting my virgin-apartments? JOCASTA. To the army. ANTIGONE. We feel-abashed before the crowd! JOCASTA. Thy condition excites not to bashfulness. ANTIGONE. Then truly what must I do? JOCASTA. Thou must appease the wrath of thy brothers! ANTIGONE. By doing what, mother? JOCASTA. By-falling-down-before-them with me! ANTIGONE. Lead thou onward to the space-between-the-two-armies: there is no time for delay. JOCASTA. Haste, my daughter, haste, since, if indeed I reach my sons before the conflict, my existence will be in the light: but with them dead shall I myself also lie dead. [*Exeunt Jocásta and Antigone for the army.*]

CHORUS. Alas! alas! alas! alas! I feel my bosom fluttering—fluttering with dread:—yea over my flesh has come sympathy—sympathy for the unhappy mother, on account of her two children—whichever-of-them then shall forthwith distain-with-blood the other,

1296. After this verse followed, very inaptly repeated from v. 990, ἣν δ᾽ ὑστερήσῃς, οἰχόμεσθα, κατθανῇ.

1298. Aldus gave ἀὶ four times—Canterus, thrice—and some few others only twice: ver. 1313 seems, however, to demand the reading Porson has adopted.

1299. Most MSS. have φρίκα. Aldus edited φρίκαν. Valckenaer quotes φρίκη τρέμουσαν, Tróades, 1033.

1302. Aldus in this line has ματρὸς, and in the next τέκνα.

(ἰώ μοι πόνων, ⏑ – – ‖ ⏑ – θ′
ἰὼ Ζεῦ, ἰὼ Γᾶ,) ⏑ – – ‖ ⏑ – – ι′
ὁμογενῆ δέραν, ⏑ ⏑ ⏑ – ‖ ⏑ – κ′
ὁμογενῆ ψυχὰν, ⏑ ⏑ ⏑ – ‖ – – λ′
δι᾽ ἀσπίδων, δι᾽ αἱμάτων; ⏑ – ¦ ⏑ – ‖ ⏑ – ¦ ⏑ – μ′
Τάλαιν᾽ ἐγὼ, τάλαινα, ⏑ – ¦ ⏑ – ‖ ⏑ – ¦ ⏑ ν′
πότερον ἄρα νέκυν ⏑ ⏑ ⏑ ¦ ⏑ ⏑ ⏑ ‖ ⏑ ξ′
ὀλόμενον ἰαχήσω; ⏑ ⏑ ⏑ ¦ ⏑ ⏑ ⏑ ‖ – – ο′
Φεῦ δᾶ, φεῦ δᾶ, ['Αντιστροφή.] – – ¦ – – α′
δίδυμοι θῆρες, φόνιαι ψυχαὶ, ⏑ ⏑ – ¦ – – ¦ ⏑ ⏑ – ¦ – – β′
δορὶ παλλόμεναι, ⏑ ⏑ – ¦ ⏑ ⏑ – γ′
πέσεα πέσεα δάϊ᾽ ⏑ ⏑ ⏑ ¦ ⏑ ⏑ ⏑ ¦ – ⏑ δ′
αὐτίχ᾽ αἱμάξετον. – ⏑ – ‖ – ⏑ ⏑ ε′
Τάλανες, ὅτι ποτὲ μονομάχον ⏑ ⏑ ⏑ ¦ ⏑ ⏑ ⏑ ‖ ⏑ ⏑ ⏑ ¦ ⏑ ⏑ ζ′
ἐπὶ φρέν᾽ ἠλυθέτην. ⏑ ⏑ ⏑ – ‖ ⏑ ⏑ – η′
Βοᾷ βαρβάρῳ ⏑ – – ‖ ⏑ – θ′
στενακτὰν ἰακχὰν ⏑ – – ‖ ⏑ – – ι′
μελομέναν νεκροῖς ⏑ ⏑ ⏑ – ‖ ⏑ – κ′
δάκρυσι θρηνήσω. ⏑ ⏑ ⏑ – ‖ – – λ′
Σχεδὸν τύχα, πέλας φόνος· ⏑ – ¦ ⏑ – ‖ ⏑ – ¦ ⏑ ⏑ μ′
κρινεῖ φάος τὸ μέλλον. ⏑ – ¦ ⏑ – ‖ ⏑ – ¦ ⏑ ν′
῎Αποτμος, ἄποτμος ὁ ⏑ ⏑ ⏑ ¦ ⏑ ⏑ ⏑ ‖ ⏑ ξ′
φόνος, ἕνεκεν Ἐριννύων. ⏑ ⏑ ⏑ ¦ ⏑ ⏑ ⏑ ‖ – – ο′.

THE ORDER, AND ENGLISH ACCENTUATION.

(ίω μοι πόνων, ίω Ζευ, ίω Γα,) ὁμόγενη δέραν, ὁμόγενη ψύχαν, δία άσπιδων, δία ἄιματων; Ταλαίνα έγω, ταλαίνα, άρα πότερον νέκυν ολόμενον ιαχήσω; Φευ δα, φευ δα, δίδυμοι θήρες, φόνιαι ψύχαι, παλλόμεναι δόρι, αύτικα ἁιμάξετον πέσεα, πέσεα δάια. Τάλανες, ὅτι πότε ηλύθετην έπι φρένα μονόμαχον. Βάρβαρῳ βόᾳ δάκρυσι θρηνήσω στενάκταν ιάκχαν μελόμεναν νέκροις. Τύχα σχέδον, φόνος πέλας· το φάος κρίνει μέλλον. ῞Αποτμος, άποτμος ὁ φόνος, ἕνεκεν Ερίννυων.

TRANSLATION.

(woes me for my sufferings, O Jupiter, O Earth,) the brother's neck, the brother's life, in arms, in slaughter? Miserable I, O miserable, now over which corse defunct shall I raise-the-cry-of-lamentation?

Oh! Earth, Oh! Earth, the two beasts-of-prey, blood-thirsty souls, brandishing with the spear, soon will-one-of-the-two-drench-in-blood the fallen, his fallen adversary!

Wretches, that ever they came to the thought of-single-combat! In a foreign strain with tears shall I pour-forth the mournful elegy soothing to the dead. Fate is-at-hand—death is near—this day will decide the event! Inevitable, inevitable the murder, because of the Furies!

1307. Aldus here, and also in the next verse, printed ὁμογενᾶ, but Porson says, this Doricism was not in use, unless followed by a word ending in a vowel, as ἐυκλεᾶ δοῦναι, line 1266. ʽΟμογενῆ δέραν, *fraternal neck—the neck of one's own brother:* or, *of one's own sister.*

1316. The common reading is δάϊα, which the metre almost requires, though usage is in favor of the elision.

1319. Some MSS. have ἠλθέτην, others ἐπηλθέτην—and others, ἠλυθέτην. Aldus has ἐπηλυθέτην.

1321. Musgrave for ἰαχὰν, the usual reading, recommended ἰακχὰν. In several MSS. ἰαχὰν is before στενακτάν.

1322. Aldus, μελλομέναν. MSS. νεκρῶν.

1324. MSS. and Aldus, φόνου. In the next verse Aldus has κρίνει, the present for the future.

1327. Many MSS. give ἕνεκ᾽, but ἕνεκεν is better, ʼΕριννύων being a trisyllable.

'Αλλὰ, γὰρ Κρέοντα λεύσσω τόνδε δεῦρο συννεφῆ |tt,ts||tt,t-
πρὸς δόμους στείχοντα, παύσω τοὺς παρεστῶτας γόους. |ts,ts||ts,t-

---

ΚΡ. Οἴμοι, τί δράσω; Πότερ' ἐμαυτὸν, ἢ πόλιν |--|⏑-||-⏑⏑|⏑-||⏑-|⏑⏑
στένω δακρύσας, ἣν πέριξ ἔχει νέφος |⏑-|⏑-||--|⏑-||⏑-|⏑⏑
τοσοῦτον, ὥστε δι' Ἀχέροντος ἰέναι; |⏑-|⏑-||⏑⏑⏑|⏑-||⏑-|⏑-
Ἐμός τε γὰρ παῖς γῆς ὄλωλ' ὑπερθανὼν, |⏑-|⏑-||--|⏑-||⏑-|⏑-
τοὔνομα λαβὼν γενναῖον, ἀνιαρὸν δ' ἐμοί. |-⏑⏑|⏑-||--|⏑⏑⏑||--|⏑-
Ὃν ἄρτι κρημνῶν ἐκ δρακοντείων ἑλὼν |⏑-|⏑-||--|⏑-||--|⏑-
αὐτοσφαγῆ δύστηνος ἐκόμισ' ἐν χεροῖν· |--|⏑-||--|⏑⏑⏑||⏑-|⏑-
βοᾷ δὲ δῶμα πᾶν· ἐγὼ δ' ἥκω μέτα |⏑-|⏑-||⏑-|⏑-||--|⏑⏑
γέρων ἀδελφὴν γραῖαν Ἰοκάστην, ὅπως |⏑-|⏑-||--|⏑⏑⏑||--|⏑-
λούσῃ προθῆταί τ' οὐκέτ' ὄντα παῖδ' ἐμόν. |--|⏑-||--|⏑-||⏑-|⏑⏑
Τοῖς γὰρ θανοῦσι χρὴ τὸν οὐ τεθνηκότα |--|⏑-||⏑-|⏑-||--|⏑⏑
τιμὰς διδόντα, χθόνιον εὖ σέβειν θεόν. |--|⏑-||-⏑⏑|⏑-||⏑-|⏑⏑
ΧΟ. Βέβηκ' ἀδελφὴ σὴ δόμων ἔξω, Κρέον, |⏑-|⏑-||--|⏑-||--|⏑⏑
κόρη τε μητρὸς Ἀντιγόνη κοινῷ ποδί. |⏑-|⏑-||⏑-|⏑⏑-||--|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

'Αλλα, γαρ λεύσσω τόνδε Κρεόντα σύννεφη στειχόντα δεῦρο προς δόμους, παύσω τους παρεστώτας γόους. ΚΡ. Οἴμοι, τι δράσω; Πότερα δακρύσας στένω εμαύτον, η πόλιν, πέριξ ἣν τοσούτον νέφος έχει, ὥστε ἴεναι δία Αχερόντος; Γαρ τε έμος παις ολώλε ὑπέρθανων γης, λάβων το όνομα γενναίον, δε ανιάρον έμοι. Ὃν αυτόσφαγη, δυστήνος άρτι εκόμισα εν χέροιν, εκ δρακοντείων κρήμνων ἕλων· δε παν δώμα βόα· έγω ἥκω δε γέρων μέτα γραίαν αδέλφην Ιοκάστην, ὅπως λούσῃ τε προθήται έμον παίδα ουκετι όντα. Γαρ τον ου τεθνήκοτα χρη ευ σέβειν χθόνιον θέον, διδόντα τίμας τοις θανούσι. ΧΟ. Ση αδέλφη βεβήκε έξω δόμων, Κρέον, τε κόρη Αντίγονη κοίνῳ πόδι μήτρος.

TRANSLATION.

But, (for I see Créon with-clouded-brow advancing hitherward to the palace), I will remit these my present sorrows.

Creon. [*Entering dejectedly.*] Oh! me! What shall I do? Whether with weeping wail for myself, or for the city, around which such a gloom hangs, as in passing through Acheron? Ay, and my son has perished, having died for the state, acquiring a name illustrious, but an incentive-to-sadness to me. Him, stabbed by his own hand, have I, wretched man, just-now borne-home in my arms, from the dragon's rugged-cave removing him—whilst my whole house resounds-with-mourning:—I am come, then, frail-with-age, for my aged sister Jocásta, that she may wash and lay out my son who-is now no more. For the living it behoves piously to revere the subterranean deity, by paying honors to the dead. [*Is proceeding into the Palace.*]

Chorus. Thy sister is gone out-from the house, Créon, and the princess Antígone in social step with her mother.

1329. Aldus, contrary to most MSS. has λόγους here, and again in the Oréstes, verse 1020.

1332. Grotius and several other editors for τοσοῦτον give τοιοῦτο, or τοιοῦτον. Valckenaer restored the present reading. In the end of the line ἴεναι for ἰέναι is a very common, but shameful error.

1334. Porson has a long note on the quantity of ἀνία or ἀνίη, and of ἀνιαρός. He accuses Grotius of ignorance, because he admitted ἀνιαρὸν as a diámbus.

1336. Some few make the adjective δύστηνος agree with ὃν, viz. *Menœceus.*

1337. Aldus, in this and the next line, for μέτα γέρων, edited μεταστέλλων.

1340. Porson says, the Tragic writers distinguished between εὖ σέβειν and εὐσεβεῖν, thus: εὖ σέβειν θεοὺς, εὐσεβεῖν εἰς θεούς.

1342. Brunck has σὴ, Κρέον, ἔξω δόμων.

ΚΡ. Ποῖ, κἀπὶ ποίαν ξυμφοράν; Σήμαινέ μοι. |- -|⏑ -||- -|⏑ -||- -|⏑ -
ΧΟ. Ἤκουσε τέκνα μονομάχῳ μέλλειν δορὶ |- -|⏑ -||⏑ ⏑ ⏑|⏑ -||- -|⏑ ⏑
εἰς ἀσπίδ' ἥξειν βασιλικῶν δόμων ὕπερ. |- -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
ΚΡ. Πῶς φῄς; Νέκυν τοι παιδὸς ἀγαπάζων ἐμοῦ, |- -|⏑ -||- -|⏑ ⏑ ⏑||- -|⏑ -
οὐκ εἰς τόδ' ἦλθον, ὥστε καὶ τάδ' εἰδέναι. |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ΧΟ. Ἀλλ' οἴχεται μὲν σὴ κασιγνήτη πάλαι· |- -|⏑ -||- -|⏑ -||- -|⏑ -
δοκῶ δ' ἀγῶνα τὸν περὶ ψυχῆς, Κρέον, |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
ἤδη πεπρᾶχθαι παισὶ τοῖσιν Οἰδίπου. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΚΡ. Οἴμοι, τὸ μὲν σημεῖον εἰσορῶ τόδε, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
σκυθρωπὸν ὄμμα καὶ πρόσοψιν ἀγγέλου |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
στείχοντος, ὃς πᾶν ἀγγελεῖ τὸ δρώμενον. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ΑΓ. Ὦ τάλας ἐγώ, τίν' εἴπω μῦθον, ἢ τίνας λόγους; |tt,ts|| tt,t-
Οἰχόμεσθ'. ΚΡ. Οὐκ εὐπροσώποις φροιμίοις ἄρχει λόγου. |ts,ts|| ts,t-
ΑΓ. Ὦ τάλας, δισσῶς ἀϋτῶ, μεγάλα γὰρ φέρω κακά. |ts,ts||yt,t⏑
ΚΡ. Πρὸς πεπραγμένοισιν ἄλλα πήμασιν λέγεις ἔτι; |tt,tt|| tt,t⏑
ΑΓ. Οὐκέτ' εἰσὶ σῆς ἀδελφῆς παῖδες ἐν φάει, Κρέον. |tt,ts|| tt,t⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Ποι, και ἐπι ποίαν ξύμφοραν; Σημαίνε μοι. ΧΟ. Ηκούσε τέκνα μέλλειν ἥξειν εις ἀσπιδα μονόμαχῳ δόρι ὕπερ βασίλικων δόμων. ΚΡ. Πως φης; Τοι αγαπάζων νέκυν ἐμου παίδος, ουκ ἤλθον εις τόδε, ὥστε εἰδεναι και τάδε. ΧΟ. Ἀλλα ση κασιγνήτη οἴχεται μεν πάλαι· δε δόκω τον αγώνα πέρι ψύχης, Κρέον, ἤδη πεπράχθαι τοίσι παίσι Οἰδιπου. ΚΡ. Οἴμοι, εἴσορω το μεν, τόδε σημείον, σκυθρώπον ὄμμα και προσόψιν στειχόντος ἀγγελου, ὅς ἀγγελει παν το δρώμενον. ΑΓ. Ω τάλας ἔγω, τίνα μύθον, η τίνας λόγους εἴπω; Οιχομέσθα. ΚΡ. Ουκ ευπροσώποις φροίμιοις ἄρχει λόγου. ΑΓ. Ω τάλας, δίσσως αὔτω, γαρ φέρω μέγαλα κάκα. ΚΡ. Προς πεπραγμενοίσι πήμασι λέγεις ἔτι ἄλλα; ΑΓ. Παίδες σης αδέλφης, Κρέον, εἴσι ούκετι εν φάει.

TRANSLATION.

Creon. Whither, and upon what disastrous-business? Tell me. Chorus. She heard that her sons were about to come to an encounter in single combat for the royal edifice. Creon. How sayest thou? I the while being-attending-to the corpe of my son, came not to that-degree-of-information, as to know also of this.

Chorus. But thy sister is-gone indeed a-considerable-time: and I believe the contest for life, Créon, to be now ended by the sons of Œdipus.

Creon. [*Looking round.*] Oh! me! I see it indeed—the indication—the downcast eye and countenance of the approaching messenger, who will relate every-thing that-has-taken-place.

Messenger. [*Entering.*] O wretched me! What language or what words can I utter? We are undone! Creon. Not with promising prelude beginnest thou thy oration! Messenger. O miserable—doubly do I lament—for I bear mighty bad-news!

Creon. In-addition-to past calamities speakest thou still of others?

Messenger. The sons of thy sister, Créon, are no longer in the light.

1353. The common reading is πρόσωπον, which at best is a sort of tautology, as σκυθρωπὸς of itself signifies *gloomy of countenance*, Medéa, v. 273. Porson says that, to avoid similarity of termination between σκυθρωπὸν and πρόσωπον, he adopted πρόσοψιν.

1354. Aldus has here ὃς ἡμῖν, an anapæst in the second foot. Except in proper names, whereof several instances have occurred in this play, the anapæst is inadmissible in the even places.

1355. Aldus edited, badly, τίνα λόγον.

1356. Some assign οἰχόμεσθα to Créon. Aldus from some MS. gave ἀρχῆ, but others more correctly have ἄρχη.

1358. Many conjectures have been formed by way of amendment on this line. Aldus printed πρὸς πεπραγμένοις ἄλλοις πήμασι, λέγεις δὲ τί;

ΚΡ. Ἒ αἴ· μεγάλα μοι θροεῖς πάθεα καὶ πόλει. |⏑ – ⏑⏑||⏑ – ⏑ –||⏑⏑⏑|– ⏑||–
ΑΓ. Ὦ δώματ' εἰσηκούσατ' Οἰδίπου τάδε |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
παίδων ὁμοίαις ξυμφοραῖς ὀλωλότων; |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΧΟ. Ὥστ' ἐκδακρῦσαί γ', εἰ φρονοῦντ' ἐτύγχανεν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΚΡ. Οἴμοι ξυμφορᾶς βαρυποτμωτάτας· |– – – ⏑||– ⏑ ⏑ ⏑||– ⏑ –
οἴμοι κακῶν δύστηνος· ὦ τάλας ἐγώ. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΑΓ. Εἰ καὶ τὰ πρὸς τούτοισί γ' εἰδείης κακά. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΚΡ. Καὶ πῶς γένοιτ' ἂν τῶνδε δυσποτμώτερα; |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΑΓ. Τέθνηκ' ἀδελφὴ σὴ, δυοῖν παίδοιν μέτα. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΧΟ. Ἀνάγετ', ἀνάγετε κωκυτὸν, |⏑ ⏑ ⏑|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
ἐπὶ κρᾶτά τε λευκοπήχεις κτύπους χεροῖν. |⏑ ⏑ –|⏑ ⏑ –||⏑ –|–||⏑ –|⏑ –
ΚΡ. Ὦ τλῆμον, οἷον τέρμον', Ἰοκάστη, βίου, |– –|⏑ –||– –|⏑ ⏑ ⏑||– –|⏑ –
γάμων τε τῶν σῶν, Σφιγγὸς αἰνιγμοὺς ἔτλης. |⏑ –|⏑ ‒||– –|⏑ –||– –|⏑ –
Πῶς καὶ πέπρακται διπτύχων παίδων φόνος, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἀρᾶς τ' ἀγώνισμ' Οἰδίπου; Σήμαινέ μοι. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Ε αι· θρόεις πάθεα μέγαλα μοι, και πόλει. ΑΓ. Ω δώματα Οίδιπου, εισηκούσατε τάδε παίδων ολώλοτων ὁμοίαις ξύμφοραις; ΧΟ. Γε ὥστε, ει ετύγχανε φρονούντα, εκδακρύσαι. ΚΡ. Οίμοι βαρυποτμώτατας ξύμφορας· οίμοι δυστήνος κάκων· ω τάλας έγω. ΑΓ. Ει γε ειδείης τα κάκα προς και τουτοίσι. ΚΡ. Και πως αν γενοίτο δυσποτμώτερα τώνδε; ΑΓ. Ση αδέλφη τεθνήκε μέτα δύοιν παίδοιν. ΧΟ. Ανάγετε, ανάγετε κώκυτον, τε λευκοπήχεις κτύπους χέροιν έπι κράτα. ΚΡ. Ω τλήμον Ιοκάστη, όιον τέρμονα βίου, τε των σων γάμων, έτλης αινίγμους Σφίγγος. Και πως φόνος δίπτυχων παίδων, τε αγωνίσμα άρας Οίδιπου πεπράκται; Σημαίνε μοι.

TRANSLATION.

Creon. Hey! alas! Thou narratest woes great to me and to the state! Messenger. O mansions of Œdipus, hear ye these-tidings of your children extinct by similar destinies?

Chorus. Ay, so that if they were intelligent they would weep!

Creon. Oh! me! most-heavy-fated affliction! Woes me, miserable through misfortunes! Ah! unhappy I! Messenger. If yet indeed thou knew the calamities in-addition even to these! Creon. And how can there be occurrences-more-fatal than those? Messenger. Thy sister is dead with her two sons!

Chorus. Raise ye, raise ye the howl-of-lamentation, and the white-palmed verberations of your hands against your heads!

Creon. Oh! unhappy Jocásta, what an end of thy life, and of thy nuptials, hast thou endured in the riddles of the Sphinx! [*To the Messenger.*] But how did the slaughter of the two sons, and the conflict from the curses of Œdipus, take place? Tell me.

1360. Some editions have ἀὶ ἀὶ or ἀῖ ἀῖ. Grotius, by editing πάθεα καὶ πόλει θροεῖς, reduced the verse to a trimeter iambic; but the common order, Porson informs us, is preferable.

1362. Porson bids us understand περὶ before παίδων, as in the Antígone of Sóphocles, verse 1182, ἤτοι κλύουσα παιδὸς, ἢ τύχῃ περᾶ.

1363. Aldus, and almost every editor, gives ἐτύγχανον. Porson here refers to the Oréstes, verse 596.

1367. MSS. in this verse have δυσποτμώτερα, and above, in verse 1364, βαρυποτμωτάτας, but Aldus in both wrote ο for ω, badly. Porson very justly defends the long antepenult of comparatives derived from such words as πότμος, τέκνον, with short penults.

1371. Aldus has τέρμα without elision. Grotius, τέρμ' Ἰοκάστη τοῦ βίου.

1372. Porson has followed Aldus and Grotius. We also meet with Σφιγγός τ' αἰνιγμούς—Σφιγγός τ' αἰνιγμῶν—Σφιγγὸς αἰνιγμούς τ', and in Valckenaer αἰνιγμοῦ τ'. The sense, Porson says, is: *Sphíngis ænígma Jocástæ áttulit infelícem cùm vítæ, tùm nuptiárum, fínem.*

ΑΓ. Τὰ μὲν πρὸ πύργων ἐυτυχήματα χθονὸς |◡ -|◡ -||- -|◡ -||◡ -|◡ ◡
ὄισθ'· ὀυ μακρὰν γὰρ τειχέων περιπτυχαὶ, |- -|◡ -||- -|◡ -||◡ -|◡ -
ὥστ' ὀυχ ἅπαντά σ' ἐιδέναι τὰ δρώμενα. |- -|◡ -||◡ -|◡ -||◡ -|◡ ◡
'Επεὶ δὲ χαλκέοις σῶμ' ἐκοσμήσανθ' ὅπλοις |◡ -|◡ -||- -|◡ -||- -|◡ -
ὁι τοῦ γέροντος 'Οιδίπου νεανίαι, |- -|◡ -||◡ -|◡ -||◡ -|◡ -
ἔστησαν ἐλθόντ' ἐις μέσον μεταίχμιον, |- -|◡ -||- -|◡ -||◡ -|◡ ◡
ὡς ἐις ἀγῶνα, μονομάχου τ' ἀλκὴν δορός. |- -|◡ -||◡ ◡ ◡|◡ -||- -|◡ ◡
Βλέψας δ' ἐς Ἄργος ἧκε Πολυνείκης ἀράς· |- -|◡ -||◡ -|◡ ◡ ◡||- -|◡ -
ὦ πότνι' Ἥρα, σὸς γὰρ ἐιμ', ἐπεὶ γάμοις |- -|◡ -||- -|◡ -||◡ -|◡ -
ἔζευξ' Ἀδράστου παῖδα, καὶ ναίω χθόνα, |- -|◡ -||- -|◡ -||- -|◡ ◡
δός μοι κτανεῖν ἀδελφὸν, ἀντήρη δ' ἐμὴν |- -|◡ -||◡ -|◡ -||- -|◡ -
καθαιματῶσαι δεξιὰν νικηφόρον. |◡ -|◡ -||- -|◡ -||- -|◡ ◡
'Ετεοκλέης δὲ, Παλλάδος χρυσάσπιδος |◡ ◡ -|◡ -||◡ -|◡ -||- -|◡ ◡
βλέψας πρὸς ὄικον, ηὔξατ'· ὦ Διὸς κόρη, |- -|◡ -||◡ -|◡ -||◡ -|◡ -
δὸς ἔγχος ἡμῖν καλλίνικον ἐκ χερὸς |◡ -|◡ -||- -|◡ -||◡ -|◡ ◡
ἐις στέρν' ἀδελφοῦ τῆσδ' ἀπ' ὠλένης βαλεῖν, |- -|◡ -||- -|◡ -||◡ -|◡ -
κτανεῖν θ', ὃς ἦλθε πατρίδα πορθήσων ἐμήν. |◡ -|◡ -||◡ ◡ ◡|◡ -||- -|◡ -

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THE ORDER, AND ENGLISH ACCENTUATION.

ΑΓ. Τα ευτυχήματα χθόνος προ πύργων μεν οίσθα· γαρ περίπτυχαι τείχεων ου μάκραν, ὥστε σε ουκ είδεναι ἁπάντα δρώμενα. Δε έπει ὁι νεάνιαι του γερόντος Οίδιπου εκοσμησάντο σώμα χάλκεοις ὅπλοις, ελθόντε εστήσαν εις μέσον μεταίχμιον, ὡς εις αγώνα, τε άλκην μονόμαχου δόρος. Δε Πολυνείκης βλέψας ες Ἀργος ἧκε άρας· ω πότνια Ἥρα, γαρ είμι σος, έπει γάμοις εζεύξα παίδα Αδράστου, και ναίω χθόνα, δος μοι κτάνειν αδέλφον, δε καθαιματώσαι έμην αντήρη δέξιαν νικήφορον. Δε Ετεόκλεης, βλέψας προς οίκον Πάλλαδος χρυσάσπιδος, ηύξατο· ω κόρη Δίος, δος ἥμιν εκ χέρος βάλειν άπο τήσδε ώλενης καλλινίκον έγχος εις στέρνα αδέλφου, τε κτάνειν, ὁς ήλθε πορθήσων έμην πάτριδα.

TRANSLATION.

MESSENGER. The country's success in-front-of the towers thou art surely acquainted-with—for the circuit of the walls is not of-such-vast-extent, as-that thou shouldest not know all that-was-done.

Well, when the youthful-sons of the aged Œdipus had arrayed their limbs in brazen armour, stalking-forth they took-their-stations in the middle of the area-between-the-two-armies, as being prepared for the conflict, and the fierceness of single combat. Then Polyníces looking towards Argos uttered this prayer: "*O venerable Juno, for I am thine, since in marriage I have joined to myself the daughter of Adrastus, and inhabit that land, grant unto me to slay my brother, and to cover-with-blood this my opposing right-hand fraught-with-victory.*" And Etéocles, casting-a-look at the temple of Pallas glorious-with-her-golden-shield, prayed thus: "*O daughter of Jove, grant us with our hand to hurl-home from this arm the proudly-victorious spear into the breast of my brother, and to kill him that has come invading my kingdom.*"

1378. Several MSS. favor χαλκοῖς. Aldus gave χαλκείοις, and ἐκόσμησαν.

1380. In most editions and MSS. after this verse follows δισσὼ στρατηγὼ, καὶ διπλὼ στρατηλάτα, which is certainly as bad a line as can be well imagined. Both Musgrave and King endeavoured in vain to mend it—Heath defends it:—Valckenaer urged its rejection.

1381. Some read μονομάχον τ', whence Aldus, I think not seriously but inadvertently, edited μονομαχοῦντ'.

1386. In MSS., and almost every edition, we find after this line three verses in succession, which Porson on the recommendation of Valckenaer has expunged: "Αισχιστον ἀιτῶ στέφανον, ὁμογενῆ κτανεῖν. Πολλοῖς δ' ἐπῄει δάκρυα τῆς τύχης ὅση· κἄβλεψαν ἀλλήλοισι διαδόντες κόρας.

1388. Aldus and others have ηὔχετ'.

Ἐπεὶ δ' ἀφείθη, πυρσὸς ὣς, Τυρσηνικῆς |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
σάλπιγγος ἠχὴ, σῆμα φοινίου μάχης, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ᾗξαν δρόμημα δεινὸν ἀλλήλοις ἔπι. |- -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
Κάπροι δ' ὅπως θήγοντες ἀγρίαν γένυν, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ξυνῆψαν, ἀφρῷ διάβροχοι γενειάδας· |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
ᾗσσον δὲ λόγχαις· ἀλλ' ὑφίζανον κύκλοις, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ὅπως σίδηρος ἐξολισθάνοι μάτην. |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
Ἐι δ' ὄμμ' ὑπερσχὸν ἴτυος ἅτερος μάθοι, |- -|⏑ -||⏑ ⏑ ⏑|⏑ -||⏑ -|⏑ -
λόγχην ἐνώμα, στόματι προφθῆναι θέλων. |- -|⏑ -||⏑ ⏑ ⏑|⏑ -||- -|⏑ -
Ἀλλ' εὖ προσῆγον ἀσπίδων κεγχρώμασιν |- -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
ὀφθαλμὸν, ἀργὸν ὥστε γίγνεσθαι δόρυ. |- -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
Πλέων δὲ τοῖς ὁρῶσιν ἐστάλασσ' ἱδρὼς, |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ἢ τοῖσι δρῶσι, διὰ φίλων ὀῤῥωδίαν. |- -|⏑ -||⏑ ⏑ ⏑|⏑ -||- -|⏑ -
Ἐτεοκλέης δὲ ποδὶ μεταψαίρων πέτρον |⏑ ⏑ -|⏑ -||⏑ ⏑ ⏑|⏑ -||- -|⏑ ⏑
ἴχνους ὑπόδρομον, κῶλον ἐκτὸς ἀσπίδος |- -|⏑ ⏑ ⏑||- -|⏑ -||⏑ -|⏑ ⏑
τίθησι· Πολυνείκης δ' ἀπήντησεν δορὶ, |⏑ -|⏑ ⏑ ⏑||- -|⏑ -||- -|⏑ ⏑
πληγὴν σιδήρῳ παραδοθεῖσαν εἰσιδὼν, |- -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ -
κνήμην τε διεπέρασεν Ἀργεῖον δόρυ. |- -|⏑ ⏑ ⏑||⏑ -|⏑ -||- -|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε έπει ήχη Τυρσήνικης σαλπίγγος αφείθη, ώς πύρσος, σήμα φοίνιου μάχης, ᾗξαν δείνον δρομήμα έπι αλλήλοις. Δε ὅπως κάπροι θηγόντες άγριαν γένυν, ξυνήψαν, διάβροχοι άφρῳ γενείαδας· δε ήσσον λόγχαις· άλλα ὑφίζανον κύκλοις, ὅπως σιδήρος εξολίσθανοι μάτην. Δε ει ἅτερος μάθοι όμμα ὑπέρσχον ίτυος, ενώμα λόγχην, θέλων προφθήναι στόματι. Ευ άλλα προσήγον οφθάλμον κεγχρώμασι άσπιδων, ὥστε δόρυ γιγνέσθαι άργον. Δε πλέων ἵδρως εσταλάσσε τοις ὁρώσι, η τοίσι δρώσι, δία ορρώδιαν φίλων. Δε Ετεόκλεης μεταψαίρων πόδι πέτρον ὑπόδρομον ίχνους, τιθήσι κώλον έκτος άσπιδος· δε Πολυνείκης απηντήσε δόρι, είσιδων παραδοθείσαν πλήγην σιδήρῳ, τε Αργείον δόρυ διεπεράσε κνήμην.

TRANSLATION.

But when the sound of the Tuscan trumpet went-forth, as a torch, the signal for gory battle, they rushed with dreadful impetuosity upon one another. And, like wild-boars whetting their savage tusks, they met, moist with foam as to their cheeks—and furiously-assailed-they each other with their lances: and they couched beneath their shields, that the steel might hit in vain. Now if either-of-them observed the other's eye raised-above the buckler's-verge, he aimed his spear, wishing to strike-full in the face. Dexterously, however, they shifted their visage in-behind the hollow of their shields so that the thrust was of none-effect. Meanwhile more sweat trickled down the spectators, than the combatants, out of fear for their friends.

At length, Eteocles, jolting with his foot against a stone rotatory-beneath his tread, places his limb beyond-protection of his target: so Polynices ran at him with his spear, seeing a palpable stroke for his weapon, and the Argolic lance passed through by the shin-bone.

1392. In this line I have followed Porson's punctuation, but the comma we have placed after ἀφείθη is commonly found after πυρσός. The Tragic writers represent the Tuscan trumpet as in use in the heroic ages.

1394. Cantérus has ἀλλήλους, not objectionable if MSS. were of accord.

1396. Aldus after ξυνῆψαν added ἔγχη.

1398. All editions and MSS. have ἐξολισθαίνοι. Porson here quotes Sóphocles apud Suidam: ὡς· θαυμαστὰ γὰρ τὸ τόξον ὡς ὀλισθάνει. He adduces likewise other references in favor of ἐξολισθάνοι.

1403. For πλείων Porson has given πλέων. For ἐστάλασσ' many have ἐστάλαξ'.

Στρατὸς δ' ἀνηλάλαξε Δαναϊδῶν ἅπας. |⏑ –|⏑ –||⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ –
Κἀν τῷδε μόχθῳ γυμνὸν ὦμον εἰσιδὼν |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ὁ πρόσθε τρωθεὶς, στέρνα Πολυνείκους βίᾳ |⏑ –|⏑ –||– –|⏑ ⏑ ⏑||– –|⏑ –
διῆκε λόγχῃ, κἀπέδωκεν ἡδονὰς |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Κάδμου πολίταις· ἀπὸ δ' ἔθραυσ' ἄκρον δόρυ. |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
Ἐις δ' ἄπορον ἥκων δορὸς, ἐπὶ σκέλος πάλιν |– ⏑ ⏑|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
χωρεῖ· λαβὼν δ' ἀφῆκε μάρμαρον πέτρον, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
μέσον τ' ἄκοντ' ἔθραυσεν· ἐξ ἴσου δ' Ἄρης |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἦν, κάμακος ἀμφοῖν χεῖρ' ἀπεστερημένοιν. |– ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἐνθένδε κώπας ἁρπάσαντε φασγάνων, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
εἰς ταυτὸν ἧκον, ξυμβαλόντε δ' ἀσπίδας, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πολὺν ταραγμὸν ἀμφιβάντ' εἶχον μάχης. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Καί πως νοήσας Ἐτεοκλῆς, τὸ Θεσσαλὸν |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
εἰσήγαγεν σόφισμ' ὁμιλίᾳ χθονός. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ἀπαλλαγεὶς γὰρ τοῦ παρεστῶτος πόνου, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
λαιὸν μὲν εἰς τοὔπισθεν ἀναφέρει πόδα, |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
πρόσω τὰ κοῖλα γαστρὸς εὐλαβούμενος. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε ἅπας στράτος Δαναΐδων ανηλαλάξε. Και ὁ πρόσθε τρώθεις είσιδων ώμον γύμνον εν τώδε μόχθω, διήκε βία λόγχη στέρνα Πολυνείκους, και επεδώκε ἥδονας πολίταις Κάδμου· άπο δε εθραύσε άκρον δόρυ. Ἥκων δε εις άπορον δόρος, πάλιν χώρει έπι σκέλος· δε λάβων μάρμαρον πέτρον αφήκε, τε εθραύσε μέσον ακόντα· δε Ἄρης ην εξ ίσου, άμφοιν απεστερήμενοιν κάμακος χείρα. Ενθένδε άρπασάντε κώπας φάσγανων, ἧκον εις τούτον, δε ξυμβαλόντε άσπιδας, είχον πόλυν ταράγμον μάχης αμφιβάντα. Και Ετέοκλης νοήσας πως, εισήγαγε το Θέσσαλον σοφίσμα, ὁμίλια χθόνος. Γαρ απάλλαγεις του παρεστώτος πόνου, ανάφερει λαίον πόδα μεν εις το οπίσθεν, ευλαβούμενος πρόσω τα κοίλα γάστρος.

TRANSLATION.

Here all the host of the Dánäi shouted-for-joy. But the one first wounded, perceiving his shoulder exposed in the contest, drove violently with his lance at the breast of Polyníces, and gave delight to the people of Cadmus: off, however, he broke the point of the weapon.

Being now come to a pass for a spear, he again draws-back on his leg; and seizing-up a marble stone, he hurled it, and crashed the other's lance in the middle: whereupon the conflict was on an equality, both having-been-deprived of the spear in their hands.

Forthwith clenching-hold-of the hilts of their swords, they came to close-quarters, and clashing-together their shields, raised the loud din of battle around them. And-now Etéocles anticipating as-it-were its success, put-in-practice a Thessalian stratagem, from his intercourse with that nation. For giving-up his present mode-of-attack, he brings his left foot steadily to a position behind, protecting-well anteriorly the pit of his stomach.

1410. Instead of ἀνηλάλαξε the Scholiast has ἐπηλάλαξε, beyond all doubt bad.

1413. The common reading is λόγχην, which Valckenaer plausibly defends.

1415. Aldus and several others have ὡς δ', but Porson says ὡς was never assumed for εἰς, nor πρὸς, except in speaking of persons. He quotes an instance of this Atticism, Homer. Od. P. 218, ὡς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον.

1418. Literally, *both being deprived as to their hand of the spear*. Aldus has χεῖρ' ἀποστερημένοις, with which some MSS. agree. Cantérus gave χεῖρε στερημένοις.

1419. Valckenaer first edited ἐνθένδε for ἔνθεν δὲ, an improvement certainly.

1422. κεὖ πως has been substituted for καί πως. But first καὶ cannot be united by crasis with εὖ except in composition, and next νοήσας conveys εὖ.

Προϐὰς δὲ κῶλον δεξιὸν, δι᾽ ὀμφαλοῦ |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
καθῆκεν ἔγχος, σφονδύλοις τ᾽ ἐνήρμοσεν. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
Ὁμοῦ δὲ κάμψας πλευρὰ καὶ νηδὺν τάλας, |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
ξὺν ἁιματηραῖς σταγόσι Πολυνείκης πιτνεῖ. |⏑ -|⏑ -||- ⏑ ⏑|⏑ ⏑ ⏑||- -|⏑ -
Ὁ δ᾽ ὡς κρατῶν δὴ καὶ νενικηκὼς μάχῃ, |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
ξίφος δικὼν ἐς γαῖαν, ἐσκύλευέ νιν, |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
τὸν νοῦν πρὸς ἁυτὸν ὀυκ ἔχων, ἐκεῖσε δέ. |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
Ὃ καί νιν ἔσφηλ᾽· ἔτι γὰρ ἐμπνέων βραχὺ, |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
σώζων σίδηρον ἐν λυγρῷ πεσήματι, |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
μόλις μὲν, ἐξέτεινε δ᾽ ἐις ἧπαρ ξίφος |⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
Ἐτεοκλέους ὁ πρόσθε Πολυνείκης πεσών. |⏑ ⏑ -|⏑ -||⏑ -|⏑ ⏑ ⏑||- -|⏑ -
Γαῖαν δ᾽ ὀδὰξ ἑλόντες, ἀλλήλοιν πέλας |- -|⏑ -||⏑ -|⏑ -||- -|⏑ -
πίπτουσιν ἄμφω, κὀυ διώρισαν κράτος. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ΧΟ. Φεῦ, φεῦ, κακῶν σῶν, Ὀιδίπους, ὅσον στένω· |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
τὰς σὰς δ᾽ ἀρὰς ἔοικεν ἐκπλῆσαι θεός. 1441 |- -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
ΑΓ. Ἄκουε δὴ νῦν καὶ τὰ πρὸς τούτοις κακά. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε πρόϐας δέξιον κώλον, καθήκε έγχος δία όμφαλου, τε ενήρμοσε σφόνδυλοις. Δε τάλας Πολυνείκης κάμψας πλεύρα και νήδυν ὅμου, πίτνει ξυν ἁιματήραις στάγοσι. Δε ὁ ὡς δη κράτων και νενικήκως μάχῃ, δίκων ξίφος ες γαίαν, εσκυλεύε νιν, ουκ έχων τον νουν προς ἁύτον, δε εκείσε. Και ὁ εσφήλε νιν. Γαρ Πολυνείκης, ὁ πρόσθε πέσων, έμπνεων έτι βράχυ, δε σώζων σιδήρον εν λύγρῳ πεσήματι, εξετείνε, μόλις μεν, ξίφος εις ἧπαρ Ετεόκλεους. Δε όδαξ ἑλόντες γαίαν πιτνούσι πέλας αλλήλοιν άμφω, και κράτος ου διώρισαν. ΧΟ. Φευ, φευ, ὅσον στένω σων κάκων, Οίδιπους· δε θέος εοίκε εκπλήσαι τας σας άρας. ΑΓ. Δη ακούε νυν τα κάκα και προς τούτοις.

TRANSLATION.

Then pressing-forward his right leg, he plunged his sword right-through the navel, and urged it on to the spine. Whereupon the unhappy Polyníces, bending his side and bowels together, falls with his purple-blood trickling in drops.

Hereupon the other, as if really conqueror and victorious in the fight, casting down his falchion on the ground, went-to-strip him, not fixing his attention on the man, but on the purpose. And-thus the event deceived him.

For Polyníces, he that first sunk-prostrate, breathing still a little, and retaining his sword in his deadly fall, extended, with-difficulty indeed, the pointed-blade to the heart of Etéocles.

Now convulsively grasping the dust they drop close by one another, the two—but the victory they have determined not.

Chorus. Alas! alas! to-what-degree deplore I thy misfortunes, O Œdipus! however the deity seems to have brought-to-completion thy imprecations!

Messenger. Yet listen now to calamities even in-addition-to those.

1428. Grotius and several MSS. have σπονδύλοις, which is certainly less of the Attic form than σφονδύλοις.

1429. For πλευρὰ many read πλευράν.

1430. ξὺν ἁιματηραῖς σταγόσι, literally, *with bloody drops*; or more freely, *with gushes of blood—with his gushing blood.*

1433. πρὸς ἁυτὸν ὀυκ—ἐκεῖσε δὲ, *non ad illum—sed illùc.* i. e., *non ad virum, sed ad spólia, not to the man, but to the spoils.*

1438. Some have λαϐόντες, ἀλλήλων—

1440. Aldus allots this verse to Créon, the one before it to the Chorus; and in this he is supported by various MSS. For Ὀιδίπους, ὅσον, Aldus printed Ὀιδίπου, σὸς ὤν. Some edite Ὀιδίπου, γ᾽ ὅσον. Grotius from MSS. has Ὀιδίπου, ὅσον.

1441. Aldus, Grotius, and a few MSS. give ἐκπλήσειν, others, and I think far more correctly, ἐκπλῆσαι, as above.

Ὡς γὰρ πεσόντε παῖδ' ἐλειπέτην βίον, |--|⏑-||⏑-|⏑-||⏑-|⏑⏑
ἐν τῷδε μήτηρ ἡ τάλαινα προσπιτνεῖ. |--|⏑-||--|⏑-||⏑-|⏑-
Τετρωμένους δ' ἰδοῦσα καιρίας σφαγὰς, |⏑-|⏑-||⏑-|⏑-||⏑-|⏑-
ᾤμωξεν· ὦ τέκν', ὑστέρα βοηδρόμος |--|⏑-||--|⏑-||⏑-|⏑⏑
πάρειμι· προσπιτνοῦσα δ' ἐν μέρει τέκνα, |⏑-|⏑-||⏑-|⏑-||⏑-|⏑⏑
ἔκλαι', ἐθρήνει τὸν πολὺν μαστῶν πόνον |--|⏑-||--|⏑-||--|⏑⏑
στένουσ', ἀδελφή θ' ἡ παρασπίζουσ' ὁμοῦ· |⏑-|⏑-||--|⏑-||--|⏑-
ὦ γηροβοσκὼ μητρὸς, ὦ γάμους ἐμοὺς |--|⏑-||--|⏑-||⏑-|⏑-
προδόντ', ἀδελφὼ φιλτάτω. Στέρνων δ' ἄπο |⏑-|⏑-||--|⏑-||--|⏑⏑
φύσημ' ἀνεὶς δύστλητον Ἐτεοκλῆς ἄναξ |--|⏑-||--|⏑⏑⏑||⏑-|⏑-
ἤκουσε μητρὸς, κἀπιθεὶς ὑγρὰν χέρα, |--|⏑-||--|⏑-||--|⏑⏑
φωνὴν μὲν οὐκ ἀφῆκεν, ὀμμάτων δ' ἄπο |--|⏑-||⏑-|⏑-||⏑-|⏑⏑
προσεῖπε δακρύοις, ὥστε σημῆναι φίλα. |⏑-|⏑⏑⏑||--|⏑-||--|⏑⏑
Ὃς δ' ἦν ἔτ' ἔμπνους, πρὸς κασιγνήτην ἰδὼν, |--|⏑-||--|⏑-||--|⏑-
γραῖάν τε μητέρ', εἶπε Πολυνείκης τάδε· |--|⏑-||⏑-|⏑⏑⏑||--|⏑⏑
ἀπωλόμεσθα, μῆτερ, οἰκτείρω δὲ σὲ, |⏑-|⏑-||⏑-|⏑-||--|⏑⏑
καὶ τήνδ' ἀδελφὴν, καὶ κασίγνητον νεκρόν· |--|⏑-||--|⏑-||--|⏑⏑
φίλος γὰρ ἐχθρὸς ἐγένετ', ἀλλ' ὅμως φίλος. |⏑-|⏑-||⏑⏑⏑|⏑-||⏑-|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ ὡς παῖδε πεσόντε ελείπετην βίον, ἡ ταλαίνα μήτηρ εν τώδε πρόσπιτνει. Δε ιδούσα τετρώμενους καίριας σφάγας, ωμώξε· ω τέκνα, παρείμι ὕστερα βοήδρομος· δε προσπιτνούσα τέκνα εν μέρει, εκλαίε, εθρήνει στενούσα τον πόλυν πόνον μάστων, τε ἡ αδέλφη παρασπιζούσα ὅμου· ω γηροβόσκω μήτρος, ω προδόντε έμους γάμους, φίλτατω αδέλφω. Δε άναξ Ετέοκλης άνεις δυστλήτον φυσήμα άπο στέρνων ηκούσε μήτρος, και έπιθεις ὕγραν χέρα, αφήκε μεν ου φώνην, δε άπο όμματων προσείπε δάκρυοις, ὥστε σημήναι φίλα. Δε Πολυνείκης, ὅς ην έτι έμπνους, ίδων προς κασιγνήτην τε γραίαν μήτερα, είπε τάδε· απωλομέσθα, μήτερ, σε δε οικτείρω, και τήνδε αδέλφην, και νέκρον κασιγνήτον· γαρ φίλος εγένετο έχθρος, άλλα ὅμως φίλος.

TRANSLATION.

For as the two-sons, both-fallen, were yielding-up their life, the wretched mother at the very moment comes-rushing-forward. And perceiving them to be punctured with mortal wounds, she ejaculated, "*O my sons, I am arrived too late a succour:*" then throwing-herself-down beside her children in turn, she wept—she lamented with moaning the tedious labor of suckling them:—and their sister, who accompanied her, at the same time exclaimed, "*Oh! supporters of my mother's age, O ye who have betrayed my hopes of marriage, my dearest brothers!*" Now king Etéocles, heaving the gasping breath from his breast, heard his mother, and stretching-forth his lax-clammy hand, he uttered indeed not a word, but from his eyes he addressed her in tears, to signify his affection.

But Polyníces, who was still breathing, looking at his sister and at his aged mother, spoke thus: "*We perish, Oh! mother; thee, however, I pity, and this my sister, and my departed brother: for though being my friend he became my enemy, yet still is he dear!*

1443. There are different readings of this verse: Aldus gives ἐπεὶ τέκνω πεσόντ' ἐλιπέτην βίον. For πεσόντε παῖδ', many read πεσόντε τέκν'.

1445. Aldus has καιρίους, but Cantérus καιρίας, which Valckenaer preferred, and with him Porson. Immediately before this verse in almost every edition we find, σὺν παρθένῳ τε, καὶ προθυμίᾳ ποδός.

1448. Porson (see the note at verse 1536) has ἔκλα', which I have altered to ἔκλαι', similarly to the correction I made in the Hécuba, verse 828.

1453. Aldus printed λυγρὰν for ὑγρὰν.

1456. Aldus here edited as follows: ὅδ' ἦν ἔτ' ἔμπνους, πρὸς κασιγνήτην δ' ἰδών.

Θάψον δέ μ', ὦ τεκοῦσα, καὶ σὺ, σύγγονε,	|--|⏑-||⏑-|⏑-||⏑-|⏑⏑
ἐν γῇ πατρῴᾳ, καὶ πόλιν θυμουμένην	|--|⏑-||--|⏑-||--|⏑-
παρηγορεῖτον, ὡς τοσόνδε γοῦν τύχω	|⏑-|⏑-||⏑-|⏑-||⏑-|⏑-
χθονὸς πατρῴας, κεἰ δόμους ἀπώλεσα.	|⏑-|⏑-||--|⏑-||⏑-|⏑⏑
Ξυνάρμοσον δὲ βλέφαρά μου τῇ σῇ χερὶ,	|⏑-|⏑-||⏑⏑⏑|⏑-||--|⏑⏑
μῆτερ· τίθησι δ' αὐτὸς ὀμμάτων ἔπι·	|--|⏑-||⏑-|⏑-||⏑-|⏑⏑
καὶ χαίρετ', ἤδη γάρ με περιβάλλει σκότος.	|--|⏑-||--|⏑⏑⏑||--|⏑⏑
Ἄμφω δ' ἅμ' ἐξέπνευσαν ἄθλιον βίον.	|--|⏑-||--|⏑-||⏑-|⏑⏑
Μήτηρ δ' ὅπως εἰσεῖδε τήνδε συμφορὰν,	|--|⏑-||--|⏑-||⏑-|⏑-
ὑπερπαθήσασ', ἥρπασ' ἐκ νεκρῶν ξίφος,	|⏑-|⏑-||--|⏑-||⏑-|⏑⏑
κἄπραξε δεινά· διὰ μέσου γὰρ αὐχένος	|--|⏑-||⏑⏑⏑|⏑-||⏑-|⏑⏑
ὠθεῖ σίδηρον· ἐν δὲ τοῖσι φιλτάτοις	|--|⏑-||⏑-|⏑-||⏑-|⏑-
θανοῦσα κεῖται, περιβαλοῦσ' ἀμφοῖν χέρας.	|⏑-|⏑-||-⏑⏑|⏑-||--|⏑⏑
Ἀνῇξε δ' ὀρθὸς λαὸς εἰς ἔριν λόγων,	|⏑-|⏑-||--|⏑-||⏑-|⏑-
ἡμεῖς μὲν, ὡς νικῶντα δεσπότην ἐμὸν,	|--|⏑-||--|⏑-||⏑-|⏑⏑
οἱ δ' ὡς ἐκεῖνον· ἦν δ' ἔρις στρατηλάταις,	|--|⏑-||⏑-|⏑-||⏑-|⏑-
οἱ μὲν πατάξαι πρόσθε Πολυνείκην δορὶ,	|--|⏑-||--|⏑⏑⏑||--|⏑⏑
οἱ δ' ὡς θανόντων οὐδαμοῦ νίκη πέλοι.	|--|⏑-||--|⏑-||--|⏑-

THE ORDER, AND ENGLISH ACCENTUATION.

Δε θάψον με, ω τεκούσα, και συ, σύγγονε, εν πατρῴα γη, και παρηγορείτον θυμούμενην πόλιν, ὡς τύχω τοσόνδε γουν πατρῴας χθόνος, και ει απώλεσα δόμους. Δε ξυνάρμοσον βλέφαρα μου τη ση χέρι, μήτερ· δε τιθήσι αύτος έπι όμματων· και χαίρετε, γαρ ήδη σκότος περιβάλλει με. Δε εξεπνεύσαν άθλιον βίον άμφω ἅμα. Δε μήτηρ, ὅπως εισείδε τήνδε σύμφοραν, ὑπερπαθησάσα, ἥρπασε ξίφος εκ νέκρων, και επράξε δείνα, γαρ ὤθει σιδήρον δία μέσου αύχενος· δε θανούσα κείται εν τοίσι φίλτατοις, περιβαλούσα χέρας άμφοιν. Δε όρθος λάος ανήξε εις έριν λόγων, ἥμεις μεν, ὡς έμον δέσποτην νικάντα, δε όι ὡς εκείνον· δε στρατήλαταις ην έρις, όι μεν Πολυνείκην πατάξαι πρόσθε δόρι, δε όι ὡς, θανόντων, νίκη πέλοι ούδαμου.

TRANSLATION.

But bury me, O parent of-my-being, and thou, my sister, in my natal land; and conciliate the exasperated city, that I may obtain this-much at-least of my paternal earth, although I have lost the palace. And close thou mine eye-lids with thine hand, mother, (and he places her hand himself on his eyes) :—*and fare-ye-well, for already darkness surrounds me.*"

So they breathed forth their ill-fated lives, both-of-them at once. Hereupon the mother, as-soon-as she beheld the deplorable event, beyond-endurance-sorrowing, snatched the sword from-out the life-less-bodies, and perpetrated a-deed-of-horror—for she thrusts the steel through the middle of her throat—and dead she lies on those most-dear to her, having flung her arms around them both.

Now straightway the multitude rose to a contention of words—we indeed holding that my lord was victorious, but they, that the other: and among the generals there was a dispute, some asserting-it-was-sufficient-that Polyníces hit first with his spear, and others maintaining that, where-the-combatants-die, victory could belong to neither.

1464. Porson says, "Aùt erróre aùt fraúde áddit Téies, ut Eurípidem árguat: *καὶ γῆς φίλης ὄχθοισι κρυφθῶ καὶ τάφῳ.* Pretérea núllus ápud Trágicos senárius reperítur, qui íta spondéum in quínto lóco dívidat, ut *καὶ* sit pars secúnda, prætèr Æschyl. Suppl. 274, *χρανθεῖσ' ἀνῆκε γαῖα μήνη καὶ δάκη,* quem corrúptum ésse némo non vídet."

1469. Valckenaer's reading is *ἐσεῖδε.*

1470. Aldus gave *ἐκ νεκροῦ.* Grotius *ἥρπασεν νεκροῦ.* The plural *νεκρῶν* is on the authority of MSS., and yet neither is sufficiently unambiguous.

Κἀν τῷδ' ὑπεξῆλθ' Ἀντιγόνη στρατοῦ δίχα· |– –|⏑ –‖– –|⏑ ⏑ –‖⏑ –|⏑ ⏑
ὁι δ' ἐις ὅπλ' ᾖσσον. Ἐῦ δέ πως προμηθίᾳ |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
καθῆστο Κάδμου λαὸς ἀσπίδων ἔπι· |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
κἄφθημεν ὀύπω τεύχεσιν πεφραγμένον |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Ἀργεῖον ἐισπεσόντες ἐξαίφνης στρατόν. |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
Κὀυδεὶς ὑπέστη· πεδία δ' ἐξεπίμπλασαν |– –|⏑ –‖– ⏑ ⏑|⏑ –‖⏑ –|⏑ ⏑
φεύγοντες· ἔῤῥει δ' αἷμα μυρίον νεκρῶν, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
λόγχαις πιτνόντων. Ὡς δ' ἐνικῶμεν μάχῃ, |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
ὁι μὲν Διὸς τρόπαιον ἵστασαν βρέτας, |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
ὁι δ' ἀσπίδας συλῶντες Ἀργείων νεκρῶν, |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
σκυλεύματ' ἔισω τειχέων ἐπέμπομεν. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Ἄλλοι δὲ τοὺς θανόντας Ἀντιγόνης μέτα |– –|⏑ –‖⏑ –|⏑ –‖⏑ ⏑ –|⏑ ⏑
νεκροὺς φέρουσιν ἐνθάδ' ὀικτίσαι φίλοις. |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
Πόλει δ' ἀγῶνες ὁι μὲν ἐυτυχέστατοι |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
τῇδ' ἐξέβησαν, ὁι δὲ δυστυχέστατοι. |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
ΧΟ. Ὀυκ ἐις ἀκοὰς ἔτι δυστυχία |– –|⏑ ⏑ –|⏑ ⏑ –|⏑ ⏑ –
δώματος ἥκει· πάρα καὶ λεύσσειν |– ⏑ ⏑|– –|⏑ ⏑ –|– –
πτώματα νεκρῶν τρισσῶν ἤδη |– ⏑ ⏑|– –|– –|– –

THE ORDER, AND ENGLISH ACCENTUATION.

Και εν τῷδε Αντίγονη δίχα στράτου ὑπεξήλθε· δε ὁι ᾗσσον εις ὅπλα. Δε πως ευ προμήθιᾳ λάος Κάδμου καθήστο έπι άσπιδων· και εφθήμεν εξαίφνης εισπεσόντες Αργείον στράτον ούπω πεφράγμενον τεύχεσι. Και ούδεις ὑπέστη· δε φευγόντες εξεπίμπλασαν πέδια· δε μύριον άιμα έῤῥει νέκρων πιτνόντων λόγχαις. Δε ὡς ενικώμεν μάχῃ, ὁι μεν ἵστασαν βρέτας Δίος, τροπαίον, δε ὁι συλώντες άσπιδας Αργείων νέκρων, επέμπομεν σκυλεύματα είσω τείχεων. Δε άλλοι μέτα Αντίγονης φερούσι ένθαδε τους θανόντας νέκρους φίλοις οίκτισαι. Δε μεν ὁι αγώνες εξεβήσαν ευτυχέστατοι τῇδε πόλει, δε ὁι δυστυχέστατοι. ΧΟ. Ούκετι δυστύχια δώματος ἥκει εις άκοας· και ήδη πάρα λεύσσειν τάδε πτώματα τρίσσων νέκρων

TRANSLATION.

And in the mean time Antígone from the army withdrew :—but they rushed to arms. Now somehow fortunately with wise-precaution the people of Cadmus had seated themselves on their shields, and-thus we had-the-advantage of suddenly falling-upon the Argive host as yet unaccoutred in their armour. Wherefore no one made-a-stand, but fleeing they covered the plains :—whilst infinite blood ran-in-streams from the dead falling by the spear.

Now as we were-conquerors in the fight, some indeed set-up the statue of Jove, emblem of victory—and some of us stripping-off the bucklers from the Argives slain, sent the spoils in within the walls.

But others with Antígone are bearing hitherward the defunct corses for their friends to commiserate.

And thus these contests have in one respect turned-out most fortunate for the city, though in another most unfortunate. [*Exit Messenger.*]

[*The dead bodies of Eléocles, Polyníces, and Jocásta are seen borne on in advance.*]

Chorus. No more the unhappy-state of the palace comes to our hearing: and now is it given us to see these corses of the three deceased

1479. Valckenaer thought this verse had been spuriously substituted for one now lost, which is not improbable.

1485. Aldus and several others have μυρίων agreeing with νεκρῶν.

1491. For φίλοις many will have φίλους. The dead here meant must of course be those of the house of Œdipus.

1495. Grotius gave δώματος, but Aldus and several MSS. have δωμάτων.

τάδε πρὸς μελάθροις, κοινῷ θανάτῳ |∪ ∪ -|∪ ∪ -|- -|∪ ∪ -
σκοτίαν αἰῶνα λαχόντων. |∪ ∪ -|- -|∪ ∪ -|- *
AN. Ὀυ προκαλυπτομένα |- ∪ ∪|- ∪ ∪|-
βοστρυχώδεος ἁϐρὰ παρηΐδος, |- ∪|- ∪ ∪|- ∪ ∪|- ∪ ∪
ὀυδ' ὑπὸ παρθενίας τὸν ὑπὸ βλεφάροις |- ∪ ∪|- ∪ ∪|- ∪ ∪|- ∪ ∪|-
φοίνικ', ἐρύθημα προσώπου, |- -|∪ ∪ -|∪ ∪ -|- *
αἰδομένα, φέρομαι βάκχα νεκύων, |- ∪ ∪|- ∪ ∪|-||- -|∪ ∪ -
κράδεμνα δικοῦσα κόμας ἀπ' ἐμᾶς, |- -|∪ ∪ -|∪ ∪ -|∪ ∪ -
στολίδα κροκόεσσαν ἀνεῖσα τρυφᾶς, |∪ ∪ -|∪ ∪ -|∪ ∪ -|∪ ∪ -
ἁγεμόνευμα νεκροῖσι πολύστονον. |- ∪ ∪|- ∪ ∪|- ∪ ∪|- ∪ ∪
Αἲ αἲ, ἰώ μοι. |- -|∪ -||-
Ὦ Πολύνεικες, ἔφυς ἄρ' ἐπώνυμος. |- ∪ ∪|- ∪ ∪|- ∪ ∪|- ∪ ∪
Ὠί μοι μοι, Θῆϐαι· |- -|- -|∪
σὰ δ' ἔρις, ὀυκ ἔρις, ἀλλὰ φόνῳ φόνος |- ∪ ∪|- ∪ ∪|- ∪ ∪|- ∪ ∪
Ὀιδιπόδα δόμον ὤλεσε, κρανθεὶς |- ∪ ∪|- ∪ ∪|- ∪ ∪|- -
αἵματι δεινῷ, αἵματι λυγρῷ. |- ∪ ∪|- -|- ∪ ∪|- -
Τίνα δὲ προσῳδὸν, |∪ ∪ ∪ ∪|- ∪
ἢ τίνα μουσοπόλον στοναχὰν ἐπὶ |- ∪ ∪|- ∪ ∪|- ∪ ∪|- ∪ ∪
δάκρυσι, δάκρυσιν, ὦ δόμος, ὦ δόμος, |- ∪ ∪|- ∪ ∪|- ∪ ∪|- ∪ ∪
ἀνακαλέσομαι, |∪ ∪ ∪ ∪|∪ -

THE ORDER, AND ENGLISH ACCENTUATION.

προς μέλαθροις, λαχόντων σκότιαν αιώνα κοίνῳ θάνατῳ. ANT. Ου προκαλυπτόμενα ἅϐρα βοστρυχώδεος παρήϊδος, ούδε αιδόμενα τον φοινίκα ὕπο παρθένιας ὕπο βλέφαροις, ερυθήμα προσώπου, φέρομαι βάκχα νέκυων, δικούσα κραδέμνα άπο έμας κόμας, ανείσα κροκοέσσαν στόλιδα τρύφας, πολύστονον ἁγεμονεύμα νεκροίσι. Αι αι, ιω μοι. Ω Πολυνείκες, άρα έφυς επώνυμος. Ωι μοι μοι, Θήϐαι· δε σα έρις, ουκ έρις, άλλα φόνος, κράνθεις φόνῳ δείνῳ ἁίματι, λύγρῳ ἁίματι, ώλεσε δόμον Οιδίποδα. Δε τίνα προσῳδον, η τίνα μουσόπολον στόναχαν ανακαλέσομαι έπι δάκρυσι, δάκρυσι, ω δόμος, ω δόμος,

TRANSLATION.

in-front-of the mansions—allotted a gloomy existence in one-common death!

ANTIGONE. [*Proceeding onward to the Palace Gate, Chief Mourner in the Procession.*] Not veiling the-delicate-softness of my ringlet-covered cheek, nor regarding the rosy-glow of virgin-youth, under my lids, the blushing-tint of my countenance, I am borne-along, the-frantic-companion of the dead—rending the fillet from my hair, rejecting the saffron robe of my delight—the sob-convulsed conductor of the departed!—Alas! Alas! Ah! me! [*Weeps bitterly.*]

Oh! Polyníces, truly wast thou correspondent-with-thy-name!

Woes me! me! for Thebes! since thy strife, no strife, but murder consummated in murder with dreadful bloodshed—with mournful bloodshed—has destroyed the family of Œdipus!

But what swelling-transport-of-sorrow, or what melancholy dirge shall I invoke responsive to my tears—to my tears—O home, O home,

1499. Aldus has προσκαλυπτομένα, erroneously beyond contradiction. I have no doubt βοστρυχώδεος should be βοτρυχώδεος, and placed at the end of this verse, making it a dactylic tetrameter, and the next a dactylic dimeter.

1503. Several editors give αἰδουμένα. The line to me seems corrupt. If it be scanned as an anapæstic dimeter, νεκύων must be considered an iambus.

1505. Porson said he could here prefer στολίδος κροκόεσσαν ἀνεῖσα τρυφάν.

1511. Aldus has Ὀιδιπόδαο. Between κρανθεὶς and κραθεὶς editions waver.

τρισσὰ φέρουσα τάδ' αἵματα σύγγονα, |–⏑⏑|–⏑⏑|–⏑⏑|–⏑⏑
ματέρα καὶ τέκνα, χάρματ' Ἐριννύος; |–⏑⏑|–⏑⏑|–⏑⏑|–⏑⏑
Ἃ δόμον Οἰδιπόδα πρόπαν ὤλεσε, |–⏑⏑|–⏑⏑|–⏑⏑|–⏑⏑
τᾶς ἀγρίας ὅτε |–⏑⏑|–⏑⏑
δυσξύνετον ξυνετὸς μέλος ἔγνω, |–⏑⏑|–⏑⏑|–⏑⏑|––
Σφιγγὸς ἀοιδοῦ σῶμα φονεύσας. |–⏑⏑|––|–⏑⏑|––
Ἰώ μοι πάτερ· |⏑––⏑||⏑ * *
τίς Ἑλλὰς, ἢ τίς βάρβαρος, |⏑–|⏑–||––|⏑⏑
ἢ τῶν πάροιθεν εὐγενετᾶν ἕτερος, |––|⏑–||⏑–⏑⏑||–⏑⏑⏑
ἔτλα κακῶν τοσῶνδ' |––|⏑–||⏑–
αἵματος ἁμερίου |–⏑⏑|–⏑⏑|–
τοιάδ' ἄχεα φανερά; |–⏑⏑⏑||⏑⏑⏑–
Τάλαιν', ὡς ἐλελίζω· |⏑––⏑||⏑––
τίς ἄρ' ὄρνις ἢ δρυὸς ἢ |⏑⏑–⏑||–⏑⏑–
ἐλάτας ἀκροκόμοις |⏑⏑––||⏑⏑–
ἀμφὶ κλάδοις ἑζομένα |–⏑⏑–||–⏑⏑–
μονομάτορος ὀδυρμοῖς ἐμοῖς |⏑⏑–⏑||⏑⏑––||⏑–
ἀχήσει ξυνῳδός; |⏑––||⏑–⏑
Αἴλινον αἰάγμασιν ἃ |–⏑⏑–||–⏑⏑–
τοῖσδε προκλαίω, |–⏑⏑|––

THE ORDER, AND ENGLISH ACCENTUATION.

φερούσα τάδε τρίσσα σύγγονα ἁίματα, μάτερα και τέκνα, χάρματα Ερίννυος; Ἁ πρόπαν ώλεσε δόμον Οιδίποδα, ὅτε ξύνετος έγνω δυσξύνετον μέλος τας άγριας, φονεύσας σώμα αοίδου Σφίγγος. Ἰω μοι πάτερ· τις Ἕλλας, η τις βάρβαρος, η ἕτερος των ευγένεταν παροίθεν ἁμέριου ἁίματος, έτλα τοίαδε φάνερα άχεα τοσώνδε κάκων; Ταλαίνα, ὡς ελελίζω· τις άρα όρνις ἑζόμενα άμφι ακρόκομοις κλάδοις η δρύος η έλατας, μονομάτορος αχήσει ξυνῳδος έμοις οδύρμοις; Ἁ προκλαίω αίλινον τοίσδε αιάγμασι,

TRANSLATION.

bearing these three kindred gory-corses, my mother and her children, the joy of the Fury? Of her that utterly undid the house of Œdipus, when shrewd he comprehended the subtle song of the cruel one—dooming to-slaughter the body of the musical Sphinx.

Alas! me! my father! What Grecian, or what barbarian, or what other nobly-descended in-former-times, of mortal blood, ever endured such manifest sufferings of so many ills?

Wretched me, how I mourn! What bird sitting on the highest boughs of the oak or of the pine, deprived-of-its-mother, will sing in-concert with my lamentations? Who am-wailing-forth the strain-of-anguish-for-my-brothers, in-addition-to-these-sob-broken-accents,

1521. Aldus gave δυσξυνέτου ξυνετὸν μέλος ἔγνω, which accords not with the sense. Grotius and many MSS. have ἔγνως, badly—for as yet the father has not spoken, nor is he present.

1523. King from some MSS. edited μάτερ (which at all events ought to be μᾶτερ). Valckenaer, indeed, adopted μᾶτερ, yet πάτερ seems right.

1525. In Aldus and most MSS. we read προπάροιθεν. Porson calls this verse an "*iambélegus*," ––|⏑–|⏑||–⏑⏑|–⏑⏑|⏑, or, ––|⏑–|⏑–|⏑⏑–|⏑⏑⏑, I suppose!

1529. A plurality of MSS. and Aldus have ἐλελίζει. Brunck edited οἷ' ἐλελίζω, partly from conjecture.

1533. Editors are much at variance in this line. Grotius has μονομάτορ, Aldus and others give μονομάτερος. Brunck for ὀδυρμοῖς ἐμοῖς, printed ὀδυρμῶν ἐμῶν.

1536. Porson advocated and printed προκλάω. I have restored προκλαίω, for in my humble opinion κλάω and κλαίω, are distinctly different verbs.

μονάδ' αἰῶνα διάξουσα, τὸν ἀεὶ |⏑⏑ - -||⏑⏑ - -||⏑⏑ - -
χρόνον ἐν λειβομένοις δακρύοις· |⏑⏑ - -||⏑⏑ - -||⏑ -
τίν' ἰαχήσω; |⏑⏑⏑ -||-
Τίν' ἐπὶ πρῶτον ἀπὸ χαίτας |⏑⏑⏑ -||⏑⏑⏑ -||-
σπαραγμοῖς ἀπαρχὰς βαλῶ; |⏑ - -||⏑ - -||⏑ -
Ματρὸς ἐμᾶς διδύμοις |- ⏑⏑|- ⏑⏑|-
γάλακτος παρὰ μαστοῖς, |⏑ - -||⏑⏑ -||-
ἢ πρὸς ἀδελφῶν |- ⏑⏑|- -
οὐλόμεν' αἰκίσματα δισσῶν; |- ⏑⏑ -||- ⏑⏑ -||-
Ὀτοτοὶ, ὀτοτοί. Λεῖπε σοὺς δόμους, |⏑⏑ -|⏑⏑ -||- ⏑|- ⏑||-
ἀλαὸν ὄμμα φέρων, πάτερ |- ⏑⏑|- ⏑⏑|- ⏑⏑
γεραιὲ, δεῖξον, Οἰδιπόδα, |⏑ -|⏑ -||⏑||- ⏑⏑ -
σὸν αἰῶνα μέλεον· ὃς ἐπὶ δώμασιν |⏑ - -||⏑⏑⏑⏑⏑||⏑⏑ - ⏑||⏑
ἀέριον σκότον ὄμμασι σοῖσι βαλὼν, |- ⏑⏑|- ⏑⏑|- ⏑⏑|- ⏑⏑|-
ἕλκεις μακρόπνουν ζωάν. |- -|- -|- -|-
Κλύεις, ὦ κατ' αὐλὰν ἀλαίνων, |⏑ - -||⏑ - -||⏑ - -
γηραιὸν πόδα δεμνίοις |- -|- ⏑⏑|- ⏑ -
δύστανος ἰαύων; |- - ⏑⏑||- -

THE ORDER, AND ENGLISH ACCENTUATION.

διαξούσα μόναδα αιώνα, τον χρόνον άει εν λειβόμενοις δάκρυοις· τίνα ιαχήσω; 'Επι τίνα πρώτον βάλω απάρχας άπο σπαράγμοις χαίτας; Πάρα δίδυμοις μάστοις γαλάκτος έμας μάτρος, η προς ουλόμενα αικίσματα δίσσων αδέλφων; 'Οτοτοι, ότοτοι. Λείπε σους δόμους, γεραίε πάτερ, φέρων άλαον όμμα, δείξον, Οιδίποδα, σον μέλεον αιώνα· ός έπι δώμασι βάλων αέριον σκότον σοίσι όμμασι, έλκεις μακρόπνουν ζώαν. Κλύεις, ω αλαίνων κάτα αύλαν, δυστάνος ιαύων γεραίον πόδα δέμνιοις;

TRANSLATION.

about-to-lead a lonesome life—my time throughout in trickling tears! Which-of-them shall I bewail?

Upon which-one first shall I scatter the primary-offerings from the pluckings of my hair? On the twin breasts of milk of my mother, or on the fatal wounds of my two brothers?

[*She knocks at the Palace Gate, and calls loudly.*] Hey! ho! hoy! Hey! ho! hoy!

Leave thy mansions, O aged father, forwarding thy sightless eye—exhibit, O Œdipus, thy deplorable state-of-existence!

Thou who, having within thy palace shed gloomy darkness over thine orbs-of-vision, art-dragging-on a wearisome life!

Dost thou hear, O wanderer in the hall—thou hapless man, resting thy veteran foot on the couch?

1537. Instead of μονάδ', we find in many editions, and among them that of Aldus, μόνα δ', a division altogether indefensible.

1538. Musgrave first proposed δακρύοις· τίν', from δακρύοισιν or δάκρυσιν.

1540. Grotius edited πρᾶτον, a Doricism which no other editor appears to have found in MSS., and therefore in all probability the effect of accident.

1542. Aldus has ματέρος ἐν διδύμοις, whence Brunck gave ἢ διδύμοις.

1545. MSS. and editions seem to fluctuate here between δισσῶν and νεκρῶν.

1546. Aldus omitted the second ὀτοτοί. In this line, contrary to several MSS., and likewise to himself at verse 1696, he gives λεῖπε correctly. Copies not a few have λίπε in both places.

1548. For 'Οιδιπόδα, Aldus has 'Οιδίπου.

1551. Barnes and others, for μακρόπνουν, adopted μακρόπουν—from MSS.

1554. δύστανος in lieu of δύστανον, is an amendment noticed by Scaliger. An instance of the same discrepancy occurred above, v. 1336.

ΟΙΔΙΠΟΥΣ.

Τί μ', ὦ παρθένε, βακτρεύμασι	|⏑ – –||⏑ ⏑ – –||⏑ ⏑
τυφλοῦ ποδὸς ἐξάγαγες εἰς φῶς,	|– – ⏑ ⏑||– – ⏑ ⏑||– –
λεχήρη σκοτίων ἐκ θαλάμων,	|⏑ – –||⏑ ⏑ – –||⏑ ⏑ –
οἰκτροτάτοις δακρύοις,	|– ⏑ ⏑|– ⏑ ⏑|–
πολιὸν, αἰθέρος ἀφανὲς εἴδωλον,	|⏑ ⏑ ⏑ –||⏑ ⏑ ⏑ ⏑ ⏑||– – ⏑
ἢ νέκυν ἔνερθεν,	|– ⏑ ⏑ ⏑||– ⏑
ἢ πτανὸν ὄνειρον;	|– ⏑ ⏑ ⏑||– ⏑
AN. Δυστυχὲς ἀγγελίας ἔπος οἴσει,	|– ⏑ ⏑|– ⏑ ⏑|– ⏑ ⏑|– –
πάτερ· οὐκέτι σοι τέκνα λεύσσει	|⏑ ⏑ –|⏑ ⏑ –|⏑ ⏑ –|– *
φάος, οὐδ' ἄλοχος, παραβάκτροις	|⏑ ⏑ –|⏑ ⏑ –|⏑ ⏑ –|– *
ἃ πόδα σὸν τυφλόπουν θεραπεύμασιν	|– ⏑ ⏑|– ⏑ ⏑|– ⏑ ⏑|– ⏑ ⏑
αἰὲν ἐμόχθει· πάτερ, ὤ μοι.	|– ⏑ ⏑|– –|⏑ ⏑ –|– *
OI. Ὤ μοι ἐμῶν παθέων·	|– ⏑ ⏑|– ⏑ ⏑|–
πάρα γὰρ στενάχειν, καὶ τάδ' ἀϋτεῖν.	|⏑ ⏑ –|⏑ ⏑ –|– ⏑ ⏑|– –
Τρισσαὶ ψυχαὶ ποίᾳ μοίρᾳ,	|– –|– –|– –|– –
πῶς ἔλιπον φῶς, τέκνον; Αὔδα.	|– ⏑ ⏑|– –|⏑ ⏑ –|– *
AN. Οὐκ ἐπ' ὀνείδεσιν, οὐδ' ἐπιχάρμασιν,	|– ⏑ ⏑|– ⏑ ⏑|– ⏑ ⏑|– ⏑ ⏑
ἀλλ' ὀδύναισι λέγω· σὸς ἀλάστωρ,	|– ⏑ ⏑|– ⏑ ⏑|– ⏑ ⏑|– –
ξίφεσιν βρίθων,	|⏑ ⏑ –|– –

THE ORDER, AND ENGLISH ACCENTUATION.

ΟΙΔΙΠΟΥΣ. Τι, ω πάρθενε, οικτρότατοις δάκρυοις, εξάγαγες με εις φως βακτρεύμασι τύφλου πόδος, λεχήρη εκ σκότιων θάλαμων, πόλιον, άφανες ειδώλον αίθερος, η νέκυν ενέρθεν, η πτάνον ονείρον; ANT. Πάτερ, οίσει δύστυχες έπος αγγέλιας· τέκνα σοι ούκετι λεύσσει φάος, ούδε άλοχος, ἁ αίεν εμόχθει σου τύφλοπουν πόδα παραβάκτροις θεραπεύμασι· πάτερ, ω μοι. ΟΙΔ. Ω μοι έμων πάθεων· γαρ πάρα στέναχειν, και αὔτειν τάδε. Ποίᾳ μοίρᾳ τρίσσαι ψύχαι, πως, τέκνον, έλιπον φως; Αύδα. ANT. Ουκ έπι ονείδεσι, ούδε επιχάρμασι, άλλα οδυναίσι λέγω· σος αλάστωρ, βρίθων ξίφεσι,

TRANSLATION.

Œdipus. [*Entering from out the Palace.*] Why, O virgin, with thy most pitiful weeping, hast thou drawn me forth into the light on the groping-support of a blind foot—the permanent-inmate from his darksome chambers—the hoary-headed-man—an obscure phantom of air—a wasted-corpse from-beneath-the-ground, or a flitting dream?

Antigone. Oh! father, thou must bear-with a distressing piece of intelligence: "*Thy children no longer see the light—nor thy consort, she that ever toilingly-attended on thy sightless-footed step with staff-like services:*"——Ah! father, woes me!

Œdipus. Hey-a-day me! my sufferings! For I have cause to mourn, and to utter these exclamations!

By what fate did the three lives, how, my child, did they quit the light? Tell me.

Antigone. Neither with reproaches, nor with exultation, but with sadness will I speak: "*Thy evil-genius, ponderously-laden with swords,*

1555. Many editions have τί δ', and in the next verse ἐξάγεις for ἐξάγαγες.

1563. King placed ὦ before πάτερ to make the verse acatalectic. Porson tells us, the learned have run into errors in the subsequent lines, by endeavouring, he says, to render the system complete.

1564. Aldus edited ἃ παρὰ βάκτροις. Many MSS. have simply τυφλόν.

1568. MSS. waver between στενάχειν and στενάζειν. Some omit καί.

1570. The common reading is φάος, ὦ.

καὶ πυρὶ, καὶ σχετλίαισι μάχαις, |-∪∪|-∪∪|-∪∪|-*
ἐπὶ παῖδας ἔβα τοὺς σοὺς, ὦ πάτερ. |∪∪-|∪∪-|--|-∪∪
ΟΙ. Ὦ μοι, αἲ αἴ. ΑΝ. Τί τάδε στενάχεις; |--|--|∪∪-|∪∪-
ΟΙ. Ὦ μοι τέκνα. ΑΝ. Δι᾽ ὀδύνας ἂν ἔβας, |--|-∪∪|∪∪-|∪∪-
ἐι τὰ τέθριππά γ᾽ ἐς ἅρματα λεύσσων |-∪∪|-∪∪|-∪∪|--
ἀελίου, τάδε σώματα νεκρῶν |-∪∪|-∪∪|-∪∪|--
ὄμματος ἀυγαῖς ἐπενώμας. |-∪∪|--|∪∪-|-*
ΟΙ. Τῶν μὲν ἐμῶν τεκέων Φανερὸν κακόν· |-∪∪|-∪∪|-∪∪|-∪∪
ἃ δὲ τάλαιν᾽ ἄλοχος, τίνι μοι, τέκνον, ὤλετο μοίρᾳ; |*ddddds* HEXAMETER
ΑΝ. Δάκρυα γοερὰ Φανερὰ πᾶσι τιθεμένα, |∪∪∪|∪∪∪||∪∪∪|-∪||∪∪∪|-
τέκεσι μαστὸν ἔφερεν, ἔφερεν |∪∪∪|-∪||∪∪∪|∪∪∪
ἱκέτις, ἱκέταν ἀιρομένα. |∪∪-|∪∪-|-∪∪|-
Ἑῦρε δ᾽ ἐν Ἠλέκτραισι πύλαις τέκνα, |-∪∪|--|-∪∪|-∪∪
λωτοτρόφον κατὰ λείμακα, λόγχαις |-∪∪|-∪∪|-∪∪|--
κοινὸν ἐνυάλιον |-∪∪|-∪∪|∪*
μάτηρ, ὥστε λέοντας ἐναύλους, |--|-∪∪|-∪∪|--
μαρναμένους, ἐπὶ τραύμασιν ἁίματος, |-∪∪|-∪∪|-∪∪|-∪∪
ἤδη ψυχρὰν λοιβὰν, φονίαν, |--|--|--|∪∪-
ἂν ἔλαχ᾽ Ἁίδας, ὤπασε δ᾽ Ἄρης. |-∪∪|--|-∪∪|--

THE ORDER, AND ENGLISH ACCENTUATION.

και πύρι, και σχετλιαίσι μάχαις, έβα, ω πάτερ, έπι τους σους παίδας. ΟΙΔ. Ω μοι, αι αι. ΑΝΤ. Τι στέναχεις τάδε. ΟΙΔ. Ω μοι τέκνα. ΑΝΤ. Δία όδυνας αν έβας, ει γε λεύσσων ες τα τεθρίππα ἅρματα αέλιου, επενώμας τάδε σώματα νέκρων αύγαις όμματος. ΟΙΔ. Κάκον μεν των έμων τέκεων φάνερον· δε τίνι μοίρᾳ, τέκνον, ώλετο ἁ ταλαίνα άλοχος μοι; ΑΝΤ. Τιθέμενα πάσι φάνερα δάκρυα γόερα, τέκεσι έφερε μάστον, ἵκετις έφερε, αιρόμενα ἵκεταν. Δε εν Ηλεκτραίσι πύλαις μάτηρ έύρε τέκνα, κάτα λωτότροφον λείμακα, μαρνάμενους λόγχαις κοίνον ενυάλιον, ὥστε εναύλους λεόντας, έπι τραύμασι ἁίματος, ήδη ψύχραν, φόνιαν λοίβαν, άν Ἁίδας έλαχε, δε Ἄρης ώπασε.

TRANSLATION.

and with fire, and with woful combats, has rushed, O father, on thy sons!"

ŒDIPUS. Oh! me! alas! alas! ANTIGONE. Why groanest thou so? ŒDIPUS. Ah! me! my children! ANTIGONE. Through sorrow wouldest thou wade, if indeed looking on the four-horse chariot of the Sun, thou couldest behold these bodies of the dead with the beamings of thine eye!

ŒDIPUS. The awful-destiny indeed of my sons is manifest: but by what mishap, child, perished my wretched wife?

ANTIGONE. Causing to every-one visible tears of-grief, she to her children bared her bosom, a suppliant she bared it, holding it up in supplication. For at the Electran gate the mother found her sons, in the lotus-abounding mead, contending with their lances in mutual war, like cave-bred lions, with wounds for blood—already a cold, a gory libation, which Pluto has received, and which Mars gave.

1577. In Aldus and several MSS. ὦ μοι and ἂν are both wanting. Grotius has ὦ μοι μοι.

1580. After ἀυγαῖς we find σαῖς in many MSS. and editions: σαῖς Valckenaer rejected.

1583. Aldus has τεθειμένα. Some MSS. omit φανερὰ, others have φανερὰ γοερά.

1585. Grotius for ἱκέταν gave ἱκέτιν. Cantérus for ἀιρομένα read ἀιωρομένα, and the Scholiast ὀρομένα.

1589. Musgrave conjectured ὁμαύλους, however Porson thought no change requisite, else he would have suggested λέοντε συναύλω.

1590. μαρναμένους cannot be supposed to agree with λέοντας, but with ἄνδρας understood in τέκνα.

Χαλκόκροτον δὲ λαβοῦσα νεκρῶν πάρα φάσγανον, εἴσω |*ddddds* HEXAMETER
σαρκὸς ἔβαψεν, ἄχει δὲ τέκνων ἔπεσ' ἀμφὶ τέκνοισι. |*dddddt* HEXAMETER
Πάντα δ' ἐν ἄματι τῷδε συνάγαγεν |- ◡ ◡|- ◡ ◡|- ◡ ◡|- ◡ ◡
ἁμετέροισι δόμοισιν ἄχη θεὸς, |- ◡ ◡|- ◡ ◡|- ◡ ◡|- ◡ ◡
ὦ πάτερ, ὃς ταῦτα τελευτᾷ. |- ◡ ◡|- -|◡ ◡ -|- *
ΧΟ. Πολλῶν κακῶν ὑπῆρξεν 'Οιδίπου δόμοις |- -|◡ -||◡ -|◡ -||◡ -|◡ -
τόδ' ἦμαρ· εἴη δ' εὐτυχέστερος βίος. |◡ -|◡ -||- -|◡ -||◡ -|◡ ◡
ΚΡ. 'Οίκτων μὲν ἤδη λήγεθ', ὡς ὥρα τάφου |- -|◡ -||- -|◡ -||- -|◡ -
μνήμην τίθεσθαι. Τῶνδε δ', 'Οιδίπου, λόγων |- -|◡ -||- -|◡ -||◡ -|◡ -
ἄκουσον· ἀρχὰς τῆσδε γῆς ἔδωκέ μοι |◡ -|◡ -||- -|◡ -||◡ -|◡ -
'Ετεοκλέης παῖς σὸς, γάμων φερνὰς διδοὺς |◡ ◡ ◡|◡ -||- -|◡ -||- -|◡ -
'Αίμονι, κόρης τε λέκτρον 'Αντιγόνης σέθεν. |- ◡ ◡|◡ -||◡ -|◡ -||◡ ◡ -|◡ ◡
'Ούκουν σ' ἐάσω τήνδε γῆν ὀικεῖν ἔτι. |- -|◡ -||- -|◡ -||- -|◡ ◡
Σαφῶς γὰρ εἶπε Τειρεσίας, ὀυ μή ποτε, |◡ -|◡ -||◡ -|◡ ◡ -||- -|◡ ◡
σοῦ τήνδε γῆν ὀικοῦντος, εὖ πράξειν πόλιν. |- -|◡ -||- -|◡ -||- -|◡ ◡
'Αλλ' ἐκκομίζου· καὶ τάδ' ὀυχ ὕβρει λέγω, |- -|◡ -||- -|◡ -||- -|◡ -
ὀυδ' ἐχθρὸς ὢν σοι, διὰ δὲ τοὺς ἀλάστορας |- -|◡ -||- ◡ ◡|◡ -||◡ -|◡ ◡
τοὺς σοὺς, δεδοικὼς μή τι γῆ πάθῃ κακόν. |- -|◡ -||- -|◡ -||◡ -|◡ ◡

THE ORDER, AND ENGLISH ACCENTUATION.

Δε λαβούσα χαλκόκροτον φάσγανον πάρα νέκρων, εβάψε είσω σάρκος, δε άχει τέκνων έπεσε άμφι τεκνοίσι. Πάντα άχη, δε, ω πάτερ, θέος εν τώδε άματι συνάγαγε ἁμετεροίσι δομοίσι, ὅς τελεύτᾳ ταύτα. ΧΟ. Τόδε ήμαρ ὑπήρξε πόλλων κάκων δόμοις Οίδιπου· δε βίος είη ευτυχέστερος. ΚΡ. Λήγετε μεν ήδη οίκτων, ὡς ὥρα τιθέσθαι μνήμην τάφου. Δε, Οίδιπου, ακούσον τώνδε λόγων· Ετεόκλεης σος παις εδώκε μοι άρχας τήσδε γης, δίδους φέρνας γάμων 'Αίμονι, τε λέκτρον κόρης σέθεν Αντίγονης. Ουν ουκ εάσω σε έτι οίκειν τήνδε γην. Γαρ σάφως Τειρέσιας είπε, ου μήποτε, σου οικούντος τήνδε γην, πόλιν ευ πράξειν. 'Αλλα εκκομίζου· και τάδε ου λέγω ὕβρει, ούδε ων έχθρος σοι, δε δία τους αλάστορας τους σους, δεδοίκως μη γη πάθῃ τι κάκον.

TRANSLATION.

Wherefore having seized the brass-wrought sword from-out the dead, she plunged it into her own flesh, and with grief for her children fell she between her children. All these sufferings, then, O father, hath the God this day heaped upon our family, whoever he be that assigns this termination.

Chorus. This day hath-been-the-inlet of numerous woes upon the house of Œdipus: but may life be more-fortunate!

Creon. Desist now at length from your grief, as it is time to make mention of the sepulture.—And, Œdipus, hear thou these words: "*Etéocles, thy son has given to me the sovereignty of this realm, bestowing it a marriage-portion upon Hæmon, and at the same time the bed of thy daughter Antigone. Therefore I will not suffer thee any longer to inhabit this territory. For explicitly did Tirésias say, that never, whilst thou inhabitest the land, will the state prosper. So depart: yet this I speak not insultingly, nor as being hostile to thee, but on account of that evil genius of thine, fearing lest the country suffer aught direful.*"

1594. Several MSS. authorize ἔβαψεν, which Valckenaer restored from ἔπεμψεν. For ἄχει many editions have ἄγχι. Porson bids the reader, if he should prefer ἔγχει with Brunck, alter ἔβαψεν to ἔβαψ'. This is truly accommodating!

1596. MSS. seem to fluctuate in this line between δόμοισιν and δόμασιν.

1597. For ταῦτα, Aldus and most MSS. have τάδε—Some ἔστε—others ὅς γε.

1598. Many place κακῶν next before δόμοις. Aldus for ὑπῆρξεν printed κατῆρξεν.

ΟΙ. Ὦ μοῖρ᾽, ἀπ᾽ ἀρχῆς ὥς μ᾽ ἔφυσας ἄθλιον, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
καὶ τλήμον᾽, εἴ τις ἄλλος ἀνθρώπων ἔφυ· |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ὃν καὶ πρὶν εἰς φῶς μητρὸς ἐκ γονῆς μολεῖν, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἄγονον Ἀπόλλων Λαΐῳ μ᾽ ἐθέσπισε |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
φονέα γενέσθαι πατρὸς, ὢ τάλας ἐγώ. |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἐπεὶ δ᾽ ἐγενόμην, αὖθις ὁ σπείρας πατὴρ |⏑ –|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ –
κτείνει με, νομίσας πολέμιον πεφυκέναι· |– –|⏑ ⏑ ⏑||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
χρῆν γὰρ θανεῖν νιν ἐξ ἐμοῦ· πέμπει δέ με |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
μαστὸν ποθοῦντα, θηρσὶν, ἄθλιον, βοράν· |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
οὗ σωζόμεσθα. Ταρτάρου γὰρ ὤφελεν |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἐλθεῖν Κιθαιρὼν εἰς ἄβυσσα χάσματα, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ὅς μ᾽ οὐ διώλεσ᾽, ἀλλὰ δουλεῦσαί τε μοι |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
δαίμων ἔδωκε Πόλυβον ἀμφὶ δεσπότην. |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –
Κτανὼν δ᾽ ἐμαυτοῦ πατέρ᾽ ὁ δυσδαίμων ἐγὼ, |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
εἰς μητρὸς ἦλθον τῆς ταλαιπώρου λέχος, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
παῖδάς τ᾽ ἀδελφοὺς ἔτεκον, οὓς ἀπώλεσα, |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
ἀρὰς παραλαβὼν Λαΐου, καὶ παισὶ δούς. |⏑ –|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΟΙΔ. Ω μοίρα, ώς άθλιον άπο άρχης, και τλήμονα εφύσας με, ει τις άλλος ανθρώπων έφυ· όν και πριν μόλειν εις φως εκ γόνης μήτρος, με άγονον Απόλλων εθέσπισε Λάϊῳ γενέσθαι φόνεα πάτρος, ω τάλας έγω. Δε έπει εγένομην, πάτηρ ὁ σπείρας αύθις κτείνει με, νόμισας πεφύκεναι πολέμιον· γαρ χρην νιν θάνειν εξ έμου· δε πέμπει με άθλιον ποθούντα μάστον, βόραν θήρσι· όυ σωζομέσθα. Γαρ Κιθαίρων ώφελε έλθειν εις αβύσσα χάσματα Τάρταρου, ὃς ου διώλεσε με, άλλα τε δαίμων εδώκε μοι δουλεύσαι άμφι Πόλυβον δέσποτην. Δε κτάνων πάτερα εμαύτου, έγω ήλθον, ὁ δυσδαίμων, εις λέχος της ταλαιπώρου μήτρος, τε έτεκον παίδας αδέλφους, όυς απώλεσα, παράλαβων άρας Λάϊου, και δους παίσι.

TRANSLATION.

Œdipus. O Fate, how wretched from the beginning, and unhappy didst thou form me, if ever any other of men was formed! whom, even before coming into the light from my mother's womb, me yet-unborn did Apollo predict to Láïus as-fated-to-be the murderer of my sire—Oh! luckless me!

And after-that I came-into-being, the father that begat me again seeks-to-take-my-life, knowing he had-begotten-for-himself an enemy—for it was destined he should die by my hand: so he sends me poor-helpless-babe craving the breast, a prey to wild-beasts—where I was preserved.

However Cithæron ought to have sunk to the bottomless gulfs of Hell, that destroyed me not: but nay, Providence assigned it me to serve under Pólybus for master.

Then, having slain mine own father, I ascended, hapless man, the bed of my unfortunate mother; and I begat children my brothers, whom I have doomed-to-destruction—having inherited the curses from Láïus, and conferred them on my sons.

1613. ὃν in this line, with μ᾽ in the next, might excite suspicion that the text is corrupt, did we not find in Greek many expressions contrary to the strict rules of Grammar.

1617. For πεφυκέναι, Aldus, whence I know not, inserted δυσδαίμονα. I have translated πεφυκέναι, *he had begotten for himself:* if that be disapproved of, let "*me to have been born*" be received instead—then, *his enemy*.

1622. Of this and the following verse several readings are given, chiefly on conjecture. See Porson's note.

Ου γὰρ τοσοῦτον ἀσύνετος πέφυκ᾽ ἐγὼ, |--|∪-||∪∪∪|∪-||∪-|∪-
ὥστ᾽ εἰς ἐμ᾽ ὄμματ᾽, εἰς τ᾽ ἐμῶν παίδων βίον, |--|∪-||∪-|∪-||--|∪∪
ἄνευ θεῶν του, ταῦτ᾽ ἐμηχανησάμην. |∪-|∪-||--|∪-||∪-|∪-
Εἶεν· τί δράσω δῆθ᾽ ὁ δυσδαίμων ἐγώ; |--|∪-||--|∪-||--|∪-
Τίς ἡγεμών μοι ποδὸς ὁμαρτήσει τυφλοῦ; |∪-|∪-||-∪∪|∪-||--|∪-
Ἥδ᾽ ἡ θανοῦσα; Ζῶσά γ᾽ ἂν, σάφ᾽ οἶδ᾽ ὅτι. |--|∪-||--|∪-||∪-|∪∪
Ἀλλ᾽ εὔτεκνος ξυνωρίς; Ἀλλ᾽ οὐκ ἔστι μοι. |--|∪-||∪-|∪-||--|∪-
Ἀλλ᾽ ἔτι νεάζων αὐτὸς εὕροιμ᾽ ἂν βίον; |-∪∪|∪-||--|∪-||--|∪∪
Πόθεν; Τί μ᾽ ἄρδην ὧδ᾽ ἀποκτείνεις, Κρέον; |∪-|∪-||--|∪-||--|∪∪
Ἀποκτενεῖς γὰρ, εἴ με γῆς ἔξω βαλεῖς. |∪-|∪-||∪-|∪-||--|∪-
Οὐ μὴν ἐλίξας γ᾽ ἀμφὶ σὸν χεῖρας γόνυ, |--|∪-||--|∪-||--|∪∪
κακὸς φανοῦμαι· τὸ γὰρ ἐμόν ποτ᾽ εὐγενὲς |∪-|∪-||-∪∪|∪-||∪-|∪∪
οὐκ ἂν προδοίην, οὐδέ περ πράσσων κακῶς. |--|∪-||--|∪-||--|∪-
ΚΡ. Σοί γ᾽ εὖ λέλεκται, γόνατα μὴ χρώζειν ἐμὰ, |--|∪-||-∪∪|∪-||--|∪∪
ἐγὼ δὲ ναίειν σ᾽ οὐκ ἐάσαιμ᾽ ἂν χθόνα. |∪-|∪-||--|∪-||--|∪∪
Νεκρῶν δὲ τῶνδε, τὸν μὲν εἰς δόμους χρεὼν |∪-|∪-||∪-|∪-||∪-|∪-
ἤδη κομίζειν· τὸν δὲ Πολυνείκους νέκυν |--|∪-||--|∪∪∪||--|∪∪

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ έγω ου πεφύκα τοσούτον ασύνετος, ὥστε εμηχανήσαμην ταύτα εις έμα όμματα, τε εις βίον έμων παίδων, άνευ του θέων. Είεν· τι δήτα ό δυσδαίμων έγω δράσω; Τις όμαςτήσει ἥγεμων τύφλου πόδος μοι; Ἥδε ἡ θανούσα; Ζώσα γε, σάφα οίδα ὅτι αν. Ἀλλα εύτεκνος ξυνώρις; Ἀλλα ουκ έστι μοι. Ἀλλα έτι νεάζων αύτος αν ἑυροίμι βίον; Πόθεν; Τι ὧδε, Κρέον, αποκτείνεις με άρδην; Γαρ απόκτενεις, ει βάλεις με έξω γης. Μην γε ου φανούμαι κάκος ἐλίξας χείρας άμφι σον γόνυ· γαρ το έμον πότε εύγενες ουκ αν προδοίην, ούδε περ πράσσων κάκως. ΚΡ. Ευ γε λελέκται σοι μη χρώζειν έμα γόνατα, δε έγω ουκ αν εασαίμι σε ναίειν χθόνα. Δε τώνδε νέκρων, τον μεν χρέων ήδη κομίζειν εις δόμους· δε τον νέκυν Πολυνείκους

TRANSLATION.

For I was not-by-nature so-utterly devoid-of-understanding, as that I should devise these-severities against mine own eyes, and against the life of my boys, without the interference of some one of the Gods. Well! well! What then shall ill-fated I do? Who will accompany me the guide of my darksome step?

She that here lies dead?—Living indeed, full-well do I know that she would! But—my noble pair-of sons? Nay, I have none.—Peradventure still fresh-in-years I can myself procure subsistence?—Whence?—Why thus, O Créon, dost thou kill me utterly? For kill me thou wilt, if thou shalt eject me from the kingdom. Yet for-certain I will not appear mean by throwing my arms around thy knees, as my former nobleness I cannot belie, no not though faring wofully!

Creon. Wisely in-troth hath it been said by thee that thou wilt not embrace my knees, for I cannot suffer thee to inhabit the land.

[*To the by-standers.*] Now of these corses the one indeed ye must forthwith convey into the palace—but the dead-body of Polyníces

1633. Aldus and others have ζῶσα γὰρ, yet MSS. not a few favor ζῶσά γ᾽ ἄν.

1638. Valckenaer placed γ᾽ before ἐλίξας, and Brunck omitted it, both badly. Porson has here a long learned note, in which, as was frequently his custom, he wanders from the subject. Briefly he means to say that γε is often added to ἀλλὰ μὴν, καὶ μὴν, and the like.

1644. After κομίζειν, and before Πολυνείκους, we find in most editions τόνδε δ᾽ ὃς (Aldus τόνδ᾽ ὅς) πέρσων πόλιν πατρίδα σὺν ἄλλοις (Brunck σὺν ὅπλοις) ἦλθε. Valckenaer defends σὺν ἄλλοις, but the whole seems spurious, and more particularly πόλιν πατρίδα, which is truly ridiculous.

ἐκϐάλετ᾽ ἄθαπτον τῆσδ᾽ ὅρων ἔξω χθονός. |- ⏑ ⏑|⏑ -||- -|⏑ -||- -|⏑ ⏑
Κηρύξεται δὲ πᾶσι Καδμείοις τάδε· |- -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
ὃς ἂν νεκρὸν τόνδ᾽ ἢ καταστέφων ἁλῷ, |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ἢ γῇ καλύπτων, θάνατον ἀνταλλάξεται. |- -|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ ⏑
Σὺ δ᾽, ἐκλιποῦσα τριπτύχων θρήνους νεκρῶν, |⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ -
κόμιζε σαυτὴν, ᾽Αντιγόνη, δόμων ἔσω· |⏑ -|⏑ -||- -|⏑ ⏑ -||⏑ -|⏑ -
καὶ παρθενεύου, τὴν ἰοῦσαν ἡμέραν |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
μένουσ᾽, ἐν ᾗ σε λέκτρον ῾Αίμονος μένει. |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
AN. ῏Ω πάτερ, ἐν ὅιοις κείμεθ᾽ ἄθλιοι κακοῖς· |- ⏑ ⏑|⏑ -||- -|⏑ -||⏑ -|⏑ -
ὥς σε στενάζω τῶν τεθνηκότων πλέον. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
᾽Ου γὰρ τὸ μέν σοι βαρὺ κακῶν, τὸ δ᾽ ὀυ βαρύ· |- -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
ἀλλ᾽ ἐις ἅπαντα δυστυχὴς ἔφυς, πάτερ. |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
᾽Ατάρ σ᾽ ἐρωτῶ τὸν νεωστὶ κοίρανον, |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
τί τόνδ᾽ ὑϐρίζεις πατέρ᾽ ἀποστέλλων χθονὸς; |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ ⏑
Τί θεσμοποιεῖς ἐπὶ ταλαιπώρῳ νεκρῷ; |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ -
KP. ᾽Ετεοκλέους βουλεύματ᾽, ὀυχ ἡμῶν, τάδε. |⏑ ⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
AN. ῎Αφρονά γε, καὶ σὺ μωρὸς, ὃς ἐπίθου τάδε. |⏑ ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑ ⏑||- -|⏑ ⏑
KP. Πῶς; Τἀντεταλμέν᾽ ὀυ δίκαιον ἐκπονεῖν; |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -

THE ORDER, AND ENGLISH ACCENTUATION.

εκϐάλετε αθάπτον έξω ὅρων τήσδε χθόνος. Δε τάδε κηρύξεται πάσι Καδμείοις· ὅς αν ἅλῳ η κατάστεφων τόνδε νέκρον, η καλύπτων γῃ, ανταλλάξεται θάνατον. Δε συ, Αντίγονη, εκλιπούσα θρήνους τρίπτυχων νέκρων, κομίζε σαύτην έσω δόμων· και παρθενεύου, μενούσα την ιούσαν ἥμεραν, εν ᾗ λέκτρον ῾Αίμονος μένει σε. ANT. Ω πάτερ, εν όίοις κάκοις άθλιοι κείμεθα· ώς στενάζω σε πλέον των τεθνήκοτων. Γαρ ου το μεν κάκων σοι βάρυ, δε το ου βάρυ, άλλα έφυς, πάτερ, δύστυχης εις άπάντα. ῾Αταρ σε τον νεώστι κοίρανον ερώτω, τι ὑϐρίζεις τόνδε πάτερα αποστέλλων χθόνος; Τι θεσμοποίεις έπι ταλαιπώρῳ νέκρῳ; KP. Βουλεύματα Ετεόκλεους τάδε, ουκ ἥμων. ANT. Γε άφρονα, και συ μώρος, ὅς επίθου τάδε. KP. Πως; Ου δικαίον έκπονειν τα εντετάλμενα;

TRANSLATION.

cast ye out unburied beyond the limits of the realm. And this shall be proclaimed unto all the Thebans: "*Whoever shall be found either crowning the corpse, or covering it with earth, shall-for-his-offence-receive death.*" And do thou, Antígone, relinquishing thy sorrows for the triple deceased, betake thyself into the palace, and make-thy-virgin-preparations, in-expectation-of the approaching day, on which the bed of Hæmon awaits thee.

ANTIGONE. Oh! father, in what-vast misfortunes are we misera-ble-beings recumbent! How I lament for thee more than for the dead! Because it is not this-one forsooth of ills that upon thee is heavy, and that-one not heavy, but thou art, sire, with-adversity-beset on every-side! [*To Créon.*] Yet thee our new lord I ask, why disrespectfully-treatest thou this my father, banishing him from the country? Why enactest-thou-laws against a wretched corse?

CREON. The will-and-pleasure of Etéocles this—not ours. ANTIGONE. Truly absurd:—and thou a fool that obeyest the-command! CREON. How so? Is it not right to execute testamentary-injunctions?

1649. In various editions we read θρήνουν νεκρῶν—in Grotius and MSS. τριπτύχους. Aldus has τριπτύχων νεκρῶν γόους.

1651. Grotius and most others give ἐπιοῦσαν, as a trisyllable, to which Porson objects. Aldus printed ἐισιοῦσαν.

1653. Valckenaer on the conjecture of Barnes, edited ἄθλιοι for ἀθλίοις.

1661. ἐπίθου has been lately adopted for ἐπείθου, first noticed by Scaliger.

1662. Many MSS. and Grotius, instead of ἐκπονεῖν, have ἐκτελεῖν.

ΑΝ. Ὀυκ, ἣν πονηρά γ' ᾖ, κακῶς τ' ἐιρημένα. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΚΡ. Τί δ'; Ὀυ δικαίως ὅδε κυσὶν δοθήσεται; |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
ΑΝ. Ὀυκ ἔννομον γὰρ τὴν δίκην πράσσεσθέ νιν. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΚΡ. Ἐίπερ γε πόλεως ἐχθρὸς ἦν, ὀυκ ἐχθρὸς ὤν. |– –|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ –
ΑΝ. Ὀυκοῦν ἔδωκε τῇ τύχῃ τὸν δαίμονα. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΚΡ. Καὶ τῷ τάφῳ νῦν τὴν δίκην παρασχέτω. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΑΝ. Τί πλημμελήσας τὸ μέρος ἐι μετῆλθε γῆς; |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
ΚΡ. Ἄταφος ὅδ' ἁνὴρ, ὡς μάθῃς, γενήσεται. |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΑΝ. Ἐγώ σφε θάψω, κἂν ἀπεννέπῃ πόλις. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΚΡ. Σαυτὴν ἄρ' ἐγγὺς τῷδε συνθάψεις νεκρῷ. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΑΝ. Ἀλλ' ἐυκλεές τοι δύο φίλω κεῖσθαι πέλας. |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
ΚΡ. Λάζυσθε τήνδε, κἐις δόμους κομίζετε. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΑΝ. Ὀυ δῆτ'. ἐπεὶ τοῦδ' ὀυ μεθήσομαι νεκροῦ. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΚΡ. Ἔκριν' ὁ δαίμων, παρθέν', ὀυχ ἅ σοι δοκεῖ. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΑΝ. Κἀκεῖνο κέκριται, μὴ 'φυβρίζεσθαι νεκρούς. |– –|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ –
ΚΡ. Ὡς ὀύτις ἀμφὶ τῷδ' ὑγρὰν θήσει κόνιν. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΑΝ. Ναὶ πρὸς σὲ τῆσδε μητρὸς Ἰοκάστης, Κρέον. |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ANT. Ουκ' ην γε η πονήρα, τε ειρήμενα κάκως. KP. Δε τι; Ουκ ὅδε δικαίως δοθήσεται κύσι; ANT. Γαρ ου πρασσέσθε νιν την έννομον δίκην. KP. Είπερ γε ην έχθρος πόλεως, ουκ ων έχθρος. ANT. Ούκουν εδώκε τον δαίμονα τη τύχῃ. KP. Και νυν τῳ τάφῳ παράσχετω την δίκην. ANT. Πλημμελήσας τι, ει μετήλθε το μέρος γης; KP. Ὅδε ὁ άνηρ, ως μάθῃς, γενήσεται άταφος. ANT. Έγω θάψω σφε, και αν πόλις απέννεπῃ. KP. Σαύτην άρα συνθάψεις έγγυς τῷδε νέκρῳ. ANT. Ἄλλα τοι εύκλεες δύο φίλω κείσθαι πέλας. KP. Λαζύσθε τήνδε, και κομίζετε εις δόμους. ANT. Ου δήτα, έπει ου μεθήσομαι τούδε νέκρου. KP. Ὁ δαίμων εκρίνε, πάρθενε, ου σοι ἁ δόκει. ANT. Και εκείνο κέρκριται, μη εφυβριζέσθαι νέκρους. KP. Ὡς άμφι τῷδε ούτις θήσει ὕγραν κόνιν. ANT. Ναι, σε, Κρέον, προς τήσδε μήτρος Ιοκάστης.

TRANSLATION.

Antigone. No, if so-be they are base, and delivered with-bad-intent. Creon. But what? Will not this man be deservedly given to the dogs? Antigone. Certainly ye exact not of him legitimate punishment. Creon. Though he was the enemy of the state, not being-lawfully its enemy! Antigone. Therefore then he has paid his life to fortune! Creon. And now in his burial let him satisfy vengeance! Antigone. Having offended in what, if he came-seeking his share of the kingdom? Creon. This man, if thou must know, shall-remain unburied. Antigone. I will inter him, even though the city forbid it. Creon. Thyself then wilt thou also-inhume near-to the corpse. Antigone. And truly it is glorious for two friends to lie contiguous!

Creon. [*To the Attendants.*] Take-hold of this-maiden, and convey her into the house. Antigone. [*Clinging to the dead body of Polynices.*] No, indeed, for I will not let-loose this corpse!

Creon. The God has decreed, O virgin, what to thee seems not fit. Antigone. And this also hath-been-decreed, "*Not to insult the dead.*"

Creon. Yet around the-body shall no-one strew the moist dust.

Antigone. Nay, I intreat thee, Créon, by his mother Jocásta.

1670. ἁνὴρ may either be considered a Doricism for ὡνὴρ of the Ionic Dialect, being a contraction for ὁ ἀνὴρ—or the first syllable may be supposed lengthened by the intervention of the Æolic digamma medial, which "*vir*" of the Latins renders probable. See the note in my Translation of the Medéa, v. 684.

1672. Aldus here has ἂν for ἄρ'.

1677. Although ι in κρίνω be long, yet in the perfect passive and its derivatives, (as κριτὴς, *júdex*,) it is short.

ΚΡ. Μάταια μοχθεῖς, ὀυ γὰρ ἂν τύχοις τάδε. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΑΝ. Σὺ δ' ἀλλὰ νεκρῷ λουτρὰ περιβαλεῖν μ' ἔα. |⏑ –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ –
ΚΡ. Ἓν τοῦτ' ἂν ἐίη τῶν ἀποῤῥήτων πόλει. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΑΝ. Ἀλλ' ἀμφὶ τραύματ' ἄγρια τελαμῶνας βαλεῖν |– –|⏑ –||⏑ ⏑ ⏑|⏑ ⏑ ⏑||– –|⏑ –
ΚΡ. Ὀυκ ἔσθ' ὅπως σὺ τόνδε τιμήσεις νέκυν. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΑΝ. Ὦ φίλτατ', ἀλλὰ στόμα γε σὸν προσπτύξομαι. |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ ⏑
ΚΡ. Ὀυκ ἐις γάμους σοὺς ξυμφορὰν κτήσει γόοις. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΑΝ. Ἦ γὰρ γαμοῦμαι ζῶσα παιδὶ σῷ ποτε; |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΚΡ. Πολλή σ' ἀνάγκη· ποῖ γὰρ ἐκφεύξει λέχος; |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΑΝ. Νὺξ ἄρ' ἐκείνη Δαναΐδων μ' ἕξει μίαν. |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
ΚΡ. Ἐῖδες τὸ τόλμημ' ὅιον ἐξωνείδισεν; |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΑΝ. Ἴστω σίδηρος, ὅρκιόν τ' ἐμοὶ ξίφος. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΚΡ. Τί δ' ἐκπροθυμεῖ τῶνδ' ἀπηλλάχθαι γάμων; |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ΑΝ. Ξυμφεύξομαι τῷδ' ἀθλιωτάτῳ πατρί. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΚΡ. Γενναιότης σοι, μωρία δ' ἔνεστί τις. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΑΝ. Καὶ ξυνθανοῦμαί γ', ὡς μάθῃς περαιτέρω. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Μόχθεις ματαία, γαρ ουκ αν τύχοις τάδε. ΑΝΤ. Δε άλλα συ έα με περίβαλειν λούτρα νέκρῳ. ΚΡ. Τούτο αν είη ἕν των απορρήτων πόλει. ΑΝΤ. Ἄλλα βάλειν τελαμώνας άμφι άγρια τραύματα. ΚΡ. Ουκ έστι ὅπως συ τιμήσεις τόνδε νέκυν. ΑΝΤ. Ω φίλτατε, άλλα γε προσπτύξομαι τον στόμα. ΚΡ. Ου κτήσει ξύμφοραν εις σους γάμους γόοις. ΑΝΤ. Η γαρ ζώσα πότε γαμούμαι σω παίδι; ΚΡ. Πόλλη ανάγκη σε· γαρ ποι εκφεύξει λέχος; ΑΝΤ. Ἄρα εκείνη νυξ ἕξει με μίαν Δανάϊδων. ΚΡ. Είδες όιον το τολμήμα εξωνείδισε; ΑΝΤ. Ἴστω σιδήρος, τε ξίφος ὅρκιον έμοι. ΚΡ. Δε τι εκπροθύμει απηλλάχθαι τώνδε γάμων; ΑΝΤ. Ξυμφεύξομαι τῷδε αθλιώτατῳ πάτρι. ΚΡ. Γενναίοτης σοι, δε τις μώρια ενέστι. ΑΝΤ. Και γε ξυνθανούμαι, ὡς περαίτερω μάθῃς.

TRANSLATION.

Creon. Thou art-laboring uselessly, for thou canst not obtain this request. Antigone. But at least do thou suffer me to apply the bath to the corpse. Creon. This would be one of the-acts forbidden by the state. Antigone. Then to put bandages round his cruel wounds! Creon. There is no way in which thou shalt-shew-respect-to this dead-body! Antigone. [*Kissing the corpse.*] O most dear, for I will at least kiss thy lips! Creon. Thou must not prepare unpleasantness at thy marriage through thy lamentations. Antigone. What, whilst I live, will I ever marry thy son? Creon. Powerful necessity compels thee—for how canst thou escape the marriage? Antigone. Then that night shall prove me one of the daughters-of-Dánäus. Creon. [*To one of the by-standers.*] Didst thou mark with what audacity she has insulted us? Antigone. Let the steel be witness, and the sword by which I swear! Creon. But why art thou so eager to-be-exempt from this union? Antigone. I will-go-into-exile-together-with this my most wretched father! Creon. Thou hast a noble-mind, but in thy conduct there is some folly! Antigone. And I will die with him too, that thou mayest farther know!

1686. Porson bids the reader (if he approves with Brunck, Heath's conjecture ὀυδ') place a comma after νέκυν, at the end of verse 1684, leaving Créon's sentence in that line unfinished.

1688. Many MSS. have πολλή γ', which Porson deemed equally good.

1689. Valckenaer first gave Δαναΐδων correctly from Δαναϊδῶν of MSS. and editions. The Danáïdes were daughters of Dánäus, fifty in number, forty-nine of whom murdered their husbands the night of their marriage. See the note at verse 874 of the Hécuba.

1691. Some prefer ὅρκιον δέ μοι. In the next verse Aldus has ἀπαλλάχθαι.

ΚΡ. Ἴθ'· ὀυ φονεύσεις παῖδ' ἐμόν· λεῖπε χθόνα. |∪ –|∪ –||– –|∪ –||– –|∪ ∪
ΟΙ. Ὦ θύγατερ, ἀινῶ μέν σε τῆς προθυμίας. |– ∪ ∪|∪ –||– –|∪ –||∪ –|∪ –
ΑΝ. Ἀλλ' ἐι γαμοίμην, σὺ δὲ μόνος φεύγεις, πάτερ; |– –|∪ –||– ∪ ∪|∪ –||– –|∪ ∪
ΟΙ. Μέν' ἐυτυχοῦσα· τἄμ' ἐγὼ στέρξω κακά. |∪ –|∪ –||∪ –|∪ –||– –|∪ ∪
ΑΝ. Καὶ τίς σε τυφλὸν ὄντα θεραπεύσει, πάτερ; |– –|∪ –||∪ –|∪ ∪ ∪||– –|∪ ∪
ΟΙ. Πεσὼν ὅπου μοι μοῖρα, κείσομαι πέδῳ. |∪ –|∪ –||– –|∪ –||∪ –|∪ –
ΑΝ. Ὁ δ' Ὀιδίπους ποῦ, καὶ τὰ κλείν' ἀινίγματα; |∪ –|∪ –||– –|∪ –||– –|∪ ∪
ΟΙ. Ὄλωλ'· ἓν ἦμάρ μ' ὤλβισ', ἓν δ' ἀπώλεσεν. |∪ –|∪ –||– –|∪ –||∪ –|∪ ∪
ΑΝ. Ὀύκουν μετασχεῖν κἀμὲ δεῖ τῶν σῶν κακῶν; |– –|∪ –||– –|∪ –||– –|∪ –
ΟΙ. Ἀισχρὰ φυγὴ θυγατρὶ σὺν τυφλῷ πατρί. |– –|∪ –||∪ –|∪ –||∪ –|∪ ∪
ΑΝ. Ὀυ σωφρονούσῃ γ', ἀλλὰ γενναία, πάτερ. |– –|∪ –||– –|∪ –||– –|∪ ∪
ΟΙ. Προσάγαγε νῦν με, μητρὸς ὡς ψαύσω σέθεν. |∪ –|∪ ∪ –||∪ –|∪ –||– –|∪ ∪
ΑΝ. Ἰδού, γεραιᾶς φιλτάτῃ ψαῦσον χερί. |∪ –|∪ –||– –|∪ –||– –|∪ ∪
ΟΙ. Ὦ μῆτερ, ὦ ξυνάορ' ἀθλιωτάτη. |– –|∪ –||∪ –|∪ –||∪ –|∪ –
ΑΝ. Ὀικτρὰ πρόκειται, πάντ' ἔχουσ' ὁμοῦ κακά. |– –|∪ –||– –|∪ –||∪ –|∪ ∪
ΟΙ. Ἐτεοκλέους δὲ πτῶμα, Πολυνείκους τε ποῦ; |∪ ∪ –|∪ –||∪ –|∪ ∪ ∪||– –|∪ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Ἴθι· ου φονεύσεις έμον παίδα· λείπε χθόνα. ΟΙΔ. Ω θύγατερ, αίνω σε μεν της προθύμιας. ΑΝΤ· Ἀλλα ει γαμοίμην, δε συ φεύγεις μόνος, πάτερ; ΟΙΔ. Μένε ευτυχούσα· έγω στέρξω τα έμα κάκα. ΑΝΤ. Και τις θεραπεύσει σε, πάτερ, όντα τύφλον; ΟΙΔ. Πέσων ὅπου μοίρα μοι, πέδῳ κείσομαι. ΑΝΤ. Δε που ὁ Οίδιπους, και τα κλείνα αινίγματα; ΟΙΔ. Ολώλα· έν ήμαρ ώλβισε με, δε έν απώλεσε. ΑΝΤ. Ούκουν δει έμε και μετάσχειν των σων κάκων; ΟΙΔ. Θύγατρι φύγη συν τύφλῳ πάτρι αίσχρα. ΑΝΤ. Ου γε σωφρονούσῃ, πάτερ, άλλα γενναία. ΟΙΔ. Προσάγαγε με νυν, ὡς ψαύσω μήτρος σέθεν. ΑΝΤ. Ἰδου, ψαύσον γεραίας φίλτατῃ χέρι. ΟΙΔ. Ω μήτερ, ω αθλιώτατη ξυνάορε. ΑΝΤ. Οίκτρα προκείται, εχούσα πάντα κάκα ὅμου. ΟΙΔ. Δε που πτώμα Ετεόκλεους, τε Πολυνείκους;

TRANSLATION.

Creon. [*Thrusting Antigone away.*] Go:—thou shalt not murder my son:—quit the kingdom. [*Exit Créon enraged.*]

Œdipus. O my daughter, I commend thee indeed for thy zeal! Antigone. Suppose that I were to marry, and that thou must flee alone, father? Œdipus. Stay thou here happy: I will cheerfully-acquiesce-with my misfortunes! Antigone. And who will wait-upon thee, father, blind as thou art? Œdipus. Falling wherever it shall be my fate, upon the ground will I lie! Antigone. Now where is Œdipus, and the renowned ænigmas? Œdipus. Gone: one day blest me, and one destroyed me! Antigone. Behoves it me not therefore to share also in thy woes? Œdipus. To a daughter, exile with a blind father is disgraceful! Antigone. Not to a considerate-one, father, but honorable! Œdipus. Conduct me now, that I may touch thy mother. Antigone. [*Leading her father to the corpse.*] There: touch the aged-woman with thy dearest hand! Œdipus. Oh! mother! Oh! most unfortunate consort! Antigone. Miserable lies she, experiencing every ill at once! Œdipus. But where is the body of Etéocles, and of Polyníces?

1698. Literally, *but if I marry, and thou flee alone, father?*

1699. MSS. not a few have τἀμὰ δ' ἐγὼ, and, in v. 1701, some, θανὼν for πέδῳ.

1703. In most MSS. μ' is omitted, in which event I should in the Order have written ολώλε. Indeed even retaining μ', I doubt whether ὄλωλε be not a better answer to Antígone's question. In the English I have said "*blest*," which like "*learnt*" from "*to learn*," I consider the only correct preterite.

1705. Valckenaer conjectured ἀισχρὸν, and in the next line γενναῖον. These Brunck adopted. For the latter Aldus has γενναίᾳ, very badly.

ΑΝ. Τώδ' ἐκτάδην σοι κεῖσθον ἀλλήλοιν πέλας,	|--|⌣-||--|⌣-||--|⌣⌣
ΟΙ. Πρόσθες τυφλὴν χέρ' ἐπὶ πρόσωπα δυστυχῆ.	|--|⌣-||⌣⌣⌣|⌣-||⌣-|⌣-
ΑΝ. Ἰδοὺ, θανόντων σῶν τέκνων ἅπτου χερί.	|⌣-|⌣-||--|⌣-||--|⌣⌣
ΟΙ. Ὦ φίλα πεσήματ' ἄθλι' ἀθλίου πατρός.	|-⌣⌣|⌣-||⌣-|⌣-||⌣-|⌣⌣
ΑΝ. Ὦ φίλτατον δῆτ' ὄνομα Πολυνείκους ἐμοί.	|--|⌣-||-⌣⌣|⌣⌣⌣||--|⌣-
ΟΙ. Νῦν χρησμὸς, ὦ παῖ, Λοξίου περαίνεται—	|--|⌣-||--|⌣-||⌣-|⌣⌣
ΑΝ. Ὁ ποῖος; Ἀλλ' ἦ πρὸς κακοῖς ἐρεῖς κακά;	|⌣-|⌣-||--|⌣-||⌣-|⌣⌣
ΟΙ. Ἐν ταῖς Ἀθήναις κατθανεῖν μ' ἀλώμενον.	|--|⌣-||--|⌣-||⌣-|⌣⌣
ΑΝ. Ποῦ; Τίς σε πύργος Ἀτθίδος προσδέξεται;	|--|⌣-||⌣-|⌣-||--|⌣⌣
ΟΙ. Ἱερὸς Κολωνὸς, δῶμά θ' ἱππίου θεοῦ.	|⌣⌣-|⌣-||--|⌣-||⌣-|⌣-
Ἀλλ' εἶα, τυφλῷ τῷδ' ὑπηρέτει πατρὶ,	|--|⌣-||--|⌣-||⌣-|⌣⌣
ἐπεὶ προθυμεῖ τῆσδε κοινοῦσθαι φυγῆς.	|⌣-|⌣-||--|⌣-||--|⌣-
ΑΝ. Ἴθ' εἰς φυγὰν τάλαιναν·	|⌣-|⌣-||⌣-|⌣
ὄρεγε χεῖρα φίλαν,	|⌣⌣⌣-||⌣⌣⌣
πάτερ γεραιὲ, πομπίμαν	|⌣-|⌣-||⌣-|⌣⌣
ἔχων ἔμ', ὥστε ναυσίπομπον αὔραν.	|⌣-|⌣-||⌣-|⌣-||⌣-|-
ΟΙ. Ἰδοὺ, πορεύομαι, τέκνον·	|⌣-|⌣-||⌣-|⌣⌣
σύ μοι ποδαγὸς ἀθλία γενοῦ.	|⌣-|⌣-||⌣-|⌣-||⌣-

THE ORDER, AND ENGLISH ACCENTUATION.

ANT. Τώδε κείσθον ἐκταδην σοι πέλας αλλήλοιν. ΟΙΔ. Πρόσθες τύφλην χέρα ἐπι δύστυχη προσώπα. ANT. Ἴδου, ἅπτου σων θανόντων τέκνων χέρι. ΟΙΔ. Ω φίλα πεσήματα, ἄθλια ἀθλιου πάτρος. ANT. Ω ὄνομα Πολυνείκους φίλτατον ἐμοι δῆτα. ΟΙΔ. Νυν, ω παι, χρήσμος Λόξιου περαίνεται—ANT. Ὁ ποίος; Ἄλλα η ἔρεις κάκα προς κάκοις; ΟΙΔ. Με κάτθανειν αλώμενον εν ταις Αθήναις. ANT. Που; Τις πύργος Ἀτθιδος προσδέξεται σε; ΟΙΔ. Ἵερος Κολώνος, τε δώμα ἵππιου θέου. Ἄλλα εία, ὑπήρετει τώδε τύφλω πάτρι, ἔπει προθύμει κοινούσθαι τήσδε φύγης. ANT. Ἴθι εις ταλαίναν φύγαν· ὄρεγε φίλαν χεῖρα, γεραίε πάτερ, ἔχων ἐμε πόμπιμαν, ὥστε ναυσιπόμπον αὔραν. ΟΙΔ. Ἴδου, πορεύομαι, τέκνον· συ γένου μοι ἄθλια ποδάγος.

TRANSLATION.

Antigone. They lie stretched-out-before thee, close-beside one-another. Œdipus. Place my sightless hand upon their unfortunate faces. Antigone. [*Guiding her father's hand.*] There, touch thy lifeless children with thine hand! Œdipus. Oh! ye dear wrecks, unhappy of an unhappy father! Antigone. O name of Polyníces most dear to me indeed! Œdipus. Now, O child, the prediction of Phœbus is being accomplished! Antigone. Which one? For wilt thou report evils upon evils? Œdipus. That I should die an exile at Athens! Antigone. Where? What citadel of Attica will receive thee? Œdipus. Sacred Colónos, and the temple of the equestrian God. But hark, be-aid to thy blind father, since thou art bent on sharing his exile.

Antigone. Come to wretched banishment: stretch forth thy beloved hand, O aged sire, having me for thy guide, as a ship-wafting gale.

Œdipus. [*Giving his hand to his daughter,*] Lo! here, I set-out, my child: be thou my unhappy conductor!

1713. τυφλὴν χέρα, *blind hand*, is an expression not strictly correct in the sense of "*the blind man's hand:*" yet Eurípides was excessively partial to this idiom.

1721. Aldus has δῶμαθ' ἱππείου. Colónos was an eminence near Athens, to which Œdipus retired when banished from Thebes. Sóphocles has from this circumstance given the title of Œdipus Coloneus to one of his tragedies.

1726. Aldus, Grotius, and a few others, have γηραιὲ, but the better reading seems to be γεραιέ—some indeed preposterously give γεραιάν.

1729. In many editions we find μου for μοί, and ἀθλίῳ for ἀθλία. Some MSS. too, have ποδαγωγὸς in place of ποδαγὸς, and others, still worse, παιδαγωγός.

ΑΝ. Γενόμεθα, γενόμεθ' ἄθλιοι, |⏑ ⏑ ⏑|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
δῆτα Θηβαιᾶν μάλιστα παρθένων. |– ⏑|– –||– ⏑|– ⏑||– ⏑|–
ΟΙ. Πόθι γεραιὸν ἴχνος τίθημι; |⏑ ⏑ ⏑|– ⏑||– –|⏑ –||⏑
Βάκτρα πρόσφερ', ὦ τέκνον. |– ⏑|– ⏑||– ⏑|⏑
ΑΝ. Τᾷδε, τᾷδε βᾶθί μοι, |– ⏑|– ⏑||– ⏑|–
τᾷδε, τᾷδε πόδα τίθει, |– ⏑|– ⏑||⏑ ⏑ ⏑|–
ὥστ' ὄνειρον ἰσχὺν ἔχων. |– ⏑|– ⏑||⏑ ⏑ ⏑|–
ΟΙ. Ἰὼ ἰὼ δυστυχεστάτας |⏑ –|⏑ –||– ⏑|– ⏑||–
φυγᾶς· ἐλαύνειν τὸν γέροντά μ' ἐκ πάτρας· |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ..
ἰὼ ἰὼ δεινὰ δειν' ἐγὼ τλάς. |⏑ –|⏑ –||– ⏑|– ⏑||– –
ΑΝ. Τί τλάς; Τί τλάς; Ὀυχ ὁρᾷ δίκα κακοὺς, |⏑ –|⏑ –||– ⏑|– ⏑||– ⏑|–
ἐυδ' ἀμείβεται βροτῶν ἀσυνεσίας. |– ⏑|– ⏑||– ⏑|– ⏑||⏑ ⏑ ⏑|–
ΟΙ. Ὅδ' εἰμὶ, μοῦσαν ὃς ἐπὶ καλ- |⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –
λίνικον οὐράνιον ἔβαν, |⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –
παρθένου κόρας |– ⏑|– ⏑||–
αἴνιγμ' ἀσύνετον εὑρών. |– –|⏑ ⏑ ⏑||⏑ –|–
ΑΝ. Σφιγγὸς ἀναφέρεις ὄνειδος; |– ⏑|⏑ ⏑ ⏑||– ⏑|– ⏑
Απαγε τὰ πάρος ἐυτυχήματ' αὐδῶν. |⏑ ⏑ ⏑|⏑ ⏑ ⏑||– ⏑|– ⏑||– –

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΝΤ. Γενόμεθα, γενόμεθα άθλιοι, δήτα Θηβαίαν πάρθενων μαλίστα. ΟΙΔ. Πόθι τιθήμι γεραίον ίχνος; Πρόσφερε, ω τέκνον, βάκτρα. ΑΝΤ. Τᾴδε, τᾴδε βάθι μοι, τᾴδε, τᾴδε τίθει πόδα, έχων ίσχυν ὥστε ονείρον. ΟΙΔ. Ἰω ίω δυστυχέστατας φύγας· ελαύνειν με τον γερόντα εκ πάτρας· ίω ίω δείνα δείνα έγω τλας. ΑΝΤ. Τι τλας; Τι τλας; Δίκα ουκ ὅρᾳ κάκους, ούδε αμείβεται ασυνέσιας βρότων. ΟΙΔ. Ὅδε είμι, ὃς έβαν έπι καλλινίκον ουράνιον μούσαν, έυρων ασύνετον αινίγμα πάρθενου κόρας. ΑΝΤ. Ανάφερεις ονείδος Σφίγγος; Ἄπαγε αύδων τα πάρος ευτυχήματα.

TRANSLATION.

Antigone. We are become—we are become wretched, indeed of Theban virgins the most. Œdipus. [*As if now anxious to depart.*] Where am I to set my aged step? Reach me, O child, my staff! Antigone. Hitherward, hitherward, come with me; here-then, here-then place thy foot, thou that hast strength like a dream!

Œdipus. Alas! alas! most unhappy departure! To drive me, an old-man, from my country! Hey! hey! the atrocities, the atrocities I have endured!

Antigone. Endured what? Endured what? [*Ironically half-aside.*] Justice looks not on the guilty, nor recompenses the folly of mortals!

Œdipus. I am he who soared-aloft to the signally-intricate äerial song, having solved the abstruse ænigma of the virgin maid.

Antigone. Dost thou bring up the glory of the Sphinx? Forbear mentioning thy former success!

1730. King from MSS. gave γενόμεσθα. Porson has followed Aldus. The common reading is ἄθλιαί γε, and this, notwithstanding the observation made in the note at verse 509 of the Hécuba, I could here prefer. Porson says ἄθλιοι παρθένων is not more reprehensible than ἄνθρωπος πάντων θηρίων θρασύτατος, or νόσων χαλεπώτατος φθόνος. He points also (I think very irrelevantly) to *dulcissime rerum*, and the like, of the Latins.

1735. Grotius has simply τίθ', and in many MSS. we find τίθει, πάτερ. However, πάτερ Aldus omits.

1738. Almost every MS. has ἐλαύνων, Grotius ἐλαύνει, Valckenaer ἐλαύνειν.

1740. In the generality of MSS. and editions we meet with τλᾷς, which Porson calls barbarous, because neither τλῆμι nor τλάω was extant in Greek. Brunck was the first who edited this word correctly as it now stands.

1742. Grotius on the authority of a few MSS. advocated ὅς γ' ἐπί.

Τάδε σ' ἐπέμενε μέλεα πάθεα,	|⏑ ⏑ ⏑|⏑ ⏑ ⏑||⏑ ⏑ ⏑|⏑ ⏑ ⏑
φυγάδα πατρίδος ἄπο γενόμενον,	|⏑ ⏑ ⏑|⏑ ⏑ ⏑||⏑ ⏑ ⏑|⏑ ⏑ ⏑
ὦ πάτερ, θανεῖν που.	|– ⏑|– ⏑||– –
Ποθεινὰ δάκρυα παρὰ φίλαισι παρθένοις,	|⏑ –|⏑ ⏑ ⏑||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –
λιποῦσ' ἄπειμι πατρίδος ἀπόπρο γαίας,	|⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ ⏑ ⏑||⏑ –|–
ἀπαρθένευτ' ἀλωμένα.	|⏑ –|⏑ –||⏑ –|⏑ –
ΟΙ. Φεῦ τὸ χρήσιμον φρενῶν.	|– ⏑|– ⏑||– ⏑|–
ΑΝ. Ἐις πατρός γε συμφορὰς	|– ⏑|– ⏑||– ⏑|–
εὐκλεᾶ με θήσει.	|– ⏑|– ⏑||– –
Τάλαιν' ἐγώ σου, ξυγγόνου θ' ὑβρισμάτων,	|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ὃς ἐκ δόμων ἄθαπτος οἴχεται νέκυς,	|⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
μέλεος· ὃν εἴ με καὶ θανεῖν, πάτερ, χρεὼν,	|⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
σκοτίᾳ γᾷ καλύψω.	|⏑ ⏑ – –||⏑ –|–
ΟΙ. Πρὸς ἥλικας φάνηθι σάς.	|⏑ –|⏑ –||⏑ –|⏑ –
ΑΝ. Ἅλις ὀδυρμάτων ἐμῶν.	|⏑ ⏑ ⏑|– ⏑||– ⏑|–
ΟΙ. Σὺ δ' ἀμφὶ βωμίους λιτάς.	|⏑ –|⏑ –||⏑ –|⏑ –
ΑΝ. Κόρον ἔχουσ' ἐμῶν κακῶν.	|⏑ ⏑ ⏑|– ⏑||– ⏑|–
ΟΙ. Ἴθ' ἀλλὰ Βρόμιος ἵνα γε σηκὸς	|⏑ –|⏑ ⏑ ⏑||⏑ ⏑ ⏑|⏑ –||⏑
ἄβατος ὄρεσι Μαινάδων.	|⏑ ⏑ ⏑|⏑ ⏑ ⏑||– ⏑|–

THE ORDER, AND ENGLISH ACCENTUATION.

Τάδε μέλεα πάθεα επέμενε σε, ω πάτερ, γενόμενον φύγαδα άπο πάτριδος, θάνειν που. Λιπούσα πάρα φιλαίσι πάρθενοις ποθείνα δάκρυα, απείμι άποπρο πάτριδος γαίας, αλώμενα απαρθενεύτα. ΟΙΔ. Φευ το χρήσιμον φρένων. ΑΝΤ. Εις σύμφορας πάτρος γε θήσει με εύκλεα. Ταλαίνα έγω σου, τε ὑβρίσματων ξύγγονου, ὃς νέκυς οίχεται αθάπτος εκ δόμων, μέλεος· όν, ει χρέων και με θάνειν, πάτερ, καλύψω σκότιᾳ γᾳ. ΟΙΔ. Φανήθι προς σας ἥλικας. ΑΝΤ. Ἅλις έμων οδύρματων. ΟΙΔ. Δε συ λίτας άμφι βώμιους. ΑΝΤ. Εχούσι κόρον έμων κάκων. ΟΙΔ. Ἀλλα ίθι γε ἵνα Βρόμιος σήκος άβατος όρεσι Μαίναδων.

TRANSLATION.

These miserable sufferings awaited thee, O father, being-become an outcast from thy country, to die any where.

Leaving with those amiable virgins [*Pointing to the Chorus.*] regretful tears, I depart to a distance from my natal land, wandering-about in unvirgin-like-plight!

Œdipus. Oh! the excellency of thy mind!

Antigone. In the calamities of a father at least it will render me illustrious.—Wretched am I on account of thee, and of the insults towards my brother, who slain remains unburied outside the palace, unhappy man:—him, if it be doomed for me also to die, father, will I cover with dark earth.

Œdipus. Pay-thy-parting-visit to thy companions. Antigone. They have had enough of my lamentations. Œdipus. But offer thou up thy prayers at the altars. Antigone. They have a satiety of my woes! Œdipus. Then come now to where stands the fane of Bacchus unapproached on the mountains of the Mænades.

1757. Aldus has simply ἐγὼ, Grotius ἐγώ γε, Barnes ἐγὼ δὲ, Brunck ἐμῶν τε.

1758. In several editions and MSS. νέκυς stands before ἄθαπτος.

1764. Both Aldus and Grotius, contrary to many MSS., edited κόρους.

1765. The common reading is ἵνα τε. Βρόμιος σηκὸς, *Brómian temple*, from Brómius, a surname of Bacchus.

1766. Aldus has Μαινάδος. The Mænades were priestesses of Bacchus, so called from μαίνομαι, *fúro*, because their actions and gestures during the festivals, were those of mad women.

ΑΝ. Καδμεῖαν ᾧ |‒ ‒|‒ ‒
νεβρίδα στολιδωσαμένα ποτ' ἐγὼ |⏑ ⏑ ‒|⏑ ⏑ ‒|⏑ ⏑ ‒|⏑ ⏑ ‒
θίασον Σεμέλας |⏑ ⏑ ‒|⏑ ⏑ ‒
ἱερὸν ὄρεσιν ἀνεχόρευσα, |⏑ ⏑ ⏑|⏑ ⏑ ⏑||⏑ ⏑ ⏑|‒ ⏑
χάριν ἀχάριστον εἰς θεοὺς διδοῦσα; |⏑ ⏑ ⏑|⏑ ‒||⏑ ‒|⏑ ‒||⏑ ‒|⏑

ΟΙΔΙΠΟΥΣ.

Ὦ πάτρας κλεινῆς πολῖται, λεύσσετ', Οἰδίπους ὅδε, |ts,ts||tt,t⏑
Σφιγγὸς ὃς μόνος κατέσχον τῆς μιαιφόνου κράτη, |tt,ts||tt,t‒
νῦν ἄτιμος, αὐτὸς, οἰκτρὸς, ἐξελαύνομαι χθονός. |tt,tt||tt,t⏑
Ἀλλὰ γὰρ τί ταῦτα θρηνῶ, καὶ μάτην ὀδύρομαι; |tt,ts||tt,t⏑
Τὰς γὰρ ἐκ θεῶν ἀνάγκας θνητὸν ὄντα δεῖ φέρειν. |tt,ts||tt,t⏑

ΧΟΡΟΣ.

Ὦ μέγα σεμνὰ Νίκα, τὸν ἐμὸν |‒ ⏑ ⏑|‒ ‒|‒ ‒|⏑ ⏑ ‒
βίοτον κατέχοις, |⏑ ⏑ ‒|⏑ ⏑ ‒
καὶ μὴ λήγοις στεφανοῦσα. |‒ ‒|‒ ‒|⏑ ⏑ ‒|⏑ *

ΤΕΛΟΣ.

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΝΤ. Ὠ έγω πότε όρεσι, στολιδωσάμενα Καδμείαν νέβριδα, ανεχορεύσα ἵερον θίασον Σέμελας, διδούσα εις θέους αχαρίστον χάριν; ΟΙΔ. Ω πολίται κλείνης πάτρας, λεύσσετε, ὅδε Οίδιπους, ὃς μόνος κατέσχον κράτη της μιαίφονου Σφίγγος, νυν εξελαύνομαι χθόνος, ατίμος, αύτος, οίκτρος. Άλλα γαρ τι θρήνω ταύτα, και οδύρομαι μάτην; Γαρ δει όντα θνήτον φέρειν τας ανάγκας εκ θέων. ΧΟ. Ω μέγα σέμνα Νίκα, κάτεχοις τον έμον βίοτον, και μη λήγοις στεφανούσα.

TRANSLATION.

ANTIGONE. In which I formerly on the hills, clad in a Theban fawn-skin, danced the sacred step of Sémele—conferring on the Gods a thankless favor?

ŒDIPUS. O ye inhabitants of my illustrious country, behold, I, the Œdipus who alone arrested the power of the blood-thirsty Sphinx, am now banished from the land, dishonored, forsaken, full-of-misery! But yet why do I bewail these-reverses, and lament in vain? For it behoves me being mortal to bear the decrees of the Gods! [*Exeunt Œdipus and Antigone into banishment.*]

CHORUS. O mightily glorious Victory, may thou uphold my life, and may thou not cease-from crowning me.

[*The Curtain here closes the Scene.*]

1767. It is doubtful whether Βρόμιος or σηκὸς be the antecedent to ᾧ. Aldus in place of ᾧ has ὡή.

1771. Grotius gave ἄχαριν, but Aldus, ἀχάριστον—which is far preferable, and warranted by a variety of MSS.

1772. After this verse we generally find, ὃς τὰ κλείν' αἰνίγματ' ἔγνω, καὶ μέγιστος ἦν ἀνήρ. Brunck, partly on Valckenaer's judgment, rejected both lines.

1774. For νῦν many read ναῦ δ'. Aldus omitting αὐτὸς contrary to MSS., printed in its stead οἰκτρός. Some contend for οἰκτρῶς ἐξελαύνομαι χθονός.

THE END.

MORAL INFERENCES.

1. *Man often falls into dangers of which he had been forewarned, and which with caution he might have escaped.* 2. *After a false step we are frequently too remiss in our endeavours to guard against its consequences.* 3. *Folly is generally repented of when too late to be remedied.* 4. *Present success is in many instances the inlet of future wo.* 5. *The charms of POWER are so fascinating, that there is scarcely any consideration can induce those possessed of it, to resign it.* 6. *Our miseries are often of our own seeking.* 7. *Domestic strife, if not early appeased, engenders the most inveterate enmity.* 8. *A belief in Fate, may prompt to intrepid deeds, and may sometimes reconcile us to calamity; but its common tendency is to fetter the mind, and repress its noblest energies.* 9. *A soul fired with true heröism is never slow to sacrifice all private interest, and life itself, when the public weal requires it.* 10. *Filial Affection, that amiable Virtue, can, even though bred in splendor and princely palaces, contentedly share exile, poverty, and scorn, with an aged parent, whose distress it is ever solicitous to alleviate.*

ERRATA IN THE HECUBA.

Line.	Text.	Metres.	Order.	Translation.	Notes.	Sic corrigenda.
13	καὶ με					καί με
14	γάρ					γὰρ
23		6th F. – –				⏑ –
29	φορουμένος					φορούμενος
251	κανύνει		κανύνει			κακύνει
451					Phthiétis	Phthiótis
531	σῖγα *					σίγα
707		4th F. ⏑ –	διεμοίρασω			– –, διεμοιράσω
709		3rd F. – – ⏑	ὠκτίσας			– ⏑ ⏑, ὤκτισας
758	ἐυρέθη		εύρεθη			ἑυρέθη, ἑύρεθη
847	δὲ σοὶ					δέ σοι
950					ἐπεὶ γ'	ἐπεί γ'
996	ὐπερ——					ὑπερ——
1048				steal-ye		steal-they
1069			τε δείνα †			τα δείνα
1135		1st F. ⏑ –				– –
1173		5th F. – –				⏑ –
1260				Tyndaris ‡		Tyndarus

* *σῖγα, tácitè*; *σίγα, táce*; *σιγᾷ, tácet.*

† In the Translation it ought to be "*the doer of shameful-deeds,*" or more freely "*the base-act actor*"—"*the shameless perpetrator*"—Latínè, "*túrpia faciénti,* or rather, *ílli qui túrpia fécit.*"

‡ In a few copies only.

ERRATA IN THE PHŒNISSÆ.

Line.	Text.	Metres.	Order.	Translation.	Notes.	Sic corrigenda.
23			τα αμπλακήμα			το αμπλακήμα
34		3rd F. ⏑ –				– –
39			προχήλατης			τροχήλατης
87		5th F. – –				⏑ –
107				Látona [a]		Latóna
145		1st F. ⏑ –				– –
364		last syll. ⏑				–
1037		5th bar |				||
1469				them other [b]		the mother

[a] and [b]. In a very few copies only, both errors having been corrected at press.

In the Title-page, second quotation, line 1, Valckenaer's reading ἐσεῖδε was printed by mistake instead of Porson's, εἰσεῖδε.

Page vii, line 19, οἵνεκα appears erroneously for οὕνεκα.

J. M'Creery, Took's Court,
Chancery-Lane, London.

THE

ORESTES OF EURIPIDES,

LITERALLY TRANSLATED INTO ENGLISH PROSE;

FROM

THE TEXT OF PORSON.

J. M'Creery, Tooks-Court,
Chancery-Lane, London.

ΕΥΡΙΠΙΔΟΥ ΟΡΕΣΤΗΣ.

THE

ORESTES OF EURIPIDES,

LITERALLY TRANSLATED INTO ENGLISH PROSE;

FROM

THE TEXT OF PORSON:

WITH

THE ORIGINAL GREEK, THE METRES, THE ORDER, AND ENGLISH ACCENTUATION.

TO WHICH ARE SUBJOINED

NUMEROUS EXPLANATORY NOTES.

FOR THE USE OF STUDENTS.

BY

T. W. C. EDWARDS, M. A.

Ὦ φίλον ὕπνου θέλγητρον, ἐπίκουρον νόσου,
ὡς ἡδύ μοι προσῆλθες ἐν δέοντί γε.
Ὦ πότνια λήθη τῶν κακῶν, ὡς εἶ σοφὴ,
καὶ τοῖσι δυστυχοῦσιν εὐκταία θεός.
Πόθεν ποτ' ἦλθον δεῦρο; Πῶς δ' ἀφικόμην;
Ἀμνημονῶ γὰρ τῶν πρὶν, ἀπολειφθεὶς φρενῶν.
ΟΡΕΣΤ. 205—210.

Ἰὼ, ἰὼ πανδάκρυτ' ἐφαμέρων
ἔθνη πολύπονα, λεύσσεθ' ὡς παρ' ἐλπίδας
μοῖρα βαίνει.
Ἕτερα δ' ἕτερος ἀμείβεται
πήματ' ἐν χρόνῳ μακρῷ·
βροτῶν δ' ὁ πᾶς ἀστάθμητος αἰών.
ΟΡΕΣΤ. 965—970.

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MDCCCXXIII.

TO

JAMES TAYLOR, LL.D.

CHELSEA.

My Dear Friend,

I EXPECT *not that you, who are so conversant with the beautifully pathetic and moral writings of Euripides in the original, will derive either honor or pleasure from the conspicuous position I have allotted your name, inscribing to you the following Prose Translation of The Orestes. Yet I venture to ground a hope on the very kind manner in which you have repeatedly expressed yourself respecting my former Works, that the liberty I have taken will not disparage you—far less offend you.*

In passing through the world, a superficial observer sees so much apparent chance blended with visible design—so much folly mingled with wisdom, evil with good, deformity with beauty—suffering with enjoyment, misery with happiness—so much seeming contradiction and inconsistency, that he is baffled in all his attempts to reconcile the fancied contrarieties, and to assimulate relevancy with incongruity:—on a close examination, however, of the laws of nature and of the incidents of life, we may easily enough trace the hidden hand of Providence regulating the great machine of the universe, and directing every event to the best and wisest purposes.

Chance certainly appeared to be the origin of my acquaintance with you, and of the friendship which has subsisted between us for many years, (an acquaintance I acknowledge with pride, and your friendship with gratitude): yet chance, I am convinced, and I have no doubt you are the same, had nothing to do with my introduction to your most worthy family; but in that, as in every other step of our lives, there was the design and

operation of an over-ruling agent working in secrecy and in wisdom.

I know no man whose judgment on subjects of literature I respect more than your own, nor any man to whom I feel more indebted for correct ideas on several important questions—no man who discharges with more fidelity, conscientiousness, and success, the arduous duties of an elevated and useful profession—no one more familiar with so many sciences, more orthodox in his principles, or more exemplary in his conduct: in short, I know no man who has in his sphere done more good than yourself—nobody more esteemed or more estimable.

With these feelings on my mind, is it to be wondered at, if, in spite of your extreme diffidence, I have drawn you forth into the light? Is it to be wondered at, if I longed to see the name of an old and much valued friend in one of my humble pages? My sincerity and warmth of heart, with which you are well acquainted, must plead with you my excuse for thus exhibiting you against your inclination; and though our friendship be not so celebrated as that of Orestes and Pylades, or of Damon and Pythias, yet may it be as uninterrupted and as lasting. Wishing you all peace of mind, and happiness in your enjoyments and hopes, I remain,

My dear Friend,

Yours faithfully ever,

G. W. C. Edwards.

London,
April 5, 1823.

TO

THE READER.

In this The Orestes, as in The Phœnissæ, I have marked the breathings on the first vowel of every initial diphthong, and the accent of accented diphthongs on the second vowel. With which arrangement, whatever objection either prejudice or habit may raise against it, I am perfectly satisfied, and therefore firmly resolved to follow it. For, although I do not remember to have heard of any printer of Greek who ever put this method in practice before I suggested its adoption, yet I am so fully convinced of its accuracy and correctness, that no argument in support of its fallacy can have any weight with me.

The accented ý, which, in our long primer Roman font, was wanting at the time the Medea and likewise Hecuba went to press, and which I forgot (till too late) to order for the Phœnissæ, has now been cast: enabling us, throughout the following Translation of the Orestes, to mark in all proper names of more than two syllables, the vowel on which the stress of voice ought to be laid in English.

Another improvement in a certain class of words received into our language from the Latin and Greek, sometimes with little, and often with no variation in the spelling, occurred to me in my progress through the Phœnissæ; but which I reserved to make its first appearance in the Orestes. Such words, for example, as *acme, catastrophe, Hermione,* ending in *-e,* and as *manes, Chremes, Pylades,* ending in *-es,* wherein the final syllable is pronounced, I have distinguished by placing two dots over the *e* in the termination; thus calling the attention of inexperienced readers to the letter so marked, that they may give to these words a syllable more than the common analogy of the English tongue warrants.

Who will deny that, a person, though tolerably well versed in the plain language of this country, must, if totally unacquainted with the Classics, be often at a loss to find out the place of the accent, and even the number of syllables, in many words which among the learned are in daily use? Why, might he reasonably enough ask, is Crete a monosyllable, and Thebes a monosyllable, whilst Ceres and Hebe are each dissyllables? There is not, perhaps, any other written language on earth so inconsistent with itself, and so much in lack of reform in its Orthography, as our own. What nation or what man, ignorant of our speech, could ever from our combina-

tion of letters, in comparatively a great number of our words, form any just conception of our received pronunciation?

The oratory of ancient Greece, as far as the oratory of a dead language can to a living ear be conveyed, is perfectly clear; could we only divest ourselves of prejudice, and discard our favorite errors. How any man can acknowledge himself at a loss to comprehend the use of the Greek accents, the very polish and perfection of the language, I am truly astonished. Yet with the exception of one learned divine, who has treated satisfactorily and with perspicuity the doctrine of Proparoxytons and Paroxytons, but who nevertheless has written most absurdly on other points, I have nowhere met with person or with book that has pretended to explain this most simple and easy enigma. Bishop Horsley, who in his Dissertation on the Prosodies of the Greek and Latin languages, has advanced the farthest of all moderns in the elucidation of the subject of accentuation, may be advantageously consulted on the stress of voice to be laid on the penult and antepenult of Greek words; though respecting the grave accent (as it is called) of Oxytons, he has himself fallen into gross error: whilst his suggestions, and illustrations of tones not actually marked, are most futile, and beyond endurance silly. It may seem presumptuous in me to speak positively, yet positively I can speak: and, with leave, I will briefly develope the nature of Oxytons. Every Greek word carrying on its final syllable the accent called grave, was pronounced with the stress of voice on the last syllable, like the English words *rejéct, countermánd, condémn.* When Oxytons stood by themselves, or constituted the next word before an enclitic, or were last in a sentence, the acute accent had its full force in utterance, and was marked accordingly. But in every other situation, although the stress of voice was preserved on the final syllable of the Oxyton, yet that the first part of the word immediately following might not seem to a hearer to be a portion of the preceding word, the acute accent was in writing made to lean the other way, to signify that after pronouncing the accented syllable the loudest and strongest in the word, a perceptible interruption was to be made, in order not to confound the words with one another. In every instance where Oxytons were followed by enclitics, the enclitic was pronounced as part of the Oxyton; and when any word not an Oxyton took the acute accent on its final syllable before an enclitic, great stress of voice, even though previously laid on one of the preceding syllables, was repeated on the final syllable thus marked, to such a degree as to draw into that word, like a constituent part of it, the enclitic which followed.

London,
6*th April,* 1823.

SUMMARY

OF

FACTS AND CIRCUMSTANCES CONNECTED WITH THE PLAY.

The exact age of Eurípidës at the time he composed his Oréstës is not known, but it is most likely he had seen his fiftieth year. The scene he has laid at Argos, where the incidents are believed to have taken place upwards of eleven centuries and a half before Christ. Although this play is one of the most celebrated of the Greek tragedies, yet in its moral it is infamous, and in its catástrophë ludicrous and absurd.

Agamémnon, king of Mycénæ and of Argos, had married Clytemnéstra, daughter of Týndarus, king of Sparta;—and Agamémnon's brother, Meneláus, had married Helen, Clytemnéstra's sister. By Agamémnon, Clytemnéstra had three daughters, Chrysóthemis, Iphigenía, and Eléctra; also one son, named Oréstës. By Meneláus, Helen had one daughter, called Hermíonë. As Oréstës was very young at the commencement of the Trojan war, he did not accompany his father in the expedition from Greece; and as his tender age precluded him from being sufficient protection to his mother during the necessary absence of her husband, Agamémnon constituted his cousin Ægísthus (son of Thyéstës by an incestuous intercourse with his own daughter Pelopéa) guardian of his wife and kingdom till he should return. Ægísthus (as might well be expected) proved most unworthy of the confidence reposed in him; for he not only lived in adultery with Agamémnon's queen during the siege of Troy, but also instigated her to the murder of her lord, on his arrival in his own dominions, after the conclusion of the war. The young Oréstës too, they would have put to death, had not his sister Eléctra concealed him, and sent him privately to the court of Stróphius, king of Phócis—whose consort was Agamémnon's sister. Here Oréstës was educated with his cousin Pýladës—and the attachment of the youths, their affection for one another, became as warm and sincere as ever united two mortal hearts. Their inviolable friendship, like that of Dámon and Pýthias, is proverbial even to this day.

When Oréstës came to manhood, he betook himself in disguise, accompanied by his faithful Pýladës, to Mycénæ, the residence of Ægísthus, distant about 14 English miles from Argos. There, by the assistance of his friend, he not only assassinates the adulterer, who had now married Clytemnéstra, and usurped the sceptre: but he likewise, at the instigation of Eléctra, stabs his own mother, after sternly upbraiding her with infidelity and cruelty to her first husband. No sooner, however, had he perpetrated the heinous crime of matricide, than he becomes tormented by the Furies, and repairing to Argos, throws himself down on a couch in front of the palace of the deceased Agamémnon.

Týndarus, the father of Clytemnéstra, now accuses him of murder before the Argives; and Oréstës, to avoid being stoned to death, together with his sister, promises that both he and Eléctra would before night atone for their crime, by laying violent hands on themselves. In the interim, by help of Pýladës and of Eléctra, and by the intervention of chance and of the Gods, the son of Agamémnon not only succeeds in saving his own life and that of his dear sister, but is also put in the way of being purified from the murder he had committed, and absolved from its punishment. Then having married Hermíonë, daughter of Meneláus, he becomes king of Argos; and Pýladës, who had previously paid his addresses to Eléctra, marries her and leads a happy life.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΤΑ ΠΡΟΣΩ'ΠΑ ΤΟΥ ΔΡΑ'ΜΑΤΟΣ.	THE PERSONS OF THE DRAMA.
ΗΛΕΚΤΡΑ	ELECTRA
ΕΛΕΝΗ	HELEN
ΕΡΜΙΟΝΗ	HERMIONE
ΧΟΡΟΣ	CHORUS
ΟΡΕΣΤΗΣ	ORESTES
ΜΕΝΕΛΑΟΣ	MENELAUS
ΤΥΝΔΑΡΕΩΣ	TYNDARUS
ΠΥΛΑΔΗΣ	PYLADES
ΑΓΓΕΛΟΣ	MESSENGER
ΦΡΥΞ	A PHRYGIAN
ΑΠΟΛΛΩΝ	APOLLO.

ʽΥΠΟΘΕΣΙΣ ΟΡΕΣΤΟΥ.

ʼΟΡΕΣΤΗΣ, τὸν φόνον τοῦ πατρὸς μεταπορευόμενος, ἀνεῖλεν ʼΑίγισθον καὶ Κλυταιμνήστραν· μητροκτονῆσαι δὲ τολμήσας, παραχρῆμα τὴν δίκην ἔδωκεν, ἐμμανὴς γενόμενος. Τυνδάρεω δὲ, τοῦ πατρὸς τῆς ἀνῃρημένης, κατηγορήσαντος κατ᾽ ἀυτοῦ, ἔμελλον ʼΑργεῖοι κοινὴν ψῆφον ἐκφέρεσθαι περὶ τοῦ, τί δεῖ παθεῖν τὸν ἀσεβήσαντα; Κατὰ τύχην δε Μενέλαος ἐκ τῆς πλάνης ὑποστρέψας, νυκτὸς μὲν ʽΕλένην ἐισαπέστειλε, μεθ᾽ ἡμέραν δὲ ἀυτὸς ἦλθε· καὶ παρακαλούμενος ὑπ᾽ ʼΟρέστου βοηθῆσαι ἀυτῷ, ἀντιλέγοντα Τυνδάρεων μᾶλλον ηὐλαβήθη· λεχθέντων δὲ λόγων ἐν τοῖς ὄχλοις, ἐπηνέχθη τὸ πλῆθος ἀποκτείνειν ʼΟρέστην. Συνὼν δὲ ὁ Πυλάδης, ὁ φίλος ἀυτοῦ, συνεβούλευσε πρῶτον Μενελάου τιμωρίαν λαβεῖν, ʽΕλένην ἀποκτείναντας. ʼΑυτοὶ μὲν ὄυν ἐπὶ τούτοις ἐλθόντες διεψεύσθησαν τῆς ἐλπίδος, θεῶν τὴν ʽΕλένην ἁρπασάντων. ʼΗλέκτρα δὲ ʽΕρμιόνην ἐπιφανεῖσαν ἔδωκεν ἐις χεῖρας ἀυτοῖς· ὁι δὲ ταύτην φονεύειν ἔμελλον, ἐπιφανεὶς δὲ Μενέλαος, καὶ βλέπων ἑαυτὸν ἅμα γυναικὸς καὶ τέκνου στερούμενον ὑπ᾽ ἀυτῶν, ἐπεβάλετο τὰ βασίλεια πορθεῖν· ὁι δὲ φθάσαντες ὑφάψειν ἠπείλησαν· ʼΕπιφανεὶς δὲ ʼΑπόλλων ʽΕλένην μὲν ἔφησεν ἐις θεοὺς διακομίζειν, ʼΟρέστῃ δὲ ʽΕρμιόνην ἐπέταξε λαβεῖν, Πυλάδῃ δὲ ʼΗλέκτραν συνοικίσαι, καθαρθέντι δὲ τοῦ φόνου, ʼΆργους ἄρχειν.

TRANSLATION.

ARGUMENT OF THE ORESTES.

ORÉSTËS, avenging the murder of his father, assassinated Ægísthus and Clytemnéstra: but having dared to kill his own mother, he instantly underwent punishment, by becoming raving-mad. Afterwards on Týndarus, the father of her that was slain, preferring an accusation against him, the Argives were about to give a public decision on this-question, *"What ought the impious-perpetrator to suffer?"* When by chance Meneláus, having returned from his wanderings, sent Helen in, by night indeed, and came himself by day; then being entreated by Oréstës to aid him, he rather dreaded Týndarus the accuser:—wherefore when the subject was discussed before the multitude, the people were stirred-up to kill Oréstës. Now Pýladës, his friend, accompanying him, entered-into-a-conspiracy-with-him to take revenge previously on Meneláus, by murdering Helen. However, as they were proceeding upon this enterprize, they were frustrated in their hopes by the Gods snatching Helen away. Then Eléctra delivered into their hands Hermíonë, who-happened-to-come-up, and they were going to kill her, when Meneláus advancing and seeing himself bereft by them at once of his wife and child, endeavoured to storm the palace:—but they, being-before-hand-with-him, threatened to set-it-on-fire. Hereupon Apollo, appearing, declared indeed he had conducted Helen to the Gods—and he commanded Oréstës to take Hermíonë to wife, and, when purified of the murder he had committed, to reign over Argos: but Eléctra to dwell with Pýladës.

Line 9. After ʼΟρέστην there seems to be either a sentence or a part of a sentence wanting; for the thread of the argument is undoubtedly broken between ʼΟρέστην and συνών. Different attempts have been made to supply the deficiency, but with indifferent success. The following two are mentioned by Porson: ὃ καὶ ἐπαγγειλάμενος ἀυτὸς ποιῆσαι, ἐκ τοῦ βίου προΐεσθαι: and, ἐπαγγειλάμενον ἀυτὸν ἐκ τοῦ βίου προΐεσθαι. The argument is sometimes unnecessarily extended to nearly double the length to which I have here carried it. Others give merely as below: ʼΟρέστης διὰ τὴν τῆς μητρὸς σφαγὴν, ἅμα καὶ ὑπὸ τῶν ʼΕριννύων δειματούμενος, καὶ ὑπὸ τῶν ʼΑργείων κατακριθεὶς θανάτῳ, μέλλων φονεύειν ʽΕλένην καὶ ʽΕρμιόνην, ἀνθ᾽ ὧν Μενέλαος παρὼν ὀυκ ἐβοήθησεν, ἐκωλύθη ὑπὸ ʼΑπόλλωνος· παρ᾽ ὀυδενὶ δὲ κεῖται ἡ μυθολογία.

ΕΥΡΙΠΙΔΟΥ ΟΡΕΣΤΗΣ.

ΗΛΕΚΤΡΑ.

'ΟΥΚ ἔστιν ὀυδὲν δεινὸν ὧδ' ἐιπεῖν ἔπος, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ὀυδὲ πάθος, ὀυδὲ συμφορὰ θεήλατος, |– ⏑ ⏑|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἧς ὀυκ ἂν ἄραιτ' ἄχθος ἀνθρώπου φύσις. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
῾Ο γὰρ μακάριος, κὀυκ ὀνειδίζω τύχας, |⏑ –|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ –
Διὸς πεφυκὼς, ὡς λέγουσι, Τάνταλος, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
κορυφῆς ὑπερτέλλοντα δειμαίνων πέτρον, |⏑ ⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἀέρι ποτᾶται, καὶ τίνει ταύτην δίκην, |– ⏑ ⏑|⏑ –||– –|⏑ –||– –|⏑ –
ὡς μὲν λέγουσιν, ὅτι θεοῖς, ἄνθρωπος ὢν, |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ –
κοινῆς τραπέζης ἀξίωμ' ἔχων ἴσον, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἀκόλαστον ἔσχε γλῶσσαν, ἀισχίστην νόσον. |⏑ ⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΗΛΕΚΤΡΑ.

ΟΥΚ έστι ούδεν έπος ὥδε δείνον είπειν, ούδε πάθος, ούδε θεήλατος σύμφορα, ἡς φύσις ανθρώπου ουκ αν αραίτο άχθος. Γαρ Τάνταλος ὁ μακάριος (και ουκ ονειδίζω τύχας) πεφύκως, ὡς λεγούσι, Δίος, δειμαίνων πέτρον ὑπερτελλόντα κόρυφης, ποτάται άερι, και τίνει ταύτην δίκην, ὅτι έχων, ὡς μεν λεγούσι, ίσον αξιώμα, ων ανθρώπος, κοίνης τραπέζης θέοις, έσχε ακολάστον γλώσσαν, αισχίστην νόσον.

TRANSLATION.

[Scene. *Palace at Argos: Oréstës asleep, outside, on a Couch: Eléctra watching him.*]

ELECTRA.

There is no sentence how horrible so ever to utter, nor suffering, nor heaven-inflicted distress, of which human nature may not have to bear the weight. For Tántalus the blest (and I revile not his fortunes) the offspring (as they say) of Jove, dreading the rock that-impends-over his head, hangs in air, and undergoes this punishment—because having-had (as indeed they report) equal privilege (though a mortal) of common table with the Gods, he possessed an unbridled tongue, a most disgraceful failing.

1. In the ancient exhibitions of this drama on the stage, Eléctra was represented sitting at the feet of Oréstës, who was seen lying fatigued and asleep on a couch before the palace of Agamémnon at Argos. Various reasons are given for this arrangement; of which the chief is, that Oréstës might not be disturbed by Eléctra's soliloquy, nor by the entrance of Helen or of the Chorus—which he would have been, if his sister had seated herself at his head. ῟Ωδε in this line I have translated "*howsoever,*" for if I had simply rendered it "*so,*" then the sense would have required the word "*as*" to follow.

3. ἧς, understand συμφορᾶς, the antecedent being συμφορὰ, the last substantive mentioned: so likewise in the Phœníssæ, verse 190, σὺ refers to πῦρ, and not to Νέμεσι nor to βρονταί. This is a Greek idiom, but not always strictly correct. ῎Αραιτο, 3. sing. 1. aor. opt. mid. of ἀίρω, *tóllo, I bear-up, support* or *sustain.* 'Ανθρώπου φύσις, literally, *the nature of man.*

5. πεφυκὼς, *sprung.* Tántalus was king of Lýdia, and son of Júpiter, a man admitted to the table of the Gods; but his unbridled tongue, according to Eurípidës, procured for him in hell, the punishment of having a huge stone suspended over his head, ever threatening to fall. Mythologists, however, are not agreed concerning his offence, nor the manner of his sufferings. He is generally represented as placed up to the chin in a pool of water, a bough richly laden with delicious fruit hanging over his head—yet is he incessantly tormented with burning thirst, and the most craving hunger; being unable to satisfy either—for the water and fruit (it is said) recede as often as he attempts to taste them. Porson has a variety of quotations on this subject.

8. ἄνθρωπος ὢν, *being man, being mortal.*

Οὗτος φυτεύει Πέλοπα· τοῦ δ' Ἀτρεὺς ἔφυ, |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
ᾧ στέμματα ξήνασ' ἐπέκλωσεν θεὰ |– –|⏑ –||– –|⏑ –||– –|⏑ –
ἔριν, Θυέστῃ πόλεμον ὄντι συγγόνῳ |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
θέσθαι· τί τἄῤῥητ' ἀναμετρήσασθαί με δεῖ; |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
Ἔδαισε δ' οὖν νιν, τέκν' ἀποκτείνας, Ἀτρεύς. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Ἀτρέως δὲ, τὰς γὰρ ἐν μέσῳ σιγῶ τύχας, |⏑ ⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ὁ κλεινὸς, εἰ δὴ κλεινὸς, Ἀγαμέμνων ἔφυ, |⏑ –|⏑ –||– –|⏑ ⏑ ⏑||– –|⏑ –
Μενέλεώς τε, Κρήσσης μητρὸς Ἀερόπης ἄπο. |⏑ ⏑ –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
Γαμεῖ δ' ὁ μὲν δὴ τὴν θεοῖς στυγουμένην |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Μενέλαος Ἑλένην· ὁ δὲ Κλυταιμνήστρας λέχος |⏑ ⏑ –|⏑ ⏑ ⏑||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
ἐπίσημον εἰς Ἕλληνας, Ἀγαμέμνων ἄναξ. |⏑ ⏑ –|⏑ –||– –|⏑ ⏑ ⏑||– –|⏑ –
Ὦ παρθένοι μὲν τρεῖς ἔφυμεν ἐκ μιᾶς, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Χρυσόθεμις, Ἰφιγένειά τ', Ἠλέκτρα τ' ἐγὼ, |– ⏑ ⏑|⏑ –||⏑ ⏑ –|⏑ –||– –|⏑ –
ἄρσην τ' Ὀρέστης, μητρὸς ἀνοσιωτάτης, |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Ὁύτος φυτεύει Πέλοπα· δε του έφυ Ἀτρευς, ῷ θέα ξηνάσα στέμματα επεκλώσε έριν, θέσθαι πόλεμον Θυέστῃ όντι σύγγονῳ· τι δει με αναμετρησάσθαι τα αῤῥήτα; Δε ουν Ἀτρευς, αποκτείνας τέκνα, εδαίσε νιν. Ἀτρεως δε (γαρ σίγω τας τύχας εν μέσῳ) έφυ Αγαμέμνων ὁ κλείνος (ει δη κλείνος) τε Μενέλεως, Αέροπης άπο Κρήσσης μήτρος. Δε δη μεν ὁ Μενελάος γάμει Ἑλένην, την στυγούμενην θέοις, δε ὁ άναξ Αγαμέμνων λέχος Κλυταιμνήστρας, επισήμον εις Ἑλλήνας. Ὦ μεν εφύμεν τρεις πάρθενοι, Χρυσόθεμις, τε Ιφιγενεία, τε έγω Ηλέκτρα, τε Ορέστης άρσην, εκ μίας, ανοσιώτατης μήτρος,

TRANSLATION.

This-man begets Pelops:—and from him sprang Atreus, for whom the Goddess that-draws-into-thread the wool span-in-it contention—to make war on Thyéstës, who was his brother—why must I record unspeakable-deeds? Yet verily did Atreus, having slain his children, feast him.

From Atreus, however, (for in silence pass I over the misfortunes in the interim) descended Agamémnon the illustrious (if so-be he was illustrious), and Meneláus—Aéropë of Crete being their mother.

Then as it happened, indeed, Meneláus espouses Helen, a woman detested by the Gods; and king Agamémnon Clytemnéstra's bed, memorable throughout to the Greeks. Unto him, now, were we born, three virgins, Chrysóthemis, Iphigenía, and myself Eléctra—likewise Orétës, the male-branch, of that one-mother, a most unhallowed mother,

11. Pelops, who had been killed by his father, and afterwards restored to life by Júpiter, married Hippodamía, daughter of Enómäus, king of Pisa. From him the peninsula, now called the Moréa, received the name of Peloponnésus. He was the father of Atreus, the grandfather (or according to some, father) of Agamémnon and Meneláus.

12. *στέμματα*, the Scholiast explains by *ἔρια*, *wool.* I have rendered *ξήνασα*, *that-draws-into-thread,* which is certainly a free translation, the literal Latin being "*cárminans—cárpens,*" and the literal English "*carding* or *having carded—tugging* or *plucking.*" The aorist participle is often best expressed in our language by the present, considered however as being present at a time now past. The Goddess spoken of is Clotho, the youngest of the PARCÆ or Fates.

15. *ἔδαισε νιν*, *gave him a feast,* which is a vague, if not ambiguous expression. Thyéstës having incestuously had children by Aéropë, the wife of Atreus, the latter to be revenged, invited the former to a feast, at which he served up to him the flesh of his own sons.

18. Here, and very generally throughout this play, Aldus has *ματρὸς* for *μητρός*.

20. For Μενέλαος Ἑλένην Aldus edited Μενέλεως Ἑλένην, which Porson condemns as being less harmonious, alluding no doubt to the frequent repetition of ε.

ἣ πόσιν ἀπείρῳ περιβαλοῦσ' ὑφάσματι |–⏑⏑|⏑–‖–⏑⏑|⏑–‖⏑–|⏑⏑
ἔκτεινεν· ὧν δ' ἕκατι, παρθένῳ λέγειν |––|⏑–‖⏑–|⏑–‖⏑–|⏑–
οὐ καλόν· ἐῶ τοῦτ' ἀσαφὲς ἐν κοινῷ σκοπεῖν. |–⏑⏑|⏑–‖–⏑⏑|⏑–‖––|⏑–
Φοίβου δ' ἀδικίαν μὲν τί δεῖ κατηγορεῖν; |––|⏑⏑⏑‖––|⏑–‖⏑–|⏑–
Πείθει δ' Ὀρέστην μητέρ', ἥ σφ' ἐγείνατο, |––|⏑–‖––|⏑–‖⏑–|⏑⏑
κτεῖναι, πρὸς οὐχ ἅπαντας εὔκλειαν φέρον. |––|⏑–‖⏑–|⏑–‖––|⏑⏑
Ὅμως δ' ἀπέκτειν', οὐκ ἀπειθήσας θεῷ· |⏑–|⏑–‖––|⏑–‖––|⏑–
κἀγὼ μετέσχον, οἷα δὴ γυνὴ, φόνου, |––|⏑–‖⏑–|⏑–‖⏑–|⏑–
Πυλάδης θ', ὃς ἡμῖν ξυγκατείργασται τάδε. |⏑⏑–|⏑–‖––|⏑–‖––|⏑⏑
Ἐντεῦθεν ἀγρίᾳ ξυντακεὶς νόσῳ νοσεῖ |––|⏑⏑⏑‖––|⏑–‖⏑–|⏑–
τλήμων Ὀρέστης· ὁ δὲ πεσὼν ἐν δεμνίοις |––|⏑–‖–⏑⏑|⏑–‖––|⏑–
κεῖται· τὸ μητρὸς δ' αἷμά νιν τροχηλατεῖ |––|⏑–‖––|⏑–‖⏑–|⏑–
μανίαισιν· ὀνομάζειν γὰρ αἰδοῦμαι θεὰς |⏑⏑–|⏑⏑⏑‖––|⏑–‖––|⏑–
Εὐμενίδας, αἳ τόνδ' ἐξαμιλλῶνται φόβῳ. |–⏑⏑|⏑–‖––|⏑–‖––|⏑–
Ἕκτον δὲ δὴ τόδ' ἦμαρ, ἐξότου σφαγαῖς |––|⏑–‖⏑–|⏑–‖⏑–|⏑–
θανοῦσα μήτηρ, πυρὶ καθήγνισται δέμας· |⏑–|⏑–‖–⏑⏑|⏑–‖––|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ἡ εκτείνε πόσιν περιβαλούσα απείρῳ ὑφάσματι· δε ἑκάτι ὧν, ου κάλον πάρθενῳ λέγειν· τούτο έω ἄσαφες σκόπειν εν κοίνῳ. Δε τι μεν δει με κατήγορειν αδίκιαν Φοίβου; Δε πείθει Ορέστην κτεῖναι μήτερα ἡ εγείνατο σφε, ουκ φέρον ευκλείαν προς ἁπάντας. Δε ὅμως, ουκ απειθήσας θέῳ, απεκτείνε· και έγω μετέσχον φόνου, δη οία γύνη, τε Πύλαδης, ὃς ξυγκατειργάσται τάδε ἥμιν. Εντεύθεν ξύντακεις τλήμων Ορέστης νόσει άγρια νόσῳ· δε πέσων εν δέμνιοις ὁ κείται· δε το άιμα μήτρος τροχήλατει νιν μανιαίσι· γαρ αιδούμαι ονομάζειν θέας Ευμένιδας, ἁι εξαμιλλώνται τόνδε φόβῳ. Δε δη τόδε ἕκτον ἥμαρ, ἐξοτου μήτηρ, σφάγαις θανούσα, καθηγνίσται πύρι δέμας.

TRANSLATION.

who slew her husband, having enwrapped him in an inextricable garment: but because of what, it is not becoming in a virgin to tell: this I leave in-obscurity for conjecture among the public.

Now why indeed must I accuse the injustice of Apollo? Yet persuaded he Oréstës to slay the mother who bare him—an act not gaining a good-name from all.

But nevertheless, not to disobey the God, did he kill her: and I had-a-share in the murder, though such as a woman might take—also Pýladës who was-an-accomplice with us in the business.

From-that-time wasting-away the unhappy Oréstës is afflicted with a grievous malady—and having-fallen-down upon his couch here he lies, seeing the blood of his parent whirls him to distraction—for I dread to mention those Goddesses, the Furies, who unrelentingly-persecute him with terror. And now this is the sixth day since his mother, by death-wounds extinct, was purified by fire as to her body:

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26. In respect of ἕκατι, Porson reminds us that the Attics wrote δαρὸς, ἕκατι, κυναγὸς, ποδαγὸς, λοχαγὸς, ξεναγὸς, ὀπαδὸς, with an α, not an η.

27. ἀσαφὲς ἐν κοινῷ σκοπεῖν, being an idiomatical phrase, "*dark to peep into public*," conveys to us hardly any meaning translated literally.

29. For πείθει δ' Beck edited πείθει γ'.

33. Pýladës, the cousin and friend of Oréstës, was son of Stróphius, king of Phocis, by one of Agamémnon's sisters.

35. Musgrave on the authority (he says) of eight MSS. gave οὐδὲ πεσών. Authors disagree as to the place where Oréstës killed his mother—most say at Mycénæ: if this be true, he must have walked to Argos after the murder.

38. The Euménidës or Furies were three in number, Tisíphonë, Megára, and Alécto, ministers of the vengeance of the Gods. Some add Némesis. Their aspect and figure were more frightful than can be well imagined.

ὧν οὔτε σῖτα διὰ δέρης ἐδέξατο, |--|⏑-||⏑⏑⏑|⏑-||⏑-|⏑⏑
ου λούτρ' ἔδωκε χρωτὶ, χλανιδίων δ' ἔσω |--|⏑-||⏑-|⏑⏑⏑||⏑-|⏑-
κρυφθεὶς, ὅταν μὲν σῶμα κουφισθῇ νόσου, |--|⏑-||--|⏑-||--|⏑-
ἔμφρων δακρύει· ποτὲ δὲ δεμνίων ἄπο |--|⏑-||-⏑⏑|⏑-||⏑-|⏑⏑
πηδᾷ δρομαῖος, πῶλος ὡς ἀπὸ ζυγοῦ. |--|⏑-||--|⏑-||⏑-|⏑-
Ἔδοξε δ' Ἄργει τῷδε μήθ' ἡμᾶς στέγαις, |⏑-|⏑-||--|⏑-||--|⏑-
μὴ πυρὶ δέχεσθαι, μήτε προσφωνεῖν τινὰ |-⏑⏑|⏑-||--|⏑-||--|⏑⏑
μητροκτονοῦντας· κυρία δ' ἥδ' ἡμέρα, |--|⏑-||--|⏑-||--|⏑-
ἐν ᾗ διοίσει ψῆφον Ἀργείων πόλις, |⏑-|⏑-||--|⏑-||--|⏑⏑
εἰ χρὴ θανεῖν νὼ λευσίμῳ πετρώματι, |--|⏑-||--|⏑-||⏑-|⏑⏑
ἢ φάσγανον θήξαντ' ἐπ' αὐχένος βαλεῖν. |--|⏑-||--|⏑-||⏑-|⏑-
Ἐλπίδα δὲ δή τιν' ἔχομεν, ὥστε μὴ θανεῖν· |-⏑⏑|⏑-||⏑⏑⏑|⏑-||⏑-|⏑-
ἥκει γὰρ εἰς γῆν Μενέλεως Τροίας ἄπο, |--|⏑-||-⏑⏑|⏑-||--|⏑⏑
λιμένα δὲ Ναυπλίειον ἐκπληρῶν πλάτῃ, |⏑⏑⏑|⏑-||⏑-|⏑-||--|⏑-
ἀκταῖσιν ὁρμεῖ, δαρὸν ἐκ Τροίας χρόνον |--|⏑-||--|⏑-||--|⏑⏑
ἄλαισι πλαγχθείς· τὴν δὲ δὴ πολύστονον |⏑-|⏑-||--|⏑-||⏑-|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ὡν ουτε εδέξατο σῖτα δία δέρης, ου εδώκε λούτρα χρώτι, δε κρύφθεις έσω χλανίδιων, δακρύει ὅταν έμφρων σώμα μεν κουφίσθη νόσου· δε δρομαίος πότε πήδα άπο δέμνιων, ὡς πώλος άπο ζύγου. Δε εδόξε τώδε Άργει, μη δεχέσθαι ἥμας στέγαις, μήτε πύρι, μήτε τίνα προσφώνειν μητροκτονούντας· δε ἥδε κύρια ἥμερα εν ᾗ πόλις Αργείων διοίσει ψήφον, ει χρη νω θάνειν λεύσιμῳ πετρώματι, η θηξάντε φάσγανον βάλειν έπι αύχενος. Δε δη έχομεν τίνα έλπιδα, ὥστε μη θάνειν· γαρ Μενέλεως ἥκει εις γην άπο Τροίας, δε εκπλήρων Ναυπλιείον λίμενα πλάτῃ, ὅρμει ακταίσι, δάρον χρόνον πλάγχθεις αλαίσι εκ Τροίας· δε δη την πολύστονον

TRANSLATION.

during-which-period he has neither admitted food down his throat, nor applied the bath to his limbs; but muffled up in his cloak, he weeps, whenever, coming-to-his-right-mind, his frame is at-all lightened of disease: and suddenly at-times he starts from his couch as a colt from the yoke. Now it-has-been-decreed here at Argos, not to receive us under their roofs, nor at their fire—and that no one shall speak unto us the murderers-of-our-mother:—moreover this is the appointed day on which the city of the Argives will deliver-in the vote, whether it be fitting that we-two suffer-death by the pelting stone; or, whether having whet the sword, we plunge it into our own necks. Still, however, have we some hope, that we shall not die: for Meneláus has arrived in this country from Ilion; and, filling the Naúplian harbour with his oars, he is mooring along the strand, after having for a wearisomely-long time been-tossed-about in his wanderings from Troy: and already-too, the much-afflicted

41. The antecedent to ὧν must be ἤματα understood, though this licence ought scarcely to be granted.

51. For θήξαντ' many have, very corruptly, θήξαντας, the plural for the dual number. Porson affirms that errors from changes of this sort are too frequently to be met with; and he quotes the following verse, Hel. 299, εἰς ξύμβολ' ἐλθόντες, ἃ φανερὰ μόνοις ἂν ἦν, which he says is so unharmonious that no comic writer, far less Eurípidēs, could ever have penned it. Read, says he, εἰς ξύμβολ' ἐλθόνθ', ἃ φανέρ' ἂν μόνοις ἂν ἦν. This is better!

53. Meneláus, who was of all men the most interested in the Trojan war, in as much as he was seeking to recover his wife, having, after a ten years' siege, the very night of the capture of Troy, regained possession of her, set sail for Sparta; but it was upwards of eight years from this time before he arrived at his home, having been driven about by tempests from clime to clime.

54. Brunck edited ἐκπερῶν, and, from whatever MS., by no means badly.

Ἑλένην, φυλάξας νύκτα, μή τις εἰσιδὼν |⏑⏑–|⏑–||––|⏑–||⏑–|⏑–
μεθ' ἡμέραν στείχουσαν, ὧν ὑπ' Ἰλίῳ |⏑–|⏑–||––|⏑–||⏑–|⏑–
παῖδες τεθνᾶσιν, ἐς πέτρων ἔλθῃ βολάς. |––|⏑–||⏑–|⏑–||––|⏑–
προὔπεμψεν εἰς δῶμ' ἡμέτερον· ἔστιν δ' ἔσω |––|⏑–||––|⏑⏑⏑||––|⏑–
κλαίουσ' ἀδελφὴν ξυμφοράν τε δωμάτων. |––|⏑–||––|⏑–||⏑–|⏑–
Ἔχει δὲ δή τιν' ἀλγέων παραψυχήν· |⏑–|⏑–||⏑–|⏑–||⏑–|⏑–
ἣν γὰρ κατ' οἴκους ἔλιφ', ὅτ' εἰς Τροίαν ἔπλει, |––|⏑–||–⏑⏑|⏑–||––|⏑–
παρθένον, ἐμῇ τε μητρὶ παρέδωκεν τρέφειν, |–⏑⏑|⏑–||⏑–|⏑⏑⏑||––|⏑–
Μενέλαος· ἀγαγὼν Ἑρμιόνην Σπάρτης ἄπο, |⏑⏑–|⏑⏑⏑||––|⏑⏑–||––|⏑–
ταύτῃ γέγηθε κἀπιλήθεται κακῶν. |––|⏑–||⏑–|⏑–||⏑–|⏑–
Βλέπω δὲ πᾶσαν εἰς ὁδὸν, πότ' ὄψομαι |⏑–|⏑–||⏑–|⏑–||⏑–|⏑⏑
Μενέλαον ἥκονθ', ὡς τά γ' ἄλλ' ἐπ' ἀσθενοῦς |⏑⏑–|⏑–||––|⏑–||⏑–|⏑–
ῥώμης ὀχούμεθ', ἤν τι μὴ κείνου πάρα |––|⏑–||⏑–|⏑–||––|⏑⏑
σωθῶμεν· ἄπορον χρῆμα δυστυχῶν δόμος. |––|⏑⏑⏑||––|⏑–||⏑–|⏑⏑

ΕΛΕΝΗ.

Ὦ παῖ Κλυταιμνήστρας τε κ' Ἀγαμέμνονος, |––|⏑–||––|⏑–||⏑–|⏑⏑
παρθένε μακρὸν δὴ μῆκος Ἠλέκτρα χρόνου, |–⏑⏑|⏑–||––|⏑–||––|⏑–

THE ORDER, AND ENGLISH ACCENTUATION.

Ἑλενην προ-επέμψε εις ἡμέτερον δώμα, φυλάξας νύκτα, μη τις ὡν παίδες τεθνάσι ὕπο Ἰλιῳ, εἰσιδων στειχούσαν μέτα ἥμεραν, έλθῃ ες βόλας πέτρων· δε έστι έσω κλαιούσα αδέλφην τε ξύμφοραν δώματων. Δε δη έχει τίνα παράψυχην άλγεων· γαρ πάρθενον ἡν Μενελάος, ὅτε έπλει εις Τροίαν, έλιπε κάτα οίκους, τε παρεδώκε έμῃ μήτρι τρέφειν, Ἑρμίοννην, άγαγων άπο Σπάρτης, ταύτῃ γεγήθε, και επιλήθεται κάκων. Δε βλέπω εις πάσαν ὅδον, πότε όψομαι Μενελάον ἡκόντα, ὡς γε τα άλλα οχούμεθα έπι άσθενους ῥώμης, ην τι μη σωθώμεν πάρα κείνου· δόμος δύστυχων άπορον χρήμα. ΕΛΕΝΗ. Ω παι Κλυταιμνήστρας τε και Αγαμέμνονος, Ηλέκτρα, δη μάκρον μήκος χρόνου πάρθενε,

TRANSLATION.

Helen has he before-hand-sent-in to our palace, having-taken-advantage-of the night, lest any one of those whose children died under Ilium, observing her coming by day, might-proceed to the throwing of stones:—so she is within, bewailing her sister and the calamity of the family.

Still however has she some consolation in her woes; for the virgin whom Meneláus, when he set-out for Troy, left at our house, and gave-in-charge to my mother to bring-up, Hermíonë, having brought her from Sparta, in her she rejoices, and forgets her miseries.

But I keep-my-eye upon every avenue, what-time I may see Meneláus advancing; since indeed as to the rest we lean on frail support, if in some way we are not saved by him:—the house of the unfortunate is an embarrassed concern!

Helen. [*Entering from out the Palace.*] O daughter of Clytemnéstra and of Agamémnon, Eléctra, already a great length of time a virgin,

62. Porson observes that the penult of παραψυχὴ is short, although derived from the second aorist. The same holds good of διατριβὴ from διατρίβω.

66. This verse was quoted at v. 279 of the Hécuba, which it certainly very much resembles.

68–69. ὁρμεῖν ἐπὶ ἀγκύρας, and ὀχεῖσθαι ἐπὶ ἀγκύρας, were very common proverbs in Greek; and as hope is most aptly compared to an anchor, so ἐπ' ἐλπίδος ὀχεῖσθαι, was likewise proverbial. Aristóphanës, Eq. 1241, says, λεπτή τις ἐλπίς ἐστ', ἐφ' ἧς ὀχούμεθα. Euripidës has varied the expression, but preserved the idea, by changing ἐλπίδος λεπτῆς to ἀσθενοῦς ῥώμης. In English we say, *to ride on hope—to ride on slender hopes.*

71. Many write κἀγαμέμνονος without the capital, like ἀνέπαρει, Hécuba, 932.

<table>
<tr><td>πῶς, ὦ τάλαινα, σύ τε κασίγνητός τε σὸς</td><td>|– –|∪ –‖∪ ∪ ∪|∪ –‖– –|∪ ∪</td></tr>
<tr><td>τλήμων Ὀρέστης, μητρὸς ὅδε φονεὺς ἔφυ;</td><td>|– –|∪ –‖– –|∪ ∪ ∪‖∪ –|∪ –</td></tr>
<tr><td>Προσφθέγμασιν γὰρ ὀυ μιαίνομαι σέθεν,</td><td>|– –|∪ –‖∪ –|∪ –‖∪ –|∪ ∪</td></tr>
<tr><td>εις Φοῖβον ἀναφέρουσα τὴν ἁμαρτίαν.</td><td>|– –|∪ ∪ ∪‖∪ –|∪ –‖∪ –|∪ –</td></tr>
<tr><td>Καί τοι στένω γε τὸν Κλυταιμνήστρας μόρον,</td><td>|– –|∪ –‖∪ –|∪ –‖– –|∪ ∪</td></tr>
<tr><td>ἐμῆς ἀδελφῆς, ἣν, ἐπεὶ πρὸς Ἴλιον</td><td>|∪ –|∪ –‖– –|∪ –‖∪ –|∪ ∪</td></tr>
<tr><td>ἔπλευσ', ὅπως ἔπλευσα θεομανεῖ πότμῳ,</td><td>|∪ –|∪ –‖∪ –|∪ ∪ ∪‖∪ –|∪ –</td></tr>
<tr><td>ὀυκ εἶδον· ἀπολειφθεῖσα δ' αἰάζω τύχας.</td><td>|– –|∪ ∪ ∪‖– –|∪ –‖– –|∪ –</td></tr>
<tr><td>ΗΛ. Ἑλένη, τί σοι λέγοιμ' ἂν, ἅγε παροῦσ' ὁρᾷς</td><td>|∪ ∪ –|∪ –‖∪ –|∪ ∪ ∪‖∪ –|∪ –</td></tr>
<tr><td>ἐν ξυμφοραῖσι τὸν Ἀγαμέμνονος γόνον;</td><td>|– –|∪ –‖∪ ∪ ∪|∪ –‖∪ –|∪ ∪</td></tr>
<tr><td>Ἐγὼ ἄϋπνος, πάρεδρος ἀθλίῳ νεκρῷ,</td><td>|∪ –|∪ –‖– ∪ ∪|∪ –‖∪ –|∪ –</td></tr>
<tr><td>νεκρὸς γὰρ ὅυτος ὅυνεκα σμικρᾶς πνοῆς,</td><td>|∪ –|∪ –‖∪ –|∪ –‖∪ –|∪ –</td></tr>
<tr><td>θάσσω· τὰ τούτου δ' ὀυκ ὀνειδίζω κακά.</td><td>|– –|∪ –‖– –|∪ –‖– –|∪ ∪</td></tr>
<tr><td>Σὺ δ' ἡ μακαρία, μακάριός θ' ὁ σὸς πόσις</td><td>|∪ –|∪ ∪ ∪‖– ∪ ∪|∪ –‖∪ –|∪ ∪</td></tr>
<tr><td>ἥκετον ἐφ' ἡμᾶς ἀθλίως πεπραγότας.</td><td>|– ∪ ∪|∪ –‖– –|∪ –‖∪ –|∪ ∪</td></tr>
<tr><td>ΕΛ. Πόσον χρόνον δὲ δεμνίοις πέπτωχ' ὅδε;</td><td>|∪ –|∪ –‖∪ –|∪ –‖– –|∪ ∪</td></tr>
<tr><td>ΗΛ. Ἐξ ὅυπερ αἷμα γενέθλιον κατήνυσεν.</td><td>|– –|∪ –‖∪ ∪ ∪|∪ –‖∪ –|∪ ∪</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

πως, ω ταλαίνα, τε συ τε σος κασιγνήτος τλήμων Ορέστης, ὅδε έφυ φόνευς μήτρος; Γαρ προσφθέγμασι σέθεν ου μιαίνομαι, αναφερούσα εις Φοῖβον την ἁμάρτιαν. Και τοι γε στένω τον μόρον Κλυταιμνήστρας, έμης αδέλφης, ἥν, έπει επλεύσα προς Ἴλιον, (ὅπως επλεύσα θεόμανει πότμω), ουκ είδον· δε απολειφθείσα αιάζω τύχας. ΗΛ. Ἔλενη, τι αν λεγοίμι σοι ἅγε παρούσα ὅρας, τον γόνον Αγαμέμνονος εν ξυμφοραίσι; Αὔπνος, πάρεδρος άθλιω νέκρω, γαρ νέκρος όυτος όυνεκα σμίκρας πνόης, έγω θάσσω· δε ουκ ονειδίζω τα κάκα τούτου. Δε συ ἡ μακάρια, τε ὁ σος πόσις μακάριος, ἥκετον έπι ἥμας άθλιως πεπράγοτας. ΕΛ. Δε πόσον χρόνον πεπτώκε ὅδε δέμνιοις; ΗΛ. Εξ όυπερ κατήνυσε γενέθλιον άίμα.

TRANSLATION.

how, O unhappy-lady, fare both thou and thy brother, the wretched Oréstēs—he who has become the murderer of his mother? For by thy converse I am not polluted, transferring to Phœbus the blame.

And yet deeply deplore I the fate of Clytemnéstra my sister, whom, after-that I sailed for Troy (how by the maddening impulse of the Gods I sailed!) never more did I see:—yea, bereft of her, my destiny I mourn.

Electra. Helen, why need I inform thee of the things, which, present, thou beholdest—the race of Agamémnon in calamities? Sleepless, a brooder over the wretched corse (for a corse he is in-regard-of his little breath) I sit:—yet reproach I not his misfortunes. But thou, a happy woman, and thy husband a happy man, are come unto us wofully circumstanced!

Helen. And what-length-of time has he been lying on the couch?

Electra. Ever since the day on which he shed his parent's blood.

73. After πῶς understand ἔστε or rather ἔχετε. Some indeed refer πῶς to ἔφυ in the next line, which they very obligingly write ἔφυτε, and quote the Scholiast as their authority.

74. For ὅδε several will have ὃς, which Porson tells us he dared not adopt; if however, any one (said he) more bold than myself will adopt it, he will do it not only with my permission but with my approbation. This is very candid.

79. Aldus and MSS. have ὅπως δ' ἔπλευσα, wherein δ' is quite superfluous.

87. Some for ἥκετον, in the dual number, prefer ἥκεις in the singular; and certainly this way of speaking is sometimes not only defensible, but proper, and even elegant. Porson says, "Quis non méminit Horatiáni?—*quíbus ípse meíque ánte Lárem próprium véscor.*"

ΕΛ. Ὦ μέλεος, ἡ τεκοῦσά θ', ὡς διώλετο. |- ∪ ∪|∪ -||∪ -|∪ -||∪ -|∪ ∪
ΗΛ. Οὕτως ἔχει τάδ', ὥστ' ἀπείρηκεν κακοῖς. |- -|∪ -||∪ -|∪ -||- -|∪ -
ΕΛ. Πρὸς θεῶν, πιθοῖ' ἂν δῆτά μοί τι, παρθένε; |- -|∪ -||- -|∪ -||∪ -|∪ ∪
ΗΛ. Ὡς ἄσχολός γε συγγόνου προσεδρίᾳ. |- -|∪ -||∪ -|∪ -||∪ -|∪ -
ΕΛ. Βούλει τάφον μοι πρὸς κασιγνήτης μολεῖν; |- -|∪ -||- -|∪ -||- -|∪ -
ΗΛ. Μητρὸς κελεύεις τῆς ἐμῆς; Τίνος χάριν; |- -|∪ -||- -|∪ -||∪ -|∪ ∪
ΕΛ. Κόμης ἀπαρχὰς καὶ χοὰς φέρουσ' ἐμάς. |∪ -|∪ -||- -|∪ -||∪ -|∪ -
ΗΛ. Σοὶ δ' οὐχὶ θεμιτὸν πρὸς φίλων στείχειν τάφον; |- -|∪ ∪ ∪||- -|∪ -||- -|∪ ∪
ΕΛ. Δεῖξαι γὰρ Ἀργείοισι σῶμ' αἰσχύνομαι. |- -|∪ -||- -|∪ -||- -|∪ ∪
ΗΛ. Ὀψέ γε φρονεῖς εὖ, τότε λιποῦσ' αἰσχρῶς δόμους. |- ∪ ∪|∪ -||- ∪ ∪|∪ -||- -|∪ -
ΕΛ. Ὀρθῶς ἔλεξας, οὐ φίλως δ' ἐμοὶ λέγεις. |- -|∪ -||∪ -|∪ -||∪ -|∪ -
ΗΛ. Αἰδὼς δὲ δή τίς σ' ἐς Μυκηναίους ἔχει; |- -|∪ -||- -|∪ -||- -|∪ -
ΕΛ. Δέδοικα πατέρας τῶν ὑπ' Ἰλίῳ νεκρῶν. |∪ -|∪ ∪ ∪||- -|∪ -||∪ -|∪ -
ΗΛ. Δεινὸν γάρ· Ἄργει τ' ἀναβοᾷ διὰ στόμα. |- -|∪ -||- ∪ ∪|∪ -||∪ -|∪ ∪
ΕΛ. Σύ νυν χάριν μοι, τὸν φόβον λύσασα, δός. |∪ -|∪ -||- -|∪ -||∪ -|∪ ∪
ΗΛ. Οὐκ ἂν δυναίμην μητρὸς εἰσβλέψαι τάφον. |- -|∪ -||- -|∪ -||- -|∪ ∪
ΕΛ. Αἰσχρόν γε μέν τοι προσπόλους φέρειν τάδε. |- -|∪ -||- -|∪ -||∪ -|∪ ∪

THE ORDER, AND ENGLISH ACCENTUATION.

ΕΛ. Ω μέλεος, τε ἡ τεκούσα, ὡς διώλετο. ΗΛ. Τάδε έχει ούτως, ὥστε απειρήκε κάκοις. ΕΛ. Προς θέων δήτα, πάρθενε, αν πιθοίο μοι τι; ΗΛ. Ὡς γε άσχολος προσέδρια σύγγονου. ΕΛ. Βούλει μόλειν προς τάφον κασιγνήτης μοι; ΗΛ. Της έμης μήτρος κελεύεις; Χάριν τίνος; ΕΛ. Φερούσα απάρχας κόμης και έμας χόας. ΗΛ. Δε ούχι θέμιτον σοι στείχειν προς τάφον φίλων; ΕΛ. Γαρ αισχύνομαι δείξαι σώμα Αργειοίσι. ΗΛ. Ὄψε γε φρόνεις ευ, τότε αίσχρως λιπούσα δόμους. ΕΛ. Ὀρθως ελέξας, δε φίλως έμοι ου λέγεις. ΗΛ. Δε δη τις αίδως έχει σε ες Μυκηναίους; ΕΛ. Δεδοίκα πάτερας των νέκρων ὕπο Ἰλιῳ. ΗΛ. Γαρ δείνον· τε Ἄργει ανάβοᾳ δία στόμα. ΕΛ. Συ νυν, λυσάσα τον φόβον, δος μοι χάριν. ΗΛ. Ουκ αν δυναίμην εισβλέψαι τάφον μήτρος. ΕΛ. Τοι μεν αίσχρον γε πρόσπολους φέρειν τάδε.

TRANSLATION.

HELEN. Oh! wretched, and she that bare him, that thus she perished! ELECTRA. His state is such, that he is speechless through ills. HELEN. By heavens then, virgin, wilt thou oblige me in one-thing? ELECTRA. So at least I be unremitting in my attendance on my brother. HELEN. Wilt thou go to my sister's tomb? ELECTRA. My mother's dost thou bid me? For what purpose? HELEN. Bearing the first offerings of my hair—and my libations! ELECTRA. But it is not free for thee to repair to the grave of thy relations? HELEN. [*Hesitatingly.*] For I am ashamed to shew myself to the Argives. ELECTRA. Late-in-life, troth, thou determinest well—on-a-former-occasion infamously, leaving thine home!

HELEN. Truly hast thou spoken—but friendlily to me thou speakest not! ELECTRA. And yet what shame possesses thee among the Mycenaeans? HELEN. I fear the fathers of the slain under Ilion. ELECTRA. For it is a dreadful thing: and at Argos thou art decried by every mouth.

HELEN. Do thou then, ridding me of fear, grant me this favor.

ELECTRA. I cannot-bear to look at my mother's tomb! HELEN. Yet it is disrespectful at-least for servants to convey these-offerings!

91. οὕτως ἔχει τάδε, *these things are so.* In most editions the reading is ἀπείρηκ' ἐν, which Porson has joined into one word.

92. Of this verse three or four different lections are met with.

95. τίνος χάριν, *for the sake of what?*

98. σῶμα, literally, *body*,—a common mode of expression with the Greeks, but in this sense vulgar in English.

106. Aldus from MSS. printed πρόσπολον in the singular: but other MSS. have προσπόλους, in the plural number.

ΗΛ. Τί δ' ὀυχὶ θυγατρὸς Ἑρμιόνης πέμπεις δέμας; |⏑ –|⏑⏑ ⏑||⏑ –|⏑⏑ –||– –|⏑⏑
ΕΛ. Ἐις ὄχλον ἕρπειν παρθένοισιν ὀυ καλόν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑⏑
ΗΛ. Καὶ μὴν τίνοι γ' ἂν τῇ τεθνηκυίᾳ τροφάς. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΕΛ. Καλῶς ἔλεξας, πείθομαί τέ σοι, κόρη, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
καὶ πέμψομαί γε θυγατέρ'· ἐῦ γάρ τοι λέγεις. |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ –
Ὦ τέκνον, ἔξελθ', Ἑρμιόνη, δόμων πάρος, |– –|⏑ –||– –|⏑ ⏑ –||⏑ –|⏑⏑
καὶ λάβε χοὰς τάσδ' ἐν χεροῖν, κόμας τ' ἐμάς· |– ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἐλθοῦσα δ' ἀμφὶ τὸν Κλυταιμνήστρας τάφον, |– –|⏑ –||⏑ –|⏑ –||– –|⏑⏑
μελίκρατ' ἄφες γάλακτος, ὀινωπόν τ' ἄχνην, |⏑ ⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
καὶ στᾶσ' ἐπ' ἄκρου χώματος λέξον τάδε· |– –|⏑ –||– –|⏑ –||– –|⏑⏑
Ἑλένη σ' ἀδελφὴ ταῖσδε δωρεῖται χοαῖς, |⏑ ⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
φόβῳ προσελθεῖν μνῆμα σὸν, ταρβοῦσά τε |⏑ –|⏑ –||– –|⏑ –||– –|⏑⏑
Ἀργεῖον ὄχλον. Ἐυμενῆ δ' ἄνωγέ νιν |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑⏑
ἐμοί τε καὶ σοὶ καὶ πόσει γνώμην ἔχειν, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
τοῖν τ' ἀθλίοιν τοῖνδ', ὃυς ἀπώλεσεν θεός. |– –|⏑ –||– –|⏑ –||⏑ –|⏑⏑
Ἃ δ' ἐις ἀδελφὴν καιρὸς ἐκπονεῖν ἐμὲ, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑⏑
ἅπανθ' ὑπισχνοῦ νερτέρων δωρήματα. |⏑ –|⏑ –||– –|⏑ –||– –|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΗΛ. Δε τι ούχι πέμπεις δέμας Ἑρμίονης θύγατρος; ΕΛ. Ου κάλον παρθενοίσι ἕρπειν εις όχλον. ΗΛ. Και μην γε αν τίνοι τη τεθνηκυίᾳ τρόφας. ΕΛ. Κάλως ελέξας, τε πείθομαι σοι, κόρη, και γε πέμψομαι θυγάτερα· γαρ τοι λέγεις ευ. Ω τέκνον Ἑρμίονη, εξέλθε πάρος δόμων, και λάβε τάσδε χόας εν χέροιν, τε έμας κόμας· δε ελθούσα άμφι τον τάφον Κλυταιμνήστρας, άφες μελικράτα γαλάκτος, τε οινώπον άχνην, και στάσα έπι άκρου χώματος λέξον τάδε· "Ελενη αδέλφη δωρείται σε ταίσδε χόαις, φόβῳ προσέλθειν σον μνήμα, τε ταρβούσα Αργείον όχλον. Δε ανώγε νιν έχειν εύμενη γνώμην τε έμοι και σοι και πόσει, τε τοίνδε τοιν άθλιοιν, όυς θέος απώλεσε. Δε ὑπίσχνου ἁπάντα δωρήματα νέρτερων, ἁ καίρος έμε έκπονειν εις αδέλφην.

TRANSLATION.

ELECTRA. But why not send the person of Hermíonë thy daughter? HELEN. It is not pretty for young-ladies to go into the crowd.

ELECTRA. And yet at-least might she repay the deceased the-care-of-bringing-her-up. HELEN. [*With acquiescence.*] Prudently hast thou said, and I will obey thee, virgin; and I will really send my daughter: for indeed thou speakest wisely.

[*Calling loudly.*] Ho! child, Hermíonë—come forth in front of the house,—and [*Hermionë enters.*] take these libations in thy-two-hands, and mine hair—and having repaired unto the tomb of Clytemnéstra, leave there this honey-mixture of milk, and vinous froth; and standing on the summit of the mound, speak thus:—

"*Helen thy sister presents thee with these libations, in fear herself to approach thy tomb, and afraid of the Argive populace.*"

And bid her entertain a kindly feeling as well towards me as thee, and my husband—and these two unfortunate persons, whom the deity has ruined. And promise all the offerings to the dead, which it is proper I should make to a sister. [*Puts the gifts into Hermionë's hands.*]

110. Musgrave here edited ὀρθῶς as in verse 100, above. In this he is borne out by several MSS., nor is it easy to be determined whether ὀρθῶς or καλῶς be the genuine word. At all events the meaning is the same; unless of the two, καλῶς be rather the more appropriate.

115. For ὀινωπὸν, which is warranted by almost every (nay perhaps by every) MS., Aldus edited ὀινοπόν.

122. Aldus, Musgrave, and several other editors give ἐμήν—and I think preferably.—Yet it cannot be denied that some few MSS. and editions have ἐμέ.

Ἴθ', ὦ τέκνον, μοι σπεῦδε, καὶ χοὰς τάφῳ |∪ –|∪ –||– –|∪ –||∪ –|∪ –
δοῦσ', ὡς τάχιστα τῆς πάλιν μέμνησ' ὁδοῦ. |– –|∪ –||∪ –|∪ –||– –|∪ –
ΗΛ. Ὦ φύσις, ἐν ἀνθρώποισιν ὡς μέγ' εἶ κακὸν, |– ∪ ∪|∪ –||– –|∪ –||∪ –|∪ ∪
σωτήριόν τε τοῖς καλῶς κεκτημένοις. |– –|∪ –||∪ –|∪ –||– –|∪ –
Ἴδετε γὰρ ἄκρας ὡς ἀπέθρισεν τρίχας, |∪ ∪ ∪|∪ –||– –|∪ –||∪ –|∪ –
σώζουσα κάλλος· ἔστι δ' ἡ πάλαι γυνή. |– –|∪ –||∪ –|∪ –||∪ –|∪ –
Θεοί σε μισήσειαν, ὥς μ' ἀπώλεσας, |∪ –|∪ –||– –|∪ –||∪ –|∪ ∪
καὶ τόνδε, πᾶσάν θ' Ἑλλάδ'. Ὦ τάλαιν' ἐγώ. |– –|∪ –||– –|∪ –||∪ –|∪ –
Αἱ δ' αὖ πάρεισι τοῖς ἐμοῖς θρηνήμασι |– –|∪ –||∪ –|∪ –||– –|∪ ∪
φίλαι ξυνῳδοί· τάχα μεταστήσουσ' ὕπνου |∪ –|∪ –||– ∪ ∪|∪ –||– –|∪ –
τόνδ' ἡσυχάζοντ', ὄμμα δ' ἐκτήξουσ' ἐμὸν |– –|∪ –||– –|∪ –||– –|∪ ∪
δακρύοις, ἀδελφὸν ὅταν ὁρῶ μεμηνότα. |∪ ∪ –|∪ –||∪ ∪ ∪|∪ –||∪ –|∪ ∪
Ὦ φίλταται γυναῖκες, ἡσύχῳ ποδὶ |– –|∪ –||∪ –|∪ –||∪ –|∪ ∪
χωρεῖτε, μὴ ψοφεῖτε, μηδ' ἔστω κτύπος. |– –|∪ –||∪ –|∪ –||– –|∪ ∪
Φιλία γὰρ ἡ σὴ πρευμενὴς μὲν, ἀλλ' ἐμοὶ |∪ ∪ –|∪ –||– –|∪ –||∪ –|∪ –
τόνδ' ἐξεγεῖραι ξυμφορὰ γενήσεται. |– –|∪ –||– –|∪ –||∪ –|∪ ∪

Σῖγα, σῖγα, λεπτὸν ἴχνος ἀρβύλης [Στροφὴ α'.] |– ∪|– ∪||– ∪|– ∪||– ∪|– α'
τίθετε, μὴ ψοφεῖτε, μηδ' ἔστω κτύπος. |∪ ∪ ∪|– ∪||– ∪|– –||– ∪|∪ β'

THE ORDER, AND ENGLISH ACCENTUATION.

Ἴθι, ω τέκνον, σπεύδε μοι, και δούσα χόας τάφῳ, μεμνήσο της ὅδου πάλιν ὡς ταχίστα. ΗΛ. Ω φύσις, ὡς μέγα κάκον ει εν ανθρωποίσι, τε σωτήριον τοις κεκτήμενοις κάλως. Γαρ ίδετε ὡς απέθρισε άκρας τρίχας, σωζούσα κάλλος· δε έστι ἡ πάλαι γύνη. Θέοι μισησείαν σε, ὡς απώλεσας με, και τόνδε, τε πάσαν Ἕλλαδα. Ω ταλαίνα έγω. Δε αι φίλαι ξυνώδοι τοις έμοις θρηνήμασι αυ παρείσι· τάχα μεταστησούσι τόνδε ἡσυχαζόντα ὕπνου, δε εκτηξούσι έμον όμμα δάκρυοις, ὅτα ὅρω αδέλφον μεμήνοτα. Ω φίλταται γυναίκες, χωρείτε ἥσυχῳ πόδι, μη ψοφείτε, μήδε έστω κτύπος. Γαρ ἡ ση φίλια μεν πρεύμενης, άλλα εξεγείραι τόνδε γενήσεται έμοι ξύμφορα. Σίγα, σίγα, τίθετε λέπτον ίχνος άρβυλης, μη ψοφείτε, μήδε έστω κτύπος.

TRANSLATION.

Go, O child, hasten for me—and having offered the libations at the sepulchre, remember the way back as quickly as possible. [*Exit Hermionë—and Helen retires into the Palace.*]

ELECTRA. O Nature, how great an evil art thou among men—and the safeguard of those who possess aright. For see [*Pointing at Helen still in sight.*] how she has cut-off the tips of her hair, preserving her beauty: and is the woman she always was. [*Grinning at her scornfully.*] May the Gods detest thee—forasmuch as thou hast-brought-ruin upon me, and on this-man, and on all Greece. Ah! me miserable! [*Looks round, and sees the Chorus advancing.*] But these friendly accompanyists in my sorrows are again at hand:—perhaps they will wake the tranquillized from his slumber—and melt mine eye to tears, when I behold my brother raving. [*To the Chorus.*] O dearest women, proceed with gentle step, make not noise, nor let there be sound. For your friendliness is really kind, but to waken him will be to me a calamity! Hush! hush! advance the soft tread of thy scandal—make not noise, nor let there be sound.

128. Of this verse the vulgate form is εἴδετε παρ' ἄκρας ὡς ἀπέθριξεν τρίχας. Some MSS. have ἀπέθρισεν—but the substitution of γὰρ for παρ' is without authority.

129. King edited ἔστιν ἡ πάλαι γυνή.

134. τόνδ' ἡσυχάζοντα, *this one hushed to repose: him who is now quiet: this sleeper.*

140. Here the metre is trochaic trimeter catalectic—yet Aldus has σίγα, σίγα, two spondees for the first measure; and he begins the next verse with τιθεῖτε, an amphibrach, contrary to all rule!

Ἄπο προβᾶτ' ἐκεῖσ', |⏑⏑⏑–‖⏑– γ'
ἀπὸ πρό μοι κοίτας. |⏑⏑⏑–‖–– δ'
ΧΟ. Ἰδοὺ πείθομαι. |⏑––⏑– ε'
ΗΛ. Ἆ, ἆ, σύριγγος ὡς πνοιὰ |––⏑–‖⏑––– ζ'
λεπτοῦ δόνακος, ὦ φίλα, φώνει μοι. |––⏑⏑‖⏑–⏑⏑‖––⏑ η'
ΧΟ. Ἴδ' ἀτρεμαίαν ὡς ὑπόροφον |⏑⏑⏑–‖––⏑⏑‖⏑– θ'
φέρω βοάν. ΗΛ. Ναὶ, οὕτω |⏑–|⏑–‖––|– ι'
κάταγε, κάταγε· πρόσιθ' ἀτρέμας, |⏑⏑⏑⏑|⏑⏑⏑⏑‖⏑⏑⏑ κ'
ἀτρέμας ἴθι. Λόγον ἀπόδος ἐφ' ὅ τι |⏑⏑⏑⏑|⏑⏑⏑⏑‖⏑⏑⏑⏑|⏑ λ'
χρέος ἐμόλετέ ποτε. |⏑⏑⏑⏑|⏑⏑⏑⏑ μ'
Χρόνια γὰρ πεσὼν ὅδ' εὐνάζεται. |⏑⏑⏑–⏑–‖⏑––⏑– ν'

ΧΟ. Πῶς ἔχει; Λόγου μετάδος, ὦ φίλα. [Ἀντισ. α'.] |–⏑|–⏑‖–⏑|–⏑‖–⏑|– α'
ΗΛ. Τίνα τύχαν εἴπω; Τίνας δὲ συμφοράς; |⏑⏑⏑|––‖–⏑|–⏑‖–⏑|– β'
Ἔτι μὲν ἐμπνέει, |⏑⏑⏑–‖⏑– γ'
βραχὺ δ' ἀναστένει. |⏑⏑⏑–‖⏑– δ'
ΧΟ. Τί φῄς; Ὦ τάλας. |⏑––⏑– ε'
ΗΛ. Ὀλεῖς, εἰ βλέφαρα κινήσεις |⏑––⏑⏑‖⏑––– ζ'
ὕπνου γλυκυτάταν φερομένῳ χάριν. |––⏑⏑‖⏑–⏑⏑‖⏑–⏑⏑ η'

THE ORDER, AND ENGLISH ACCENTUATION.

Προβάτε άπο εκείσε, μοι άπο προ κοίτας. ΧΟ. Ἴδου πείθομαι. ΗΛ. Α, α, φώνει μοι, ω φίλα, ώς πνοία λέπτου δόνακος συρίγγος. ΧΟ. Ἴδε, φέρω βόαν ατρεμαίαν ώς ὑπόροφον. ΗΛ. Ναι, ούτω κάταγε, κάταγε· πρόσιθι άτρεμας, ίθι άτρεμας. Ἄποδος λόγον έπι ὅ τι χρέος πότε εμόλετε. Γαρ ὅδε πέσων ευνάζεται χρόνια. ΧΟ. Πως έχει; Μέταδος, ω φίλα, λόγου. ΗΛ. Τίνα τύχαν είπω; Δε τίνας σύμφορας; Ἔτι μεν έμπνεει, δε ανάστενει βράχυ. ΧΟ. Τι φῃς; Ω τάλας. ΗΛ. Ὄλεις, ει κινήσεις βλέφαρα φερόμενῳ γλυκύταταν χάριν ὕπνου.

TRANSLATION.

Move forward from there—forward for me—from before the couch!

Chorus. [*Entering with light step.*] Behold I obey. Electra. Whist! whist! speak to me, O friend, as the breathing of the soft reed pipe.

Chorus. [*In gentlest accents.*] See, I transmit my voice, low as the under-note. Electra. Ay, in-that-way advance, advance—approach tacitly—tread lightly. [*The Chorus complies.*] Inform me upon what errand at-all ye are come! Because this-my-brother, having fallen on his couch, is-asleep a-long-while! Chorus. How is he? Give us, O friend, an account. Electra. What hap can I report of him? And what crisis? Still, indeed, he breathes, and sighs at-short-intervals!

Chorus. [*Sorrowfully.*] What sayest thou? [*Touching the face of Oréstës.*] O! the unhappy man! Electra. Thou wilt kill him, if thou move his eyelids, now that he is enjoying the sweetest blessing of repose!

143. In room of κοίτας, King took λέχους, which certainly suits the metre admirably well. Some, however, contend for ἀπόπροθί μοι κοίτας, as being undoubtedly the true reading.

145. For ὡς πνοιὰ, which Porson gives, partly on the conjecture of King, Aldus and MSS. have ὅπως πνοά.

147. Musgrave first wished to change ὑπόροφον into ὑπνοφόρον, *sleep-inducing;* but he afterwards blamed himself. Porson interprets the Chorus to mean: "*édo vócem, quális est submíssior cálami sónus.*"

150. λόγον ἀπόδος, *explain the cause*, or, (very literally,) *render an account, give me a statement*, that is, simply, *inform me.*

154. In most MSS., and in Aldus, the reading is τίνα δὲ συμφοράν. I consider the sense of the line to be: "*what amendment can I say? or what change for the worse?*"

156. Musgrave conjectured ἀνασθμαίνει, ἀνασφάλλει, ἀνακτείνει— but badly.

ΧΟ. Μέλεος ἐχθίστων θεόθεν ἐργ- |⏑⏑⏑–‖––⏑⏑‖⏑– θ΄
μάτων. Τάλας φεῦ μόχθων. |⏑–|⏑–‖––|– ι΄
ΗΛ. Ἆ, ἆ, ἄδικος ἄδικα τότ᾽ ἄρ᾽ ἔλακεν, |––‖⏑⏑⏑⏑|⏑⏑⏑⏑‖⏑⏑⏑ κ΄
ἔλακεν ἀπόφονον, ὅτ᾽ ἐπὶ τρίποδι |⏑⏑⏑⏑|⏑⏑⏑⏑‖⏑⏑⏑⏑|⏑ λ΄
Θέμιδος ἄρ᾽ ἐδίκασε |⏑⏑⏑⏑|⏑⏑⏑⏑ μ΄
φόνον ὁ Λοξίας ἐμᾶς ματέρος. |⏑⏑⏑–⏑–‖⏑––⏑– ν΄

ΧΟ. Ὁρᾷς; Ἐν πέπλοισι κινεῖ δέμας. [Στροφὴ β΄.] |⏑––⏑–‖⏑––⏑– α΄
ΗΛ. Σύ νιν, τάλαινα, θώϋξ- |⏑–|⏑–‖⏑–|– β΄
ασ᾽ ἔβαλες ἐξ ὕπνου. |–⏑⏑|⏑–‖⏑– γ΄
ΧΟ. Εὕδειν μὲν οὖν ἔδοξα. |––|⏑–‖⏑–|⏑ δ΄
ΗΛ. Οὐκ ἀφ᾽ ἡμῶν, οὐκ ἀπ᾽ οἴκων |–⏑|––‖–⏑|–– ε΄
πάλιν ἀνὰ, μεθεμένα κτύπου, |⏑⏑⏑|⏑⏑⏑‖⏑–|⏑– ζ΄
πόδα σὸν εἱλίξεις; |⏑⏑⏑–‖–– η΄
ΧΟ. Ὑπνώσσει. ΗΛ. Λέγεις εὖ. |⏑––‖⏑–– θ΄

ΧΟ. Πότνια, πότνια νὺξ, [Στροφὴ γ΄.] |⏑⏑⏑⏑⏑⏑– α΄
ὑπνοδότειρα τῶν πολυπόνων βροτῶν, |⏑⏑⏑–⏑–‖⏑⏑⏑–⏑– β΄
Ἐρεβόθεν ἴθι· μόλε, μόλε κατάπτερος |⏑⏑⏑⏑|⏑⏑⏑⏑‖⏑⏑⏑–|⏑⏑ γ΄
Ἀγαμεμνόνιον ἐπὶ δόμον· |⏑⏑–|⏑⏑⏑⏑‖⏑⏑⏑ δ΄

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Μέλεος ἐργματων εχθίστων θεόθεν. Φευ τάλας μόχθων. ΗΛ. Α, α, τότε ἄρα ἄδικος ἄδικα ἔλακε, ὁ Λόξιας ἔλακε, ὅτε ἄρα ἐπι τρίποδι Θέμιδος εδίκασε απόφονον φόνον ἐμας μάτερος. ΧΟ. Ὅρας; Κίνει δέμας εν πεπλοίσι. ΗΛ. Συ, ταλαίνα, θωυξάσα ἔβαλες νιν εξ ὕπνου. ΧΟ. Εδόξα μεν εὕδειν ουν. ΗΛ. Ουκ εἱλίξεις σον πόδα απο ἡμων, ουκ ἀνα πάλιν απο οἰκων, μεθέμενα κτύπου; ΧΟ. Ὑπνώσσει. ΗΛ. Λέγεις ευ. ΧΟ. Πότνια, πότνια νυξ, ὑπνοδοτεῖρα των πολύπονων βρότων, ἰθι Ερέβοθεν· μόλε, μόλε κατάπτερος ἐπι Αγαμεμνόνιον δόμον·

TRANSLATION.

Chorus. [*With pathos.*] Miserable—through deeds most abhorrent from the Gods! [*Pitifully.*] Ah! wretched, thy sufferings!

Electra. Alas! alas! at-that-time assuredly unjust, injustice did he speak—did Apóllo speak—when in sooth at the tripod of Thémis he commanded the unhallowed murder of my mother!

Chorus. [*Pointing to Oréstës.*] Dost thou see? He stirs his body in his robes! Electra. Thou, wretch, by vociferating, hast roused him from his sleep! Chorus. [*Softly.*] Methinks indeed he slumbereth still!

Electra. [*Frowningly.*] Wilt thou not wheel-round thy foot from us, wilt thou not from the palace away back, ceasing this noise?

Chorus. [*In a low whisper.*] He sleeps!

Electra. Thou sayest well! [*Eléctra rises, and momentarily retires.*]

Chorus. [*In softly melodious and soothing strain.*] O venerable, venerable Night, bestower-of-repose upon languid mortals, advance from Erebus: come, come borne-upon-wing, to the house of Agamémnon:

163. The adjective ἀπόφονος does not very easily admit of translation: it is used with φόνος, and with αἷμα in the sense of φόνος, as in ver. 189 below, like ἄγαμος with γάμος, Sophocl. Œd. Tyr. 1214: so, ἄδωρα δῶρα, Aj. 665: ἄχαρις χάρις, Iphig. in Taur. 566. In the Phœnissæ, v. 1771, we find ἄχαρις in the superlative degree, χάριν ἀχάριστον, *a most thankless kindness.*

167. Most MSS., and Aldus, have σὺ γάρ νιν, ὦ τάλαινα. Porson acquaints us he has cancelled γὰρ and ὦ, but he does not tell us why, or on what authority.

171—2. The common reading here, is πάλιν ἀνὰ πόδα σὸν εἱλίξεις μεθεμένα κτύπου. The transposition is Porson's own.

ὑπὸ γὰρ ἀλγέων, ὑπό τε συμφορᾶς |⏑ ⏑ ⏑ – ⏑ –‖⏑ ⏑ ⏑ – ⏑ – ε′
διοιχόμεθ', οἰχόμεθα. |⏑ – ⏑ ⏑‖– ⏑ ⏑ ⏑ ζ′
ΗΛ. Κτύπον ἠγάγετ'. ΧΟ. Οὐχί. ΗΛ. Σῖγα, |⏑ ⏑ –|⏑ ⏑ –‖⏑ –|⏑ η′
σῖγα, φυλασσομένα στόματος |– ⏑ ⏑|– ⏑ ⏑|– ⏑ ⏑|⏑ θ′
ἀνακέλαδον ἀπὸ λέχεος ἡ- |⏑ ⏑ ⏑|⏑ ⏑ ⏑‖⏑ ⏑ ⏑|⏑ – ι′
συχον ὕπνου χαρὰν παρέξεις, φίλα. |⏑ ⏑ ⏑ – ⏑ –‖⏑ – – ⏑ – κ′

ΧΟ. Θρόει' τίς κακῶν τελευτὰ μένει; ['Αντιστ. β′.]|⏑ – – ⏑ –‖⏑ – – ⏑ – α′
ΗΛ. Θανεῖν' τί δ' ἄλλο γ'; Οὐδὲ |⏑ –|⏑ –‖⏑ –|⏑ β′
γὰρ πόθον ἔχει βορᾶς. |– ⏑ ⏑|⏑ –‖⏑ – γ′
ΧΟ. Πρόδηλος ἄρ' ὁ πότμος; |⏑ –|⏑ –‖⏑ –|⏑ δ′
ΗΛ. Ἐξέθυσ' ὁ Φοῖβος ἡμᾶς |– ⏑|– ⏑‖– ⏑|– – ε′
μέλεον ἀπόφονον αἷμα δοὺς |⏑ ⏑ ⏑|⏑ ⏑ ⏑‖⏑ –|⏑ – ζ′
πατροφόνου ματρός. |⏑ ⏑ ⏑ –‖– ⏑ η′
ΧΟ. Δίκᾳ μὲν, καλῶς δ' οὔ. |⏑ – –‖⏑ – – θ′

ΗΛ. Ἔθανες, ἔθανες, ὦ ['Αντιστροφὴ γ′.] |⏑ ⏑ ⏑ ⏑ ⏑ – α′
τεκομένα με μᾶτερ, ἀπὸ δ' ὤλεσας |⏑ ⏑ ⏑ – ⏑ –‖⏑ ⏑ ⏑ – ⏑ – β′
πατέρα τέκνα τε τάδε σέθεν ἀφ' αἵματος. |⏑ ⏑ ⏑ ⏑|⏑ ⏑ – ⏑‖⏑ ⏑ ⏑ –|⏑ ⏑ γ′
Ὀλόμεθ', ὀλόμεθ' ἰσονέκυε. |⏑ ⏑ ⏑ ⏑|⏑ ⏑ ⏑ ⏑‖⏑ ⏑ ⏑ δ′

THE ORDER, AND ENGLISH ACCENTUATION.

γαρ ὕπο ἀλγεων, τε ὕπο σύμφορας διοιχόμεθα, οιχόμεθα. ΗΛ. Ηγάγετε κτύπον. ΧΟ. Οὐχι. ΗΛ. Σίγα, σίγα, φίλα, φυλασσόμενα ανακέλαδον στόματος άπο λέχεος παρέξεις ἥσυχον χάραν ὕπνου. ΧΟ. Θρόει' τις τελεύτα κάκων μένει; ΗΛ. Θάνειν' δε τι άλλο γε; Γαρ ούδε έχει πόθον βόρας. ΧΟ. Ὁ πότμος άρα προδήλος; ΗΛ. Ὁ Φοίβος εξεθύσε ἥμας δους μέλεον απόφονον άἱμα πατρόφονου μάτρος. ΧΟ. Δίκᾳ μεν, δε ου κάλως. ΗΛ. Ἔθανες, έθανες, ω μάτερ τεκόμενα με, δε απώλεσας πάτερα τε τάδε τέκνα άπο αἵματος σέθεν. Ολόμεθα, ολόμεθα ισονέκυε.

TRANSLATION.

for under our griefs, and under our woes we utterly-perish, we perish! ELECTRA. [*Returning.*] Ye have raised a din! CHORUS. Nay. ELECTRA. Quietly, quietly, my dear—keeping-back the shrill-sound of thy voice from his couch thou wilt allow him the tranquil enjoyment of sleep.

CHORUS. Tell us:—what end to his miseries awaits him? ELECTRA. Death: because what other can there? For he has no appetite for food.

CHORUS. Death then is evidently-before him?

ELECTRA. Apóllo has sacrificed us by giving us the wretched blood we-ought-not-to-have-spilt, of our father-murdering mother!

CHORUS. With justice indeed, but not with-becomingness.

ELECTRA. Thou art dead, thou art dead, O mother that didst bear me, and that hast killed the father and the children of thy blood. [*Looking at her brother, and sobbing.*] We perish, we perish even-as-two-corses!

179. Here Aldus, contrary indeed to most MSS., has διοιχόμεσθα, διοιχόμεσθα.

180. Musgrave and several other editors leave out the σῖγα of this verse, nor without the warrantry of MSS.

185. In Aldus's edition it is ἄλλο γ' εἴπω. One MS. has εἶπας: others εἴπω, but in by far the greater number this word is altogether wanting.

190. Aldus, in unison with many MSS. has ματέρος for ματρός—and in the next line, δίκαια for δίκᾳ.

192. Brunck, on the conjecture, I believe, of Reiske, edited ἔκανες ἔκανες, *thou murderedst, thou murderedst*. Aldus, and one or two more, contend for ἔκανες ἔθανες, which is hardly sense. Porson has followed the reading of the Harleian MS.

195. ἰσονέκυες is given, as far as I am aware, in all MSS. and editions.

Σύ τε γὰρ ἐν νεκροῖς, τό τ᾽ ἐμὸν οἴχεται |◡◡◡–◡–||◡◡◡–◡– ε′
πλέον βιότου μέρος ἐν |◡–◡◡||–◡◡◡ ζ′
στοναχῇσί τε καὶ γόοισι, |◡◡–|◡◡–||◡–|◡ η′
δάκρυσί τ᾽ ἐννυχίοις. Ἄγαμος, |–◡◡|–◡◡|–◡◡|◡ θ′
ἔπιδ᾽, ἄτεκνος ἅτε βίοτον ἁ |◡◡◡|◡◡◡||◡◡◡|◡– ι′
μέλεος εἰς τὸν αἰὲν ἕλκω χρόνον. |◡◡◡–◡–||◡––◡– κ′

ΧΟ. Ὅρα παροῦσα παρθέν᾽ Ἠλέκτρα πέλας, |◡–|◡–||◡–|◡–||––|◡◡
μὴ κατθανών σε σύγγονος λέληθ᾽ ὅδε· |––|◡–||◡–|◡–||◡–|◡◡
οὐ γάρ μ᾽ ἀρέσκει τῷ λίαν παρειμένῳ. |––|◡–||––|◡–||◡–|◡–

ΟΡΕΣΤΗΣ.

Ὦ φίλον ὕπνου θέλγητρον, ἐπίκουρον νόσου, |–◡◡|◡–||––|◡◡◡||––|◡–
ὡς ἡδύ μοι προσῆλθες ἐν δέοντί γε. |––|◡–||◡–|◡–||◡–|◡◡
Ὦ πότνια λήθη τῶν κακῶν, ὡς εἶ σοφὴ, |–◡◡|◡–||––|◡–||––|◡–
καὶ τοῖσι δυστυχοῦσιν εὐκταία θεός. |––|◡–||◡–|◡–||––|◡◡
Πόθεν ποτ᾽ ἦλθον δεῦρο; Πῶς δ᾽ ἀφικόμην; |◡–|◡–||––|◡–||◡–|◡–
Ἀμνημονῶ γὰρ τῶν πρὶν, ἀπολειφθεὶς φρενῶν. |––|◡–||––|◡◡◡||––|◡–
ΗΛ. Ὦ φίλταθ᾽, ὥς μ᾽ ηὔφρανας εἰς ὕπνον πεσών. |––|◡–||––|◡–||◡–|◡–

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ συ τε εν νέκροις, τε το πλέον έμον μέρος βίοτου οίχεται εν τε στοναχήσι και γοοίσι, τε ενύχιοις δάκρυσι. Ἄγαμος, έπιδε, άτεκνος, ἁ ἅτε ἕλκω βίοτον, μέλεος εις τον αίεν χρόνον. ΧΟ. *Πάρθενε Ηλέκτρα, παρούσα πέλας ὅρα μη ὅδε σύγγονος κάτθανων λελήθε σε· γαρ τῳ λίαν παρείμενῳ ουκ αρέσκει με.* ΟΡ. *Ω φίλον θελγήτρον ὕπνου, επικούρον νόσου, ὡς ἥδυ προσήλθες μοι εν γε δεόντι. Ω πότνια λήθη των κάκων, ὡς σόφη ει, και θέος ευκταία τοίσι δυστυχούσι. Πόθεν πότε ήλθον δεύρο; Δε πως αφίκομην; Γαρ αμνήμονω των πριν, απολείφθεις φρένων.* ΗΛ. *Ω φίλτατε, ὡς ηυφράνας με πέσων εις ὕπνον.*

TRANSLATION.

For thou art among the dead, and the greater part of my life is passed in lamentations and in groans, and in nightly tears!

Unwedded, look-thou, childless, I, the female here, drag out my existence, a wretched woman for ever!

Chorus. O virgin Eléctra, having drawn near, see that this thy brother hath not died unobserved by thee; for by this excessive stillness he doth not please me! [*Electra advances, and uncovers her brother's face.*]

Orestes. [*Just awakening.*] O precious balm of sleep, assuager of my pain, how sweetly thou camest on me in the very nick-of-need.

O divine oblivion of my sufferings, how skilful thou art, and a Goddess desirable to those in distress. [*Raising his head, he gazes about him.*]

Whence ever came I hither? And how did I arrive? For I have no remembrance of things past, bereft as I have been of my senses! Electra. O dearest, how thou didst delight me, by falling into slumber!

196. Aldus has σὺ γάρ τ᾽, badly. Porson puts no stop after νεκροῖς, but a comma after τό. Musgrave, again, who like many besides, gives a different arrangement of the lines—inserts a colon after νεκροῖς, and a comma between τὸ and τ᾽. Brunck, from MSS. in his own possession, edited τὸ δ᾽ ἐμὸν, "qui cávet," says Porson, "níhil ácrius, quàm nè τε post οὔτε aùt τε sequátur." The expression in this verse and the next is altogether idiomatical, τό τ᾽ ἐμὸν οἴχεται πλέον βιότου μέρος, *the my greater part of life is passed*: truly wretched English!

200. For ἔπιδ᾽, we find ἐπεὶ δ᾽ in Aldus, and ἐπὶ δ᾽ in several MSS.

203. μὴ κατθανών σε λέληθε, *lest he hath beguiled thee dying*, that is, *lest he has died unknown to thee.*

206. Some MSS. have δέοντί τε. Porson says, "si quid mutándum, málo δέοντι γάρ," quoting the Medéa, v. 1274.

Βούλει θίγω σου κἀνακουφίσω δέμας; |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΟΡ. Λαβοῦ, λαβοῦ δῆτ᾽, ἐκ δ᾽ ὄμορξον ἀθλίου |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
στόματος ἀφρώδη πέλανον, ὀμμάτων τ᾽ ἐμῶν. |⏑ ⏑ ⏑|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
ΗΛ. Ἰδοὺ τὸ δούλευμ᾽ ἡδὺ, κοὐκ ἀναίνομαι |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἀδέλφ᾽ ἀδελφῇ χειρὶ θεραπεύειν μέλη. |⏑ –|⏑ –||– –|⏑ ⏑ ⏑||– –|⏑ –
ΟΡ. Ὑπόβαλε πλευροῖς πλευρὰ, κἀυχμώδη κόμην |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||– –|⏑ –
ἄφελε προσώπου· λεπτὰ γὰρ λεύσσω κόραις. |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||– –|⏑ –
ΗΛ. Ὦ βοστρύχων πινῶδες ἄθλιον κάρα, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ὡς ἠγρίωσαι διὰ μακρᾶς ἀλουσίας. |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
ΟΡ. Κλῖνόν μ᾽ ἐς εὐνὴν αὖθις· ὅταν ἀνῇ νόσος |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
μανιάς μ᾽, ἄναρθρός εἰμι, κἀσθενῶ μέλη. |⏑ ⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΗΛ. Ἰδοὺ φίλον τοι τῷ νοσοῦντι δέμνιον, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἀνιαρὸν ὂν τὸ κτῆμ᾽, ἀναγκαῖον δ᾽ ὅμως. |⏑ ⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ΟΡ. Αὖθίς μ᾽ ἐς ὀρθὸν στῆσον· ἀνακύκλει δέμας. |– –|⏑ –||– –|⏑ ⏑ ⏑||– –|⏑ ⏑
ΧΟ. Δυσάρεστον οἱ νοσοῦντες ἀπορίας ὕπο. |⏑ ⏑ –|⏑ –||⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Βούλει θίγω σου και ανακούφισω δέμας; ΟΡ. Λάβου, λάβου δήτα, δε ομόρξον αφρώδη πέλανον εξ άθλιου στόματος, τε έμων όμματων. ΗΛ. Ἴδου το δουλεύμα ἥδυ, και ουκ αναίνομαι θεραπεύειν αδέλφα μέλη αδέλφῃ χείρι. ΟΡ. Ὑπόβαλε πλεύρα πλεύροις, και άφελε αυχμώδη κόμην προσώπου· γαρ λεύσσω λέπτα κόραις. ΗΛ. Ω άθλιον κάρα πινώδες βόστρυχων, ὡς ηγριώσαι δία μάκρας αλούσιας. ΟΡ. Κλίνον με ες εύνην αύθις· ὅταν νόσος μάνιας άνῃ με, είμι ανάρθρος, και άσθενω μέλη. ΗΛ. Ἴδου τω νοσούντι δέμνιον τοι φίλον, ον το ανιάρον κτήμα, δε ὅμως αναγκαίον. ΟΡ. Αύθις στήσον με ες όρθον· ανακύκλει δέμας. ΧΟ. Ὁι νοσούντες δυσαρέστον ὕπο απόριας.

TRANSLATION.

[*Affectionately.*] Wilt thou that I touch thee—and raise thy body up?

Orestes. Take me, take me then, and wipe the clotted foam from my wretched mouth, and from mine eyes. [*Raises himself a little.*]

Electra. [*Wiping the mouth and eyes of Oréstës.*] Behold the task is sweet, and I refuse not to administer-to a brother's limbs with a sister's hand. [*Gazes on him wistfully.*]

Orestes. Lay thy side by my side, and remove the squalid hair from my face:—for I see imperfectly with mine eyes!

Electra. [*Combing back his hair.*] Oh! wretched head—sordid with ringlets—how untrim thou art through long want-of-the-bath!

Orestes. Lay me on the couch again: when my paroxysm of raving leaves me, I am feeble, and weak in my limbs.

Electra. Behold to the sick-man the couch, troth, is pleasant; being an irksome concern, but nevertheless indispensable.

Orestes. [*Peevishly.*] Again raise me upright—turn my body.

Chorus. The sick are-difficult-to-please, owing-to their restlessness!

217. One MS. belonging to the Royal Society has πλευρῆς πλευράν. Aldus's text is here so unmetrical and corrupt, that it deserves not to be quoted. The words πλευρὰ and πλευρὸν, although they be not exactly synonymous in meaning, differ extremely little, as was noticed at verse 814 of the Hécuba—where Aldus and editions very generally have σῇσι πλευρῆς, but Porson σοῖσι πλευροῖς. See also verse 790, below:—and Alcéstës, 373.

219. Porson bids us understand ἕνεκα before βοστρύχων. "Frústrà enállagen," says he, "cógitat Brúnckius post Scholiásten et Kíngium."

221. Aldus has ὅταν μ᾽ ἀνῇ. Heath omits μ᾽. Porson carries it to the next verse.

222. The vulgate reading is μανίας, the substantive. Porson having changed the place of the accent has transformed this word into the adjective. For μέλη, some give δέμας, as in lines 212, and 225.

224. Musgrave ascribes this verse to Oréstës, as do MSS. partially.

ΗΛ. Ἦ κἀπὶ γαίας ἁρμόσαι πόδας θέλεις, |− −|˘ −||− −|˘ −||˘ −|˘ −
χρόνιον ἴχνος θείς; Μεταβολὴ πάντων γλυκύ. |˘ ˘ ˘|˘ −||− ˘ ˘|˘ −||− −|˘ ˘
ΟΡ. Μάλιστα· δόξαν γὰρ τόδ᾽ ὑγιείας ἔχει· |˘ −|˘ −||− −|˘ ˘ ˘||− −|˘ −
κρεῖσσον δὲ τὸ δοκεῖν, κἂν ἀληθείας ἀπῇ. |− −|˘ ˘ ˘||− −|˘ −||− −|˘ −
ΗΛ. Ἄκουε δή νυν, ὦ κασίγνητον κάρα, |˘ −|˘ −||˘ −|˘ −||− −|˘ −
ἕως ἐῶσί σ᾽ εὖ φρονεῖν Ἐριννύες— |˘ −|˘ −||˘ −|˘ −||˘ −|˘ ˘
ΟΡ. Λέξεις τι καινόν; Κεὶ μὲν εὖ, χάριν φέρεις· |− −|˘ −||− −|˘ −||˘ −|˘ −
εἰ δ᾽ εἰς βλάβην τιν᾽, ἅλις ἔχω τοῦ δυστυχεῖν. |− −|˘ −||˘ ˘ ˘|˘ −||− −|˘ −
ΗΛ. Μενέλαος ἥκει, σοῦ κασίγνητος πατρὸς, |˘ ˘ −|˘ −||− −|˘ −||− −|˘ ˘
ἐν Ναυπλίᾳ δὲ σέλμαθ᾽ ὥρμισται νεῶν. |− −|˘ −||˘ −|˘ −||− −|˘ ˘
ΟΡ. Πῶς εἶπας; Ἥκει φῶς ἐμοῖς καὶ σοῖς κακοῖς, |− −|˘ −||− −|˘ −||− −|˘ −
ἀνὴρ ὁμογενὴς καὶ χάριτας ἔχων πατρός; |˘ −|˘ ˘ ˘||− −|˘ ˘ ˘||˘ −|˘ ˘
ΗΛ. Ἥκει, τὸ πιστὸν τόδε λόγων ἐμῶν δέχου, |− −|˘ −||− ˘ ˘|˘ −||˘ −|˘ −
Ἑλένην ἀγόμενος Τρωϊκῶν ἐκ τειχέων. |˘ ˘ −|˘ ˘ ˘||− −|˘ −||− −|˘ −
ΟΡ. Εἰ μόνος ἐσώθη, μᾶλλον ἂν ζηλωτὸς ἦν. |− ˘ ˘|˘ −||− −|˘ −||− −|˘ −
Εἰ δ᾽ ἄλοχον ἄγεται, κακὸν ἔχων ἥκει μέγα. |− ˘ ˘|˘ ˘ ˘||− ˘ ˘|˘ −||− −|˘ ˘

THE ORDER, AND ENGLISH ACCENTUATION.

ΗΛ. Η και θέλεις ἁρμοσαι πόδας ἐπι γαίας, θεις χρόνιον ἴχνος; Πάντων μετάβολη γλύκυ. ΟΡ. Μαλίστα· γαρ τόδε ἔχει δόξαν ὑγιείας· δε το δόκειν κρείσσον και αν ἀπη αληθείας. ΗΛ. Ακούε νυν δη, ω κασιγνήτον κάρα, ἕως Ερίννυες εώσι σε ευ φρόνειν—ΟΡ. Λέξεις τι καίνον; Και ει μεν ευ, φέρεις χάριν· δε ει εις τίνα βλάβην, ἔχω ἄλις του δύστυχειν. ΗΛ. Μενελάος ἥκει, κασιγνήτος σου πάτρος, δε σέλματα νέων ὡρμίσται εν Ναύπλια. ΟΡ. Πως είπας; Ἥκει φως ἐμοις κάκοις και σοις, ἀνηρ ὁμόγενης, και ἔχων χάριτας πάτρος; ΗΛ. Ἥκει, δέχου τόδε το πίστον ἐμων λόγων, αγόμενος Ἕλενην εκ Τρώϊκων τείχεων. ΟΡ. Ει εσώθη μόνος, αν ην μάλλον ζηλώτος. Δε ει άγεται άλοχον, ἥκει ἔχων μέγα κάκον.

TRANSLATION.

Electra. And wilt thou set thy feet to the ground—applying thy long-disused sole?—In all-things change is sweet!

Orestes. [*Sitting up.*] Certainly; for this has the semblance of health: and semblance is better, even though it be far from the truth!

Electra. Hear now therefore, O respected brother, whilst the Furies suffer thee to understand aright—

Orestes. [*Interruptingly.*] Art-thou-going-to-tell-me of aught new? Because if indeed it be good, thou conferrest on me a favor:—but if *it pertain* to any mischief, I have enough of distress.

Electra. Meneláus is come, thy father's brother, and the hulks of his vessels are moored in the Naúplian bay. Orestes. [*Joyously.*] How saidest thou? Is he come, a light in my sufferings and in thine, a man related-to-us-by-birth, and that has received kindnesses from our father? Electra. He is come, take this assurance of my words, bringing with him Helen from the Trojan walls.

Orestes. If he had been preserved alone, he would have been more blest! But if he brings his wife, he is arrived with a mighty evil.

228. Upon μεταβολὴ πάντων γλυκὺ, Porson has a learned note of considerable length, beginning facetiously as follows: "Hanc senténtiam, non sémpèr véram, íntra arctióres fínes cóntrahit Hércules Fur. 1295, κεκλημένῳ δὲ φωτὶ μακαρίῳ ποτὲ, αἱ μεταβολαὶ λυπηρόν."

229. Aldus, and several other editors, with Stobæus—and almost every MS., have ὑγείας, though the metre and Attic dialect require ὑγιείας. Porson asks, why should the first syllable of ὑγεία be long, whilst the first of ὑγιεία is always short. That might possibly be—though in fact it is not so.

231. κασίγνητον κάρα, strictly, *fraternal head*—and in verse 288 below, "*sororal head:*" a strange expression in English!

ΗΛ. Ἐπίσημον ἔτεκε Τυνδάρεως ἐις τὸν ψόγον |∪∪–|∪∪∪||∪–|∪∪–||––|∪∪
γένος θυγατέρων, δυσκλεές τ' ἀν' Ἑλλάδα. |∪–|∪∪∪||––|∪–||∪–|∪∪
ΟΡ. Σύ νυν διάφερε τῶν κακῶν· ἔξεστι γάρ. |∪–|∪∪∪||∪–|∪–||––|∪∪
Καὶ μὴ μόνον λέγ', ἀλλὰ καὶ φρόνει τάδε. |––|∪–||∪–|∪–||∪–|∪∪
ΗΛ. Οἴμοι, κασίγνητ', ὄμμα σὸν ταράσσεται, |––|∪–||––|∪–||∪–|∪∪
ταχὺς δὲ μετέθου λύσσαν, ἀρτίως φρονῶν. |∪–|∪∪∪||––|∪–||∪–|∪–
ΟΡ. Ὦ μῆτερ, ἱκετεύω σε, μὴ 'πίσειέ μοι |––|∪∪∪||––|∪–||∪–|∪–
τὰς αἱματωποὺς καὶ δρακοντώδεις κόρας· |––|∪–||––|∪–||––|∪–
ἅυται γὰρ, ἅυται πλησίον θρώσκουσί μου. |––|∪–||––|∪–||––|∪–
ΗΛ. Μέν', ὦ ταλαίπωρ', ἀτρέμα σοῖς ἐν δεμνίοις· |∪–|∪–||–∪∪|∪–||––|∪–
ὁρᾷς γὰρ οὐδὲν ὧν δοκεῖς σάφ' εἰδέναι. |∪–|∪–||∪–|∪–||∪–|∪∪
ΟΡ. Ὦ Φοῖβ', ἀποκτενοῦσί μ' ἁι κυνώπιδες, |––|∪–||∪–|∪–||∪–|∪∪
γοργῶπες ἐνέρων ἱέριαι, δειναὶ θεαί. |––|∪∪∪||–∪∪|∪–||––|∪–
ΗΛ. Οὔτοι μεθήσω· χεῖρα δ' ἐμπλέξασ' ἐμὴν |––|∪–||––|∪–||––|∪–
σχήσω σε πηδᾶν δυστυχῆ πηδήματα. |––|∪–||––|∪–||––|∪∪
ΟΡ. Μέθες· μί' οὖσα τῶν ἐμῶν Ἐριννύων, |∪–|∪–||∪–|∪–||∪–|∪–
μέσον μ' ὀχμάζεις, ὡς βάλῃς ἐις Τάρταρον. |∪–|∪–||––|∪–||––|∪∪

THE ORDER, AND ENGLISH ACCENTUATION.

ΗΛ. Τυνδάρεως ἔτεκε γένος θυγάτερων επισήμον εις τον ψόγον, τε δύσκλεες άνα Ἑλλαδα. ΟΡ. Συ νυν διάφερε των κάκων· γαρ εξέστι. Και μη μόνον λέγε, άλλα και φρόνει τάδε. ΗΛ. Οἴμοι, κασιγνήτε, σον όμμα ταράσσεται, δε τάχυς μέτεθου λύσσαν, άρτιως φρόνων. ΟΡ. Ω μήτερ, ἱκετεύω σε, μη επισείε μοι τας αἱματώπους και δρακοντώδεις κόρας· γαρ ἁύται, ἁύται θρωσκούσι πλήσιον μου. ΗΛ. Μένε, ω ταλαιπώρε, ἀτρεμα εν σοις δέμνιοις· γαρ ὁρας οὐδεν ὧν δόκεις σάφα εἰδεναι. ΟΡ. Ω Φοῖβε, ἁι κυνώπιδες, δεῖναι θέαι, γοργώπες ἱέριαι ἐνερων, αποκτενοῦσι με. ΗΛ. Οὔτοι μεθήσω· δε εμπλεξάσα ἐμην χεῖρα σχήσω σε πήδαν δύστυχη πηδήματα. ΟΡ. Μέθες· οὖσα μία των ἐμων Ερίννυων, οχμάζεις με μέσον, ὡς βάλῃς εις Τάρταρον.

TRANSLATION.

Electra. Týndarus begat a race of daughters—a mark for scandal, and infamous throughout Greece. Orestes. Do thou then differ from the bad:—for it is in thy power. And not only say, but likewise think so. [*Begins to look stray.*] Electra. Ah! me, brother, thine eye rolls-wildly: and soon art thou changed to madness, so-lately sane! Orestes. [*Raving.*] O mother, I do implore thee, urge not at me these gore-faced and snake-fraught damsels:—for they—they are bounding close upon me! [*Starts up.*] Electra. Remain, O wretched-man, quietly on thy couch; for thou seest none of those-things which thou fanciest thou plainly beholdest. Orestes. [*Convulsed.*] O Apóllo, these dog-shaped, cruel Goddesses—gorgon-visaged commissioners of hell, will kill me! [*Strives to get away.*] Electra. [*Keeping him down.*] I will not let thee go:—but folding mine arm around thee, will I prevent thee from starting into those unfortunate convulsions.

Orestes. [*Struggling violently.*] Loose me:—being one of my Furies, thou seizest me by the middle, that thou mayest hurl me into Tártarus!

246. For λεγ', several later MSS. have φρόνει, which Grotius altered on conjecture to λάλει, because, says he, φρόνει follows in the same verse:—as, however, a fit of madness is just seizing on Oréstës, it is probable the poet intended an incoherent mode of expression to mark its commencement. In lieu of the second φρόνει, the Harleian MS. has πρᾶττε, badly.

248. Though most MSS. have ταχὺς, yet did Aldus here edit ταχύ. Porson explains μετέθου λύσσαν, which he observes is a construction common with Horace, by "*insániam sanitáte mutâsti.*"

255. ἱέριαι, or, with Aldus and MSS., ἱερεῖαι, I have rendered "*commissioners:*" though perhaps "*priestesses*" or "*ministers*" would be more literal.

ΗΛ. Ὀὶ ’γὼ τάλαινα, τίν’ ἐπικουρίαν λάϐω, |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –
ἐπεὶ τὸ θεῖον δυσμενὲς κεκτήμεθα; |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΟΡ. Δὸς τόξα μοι κερουλκὰ, δῶρα Λοξίου, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ὅῖς μ’ ἐῖπ’ Ἀπόλλων ἐξαμύνεσθαι θεὰς, |– –|⏑ –||– –|⏑ –||– –|⏑ –
ἐί μ’ ἐκφοϐοῖεν μανιάσιν λυσσήμασι. |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
ΗΛ. Βεϐλήσεταί τις θεῶν βροτησίᾳ χερί; |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΟΡ. Ἐι μὴ ’ξαμείψει χωρὶς ὀμμάτων ἐμῶν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ὀυκ ἐισακούετ’, ὀυχ ὁρᾶθ’ ἑκηϐόλων |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
τόξων πτερωτὰς γλυφίδας ἐξορμωμένας; |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
Ἆ, ἆ. Τί δῆτα μέλλετ’; Ἐξακρίζετ’ ἀιθέρα |– –||⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
πτεροῖς· τὰ Φοίϐου δ’ ἀιτιᾶσθε θέσφατα. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ἔα. Τί χρῆμ’ ἀλύω, πνεῦμ’ ἀνεὶς ἐκ πνευμόνων; |⏑ –||⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Ποῖ ποῖ ποθ’ ἡλάμεσθα δεμνίων ἄπο; |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ἐκ κυμάτων γὰρ ἀῦθις ἀῦ γαλήν’ ὁρῶ. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Ξύγγονε, τί κλαίεις, ὄμμα θεῖσ’ ἔίσω πέπλων; |– ⏑ ⏑|⏑ –||– –|⏑ –||– –|⏑ –
Ἀισχύνομαί σοι μεταδιδοὺς πόνων ἐμῶν, |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
ὄχλον τε παρέχων παρθένῳ νόσοις ἐμαῖς. |⏑ –|⏑ ⏑ ⏑||– –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΗΛ. Οι έγω ταλαίνα, τίνα επικούριαν λάϐω, έπει κεκτήμεθα το θείον δύσμενες; ΟΡ. Δος μοι τόξα κερούλκα, δώρα Λόξιου, όις Απόλλων είπε με εξαμυνέσθαι θέας, ει εκφοϐοίεν με μανίασι λυσσήμασι. ΗΛ. Τις θέων βεϐλήσεται βροτήσιᾳ χέρι; ΟΡ. Ει μη εξαμείψει χώρις έμων όμματων. Ουκ εισακούετε, ουκ ὁράτε πτερώτας γλύφιδας εξορμώμενας ἑκήϐολων τόξων; Α, α.—Τι, μέλλετε δήτα; Εξακρίζετε αίθερα πτέροις· δε αιτιάσθε τα θέσφατα Φοίϐου. Ἑα. Τι χρήμα αλύω, άνεις πνεύμα εκ πνεύμονων; Ποι ποι πότε ἡλαμέσθα άπο δέμνιων; Γαρ εκ κύματων αύθις αυ ὅρω γαλήνα. Ξύγγονε, τι κλαίεις, θείσα όμμα είσω πέπλων; Αισχύνομαι μετάδιδους σοι έμων πόνων, τε πάρεχων όχλον πάρθενῳ έμαις νόσοις.

TRANSLATION.

Electra. Oh! unhappy me! What help can I get, seeing we have on us the vengeful wrath of heaven? Orestes. Give me my bow of-horn, the gift of Lóxias, with which Apóllo bade me repel the fiends, if they should terrify me with their frantic prances. Electra. Shall any one of Gods be wounded by mortal hand? Orestes. If she will not depart from my sight! [*Puts his hands in the attitude of discharging an arrow.*] Hear ye not—see ye not the winged shafts projected from the far-darting bow?—Hah! hah! What, tarry ye yet?—Skim the air with your wings—and go impeach the oracles of Phoébus.

[*Pants.*] Avast! By what exertion am I flurried—heaving-forth the breath from my lungs? Whither, whither ever have we wandered from our couch? For from the waves again—again—I see a calm!

[*To Eléctra.*] Sister, why dost thou weep—concealing thy face in thy garments? [*With unequivocal sorrow.*] I am ashamed to confer my disasters on thee, and to give a virgin trouble with my afflictions!

261. τὸ θεῖον δυσμενὲς, *the divine wrath.*

264. Málè cómparat Musgrávius τέκνον φίλε, τέκνον ἄλαστε. Sèd hujúsmodi adjectíva tríum sunt géuerum, quámquàm faténdum est, ráriùs in neútro usurpári. Infrà 827, δρομάσι δινεύων βλεφάροις—quæ cítat ex Bácchis Máximus ad Dionýsium Areop. et frústrà quæsívit Heáthius. Phœniss. 1038, φοιτάσι πτεροῖς. Hercules Fur. 177, γίγασι πλευροῖς." Porson.

273. Porson says, "debébat Hegélochus qui Oréstis persónam égit, ítà vérba γαλήν’ ὁρῶ, ut elisiónis significatiónem áliquam dáret. Is vérò, spíritu deficiénte, dixit γαλῆν ὁρῶ, *I see a weasel*, quod ridéndi matériem Cómicis praébuit."

274. I have restored κλαίεις, contrary, it is true, to the text and to the opinion of Porson, and to Brunck's MS.—but I cannot believe κλάεις to be correct.

Μὴ τῶν ἐμῶν ἕκατι συντήκου κακῶν· |--|⏑-||⏑-|⏑-||--|⏑-
σὺ μὲν γὰρ ἐπένευσας τάδ᾽, ἐίργασται δ᾽ ἐμοὶ |⏑-|⏑⏑⏑||--|⏑-||--|⏑-
μητρῷον αἷμα. Λοξίᾳ δὲ μέμφομαι, |--|⏑-||⏑-|⏑-||⏑-|⏑⏑
ὅστις μ᾽ ἐπάρας ἔργον ἀνοσιώτατον, |--|⏑-||--|⏑⏑⏑||⏑-|⏑⏑
τοῖς μὲν λόγοις ηὔφρανε, τοῖς δ᾽ ἔργοισιν οὔ. |--|⏑-||--|⏑-||--|⏑-
Οἶμαι δὲ πατέρα τὸν ἐμὸν, ἐι κατ᾽ ὄμματα |⏑-|⏑⏑⏑||⏑⏑⏑|⏑-||⏑-|⏑⏑
ἐξιστόρουν νιν, μητέρ᾽ ἐι κτεῖναί με χρὴ, |--|⏑-||--|⏑-||--|⏑-
πολλὰς γενείου τοῦδ᾽ ἂν ἐκτεῖναι λιτὰς, |--|⏑-||--|⏑-||--|⏑-
μὴ τῆς τεκούσης ἐις σφαγὰς ὦσαι ξίφος, |--|⏑-||--|⏑-||--|⏑⏑
ἐι μήτ᾽ ἐκεῖνος ἀναλαβεῖν ἤμελλε φῶς, |--|⏑-||⏑⏑⏑|⏑-||--|⏑-
ἐγώ θ᾽ ὁ τλήμων τοιάδ᾽ ἐκπλήσειν κακά. |⏑-|⏑-||--|⏑-||--|⏑⏑
Καὶ νῦν ἀνακάλυπτ᾽, ὦ κασίγνητον κάρα, |--|⏑⏑⏑||--|⏑-||--|⏑-
ἐκ δακρύων τ᾽ ἄπελθε, κἐι μάλ᾽ ἀθλίως |--|⏑-||⏑-|⏑-||⏑-|⏑-
ἔχομεν· ὅταν δὲ τἄμ᾽ ἀθυμήσαντ᾽ ἴδῃς, |⏑⏑⏑|⏑-||⏑-|⏑-||--|⏑-
σύ μου τὸ δεινὸν καὶ διαφθαρὲν φρενῶν |⏑-|⏑-||--|⏑-||⏑-|⏑-
ἴσχαινε, παραμυθοῦ θ᾽. Ὅταν δὲ σὺ στένῃς, |--|⏑⏑⏑||--|⏑-||⏑-|⏑-
ἡμᾶς παρόντας χρή σε νουθετεῖν φίλα· |--|⏑-||--|⏑-||⏑-|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Μη συντήκου ἑκάτι των ἔμων κάκων· γαρ συ επενεύσας μεν τάδε, δε ἔμοι μητρῴον ἅιμα ειργάσται. Μέμφομαι Λόξιᾳ, δε, ὅστις επάρας με ανοσιώτατον ἔργον, ηυφράνε μεν τοις λόγοις, δε ου τοις εργοίσι. Δε οίμαι τον ἔμον πάτερα, ει κάτα όμματα εξίστορουν νιν, ει χρη με κτείναι μήτερα, αν εκτείναι πόλλας λίτας τοῦδε γενείου, μη ώσαι ξίφος εις σφάγας της τεκούσης, ει εκείνος μήτε ημέλλε ανάλαβειν φως, τε έγω ὁ τλήμων εκπλήσειν τοίαδε κάκα. Και νυν, ω κασιγνήτον κάρα, ανακαλύπτε τε απέλθε εκ δάκρυων, και ει έχομεν μάλα άθλιως· ὅταν δε ίδῃς τα έμα αθυμησάντα, συ ισχαίνε το δείνον μου και διάφθαρεν φρένων, τε παραμύθου. Δε ὅταν συ στένῃς, χρη ἥμας παρόντας νούθετειν σε φίλα·

TRANSLATION.

Pine not away because-of my ills: for thou assentedst, it-is-true, to those-proposals, yet by me was the bloodshed of our mother effected. I blame Apóllo, however, who, having instigated me to a most-unholy crime, consoled me indeed with words, yet not by acts.

But I think that my father, if face to face I had asked him whether it was right for me to slay my mother, would have put up many a supplication, *entreating me* by this my beard, not to impel the sword to the slaughter of her who bare me—if he were not to regain the light, and I wretched must go through such miseries.

[*Consolingly.*] And now, O beloved sister, unveil thee and cease from tears, even though we be very miserable:—when, however, thou observest my demeanour irrational, do thou restrain my outrageousness and aberration of mind, and soothe me. But when-that thou dost mourn, it is our duty being-in-attendance to suggest to thee words-of-comfort:

279. Porson quotes, as a parallel to a passage in this verse, Aristóph. Plut. 8, τῷ δὲ Λοξίᾳ μέμψιν δικαίαν μέμφομαι.

280. MSS. for the most part have ἐις or ἐς after ἔργον, whence Musgrave conjectured that ἔργον should be ἔργμ᾽.

283. Sic Aldus et múlti MSS., àt álii cum Kíngio μ᾽ ἐχρῆν. Unus χρεὼν—sèd χρὴ elegántius: némpè interrogátio post ἐι récte in præsénti effértur, quámvìs ad prætéritum pertíneat. Porson.

285. In almost every edition and MS. this verse begins with μήπω, else μήποτε, to the exclusion of τῆς.

288. With ἀνακάλυπτε, we may understand either ὄμμα or σεαυτόν. Κασίγνητον κάρα was noticed above, at verse 231.

292. ἴσχανε Aldus et quídam MSS.—Alii ἰσχναινε, quod analógia póstulat. Alii dénique ἴσχαινε, quam véram scribéndi ratiónem crédo, et ab Atticis própter sónum prælátam. Porson.

ἐπικουρίαι γὰρ αἵδε τοῖς φίλοις καλαί. |⏑ ⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ἀλλ', ὦ τάλαινα, βᾶσα δωμάτων ἔσω, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ὕπνῳ τ' ἄϋπνον βλέφαρον ἐκταθεῖσα δὸς, |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
σῖτόν τ' ὄρεξαι λουτρά τ' ἐπὶ χροὸς βάλε. |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
Ἐι γὰρ προλείψεις μ', ἢ προσεδρίᾳ νόσον |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
κτήσει τιν', οἰχόμεσθα· σὲ γὰρ ἔχω μόνην |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ –
ἐπίκουρον, ἄλλων, ὡς ὁρᾷς, ἔρημος ὤν. |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΗΛ. Ὀυκ ἔστι· σὺν σοὶ καὶ θανεῖν αἱρήσομαι, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
καὶ ζῆν· ἔχει γὰρ ταυτόν. Ἢν σὺ κατθάνῃς, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
γυνὴ τί δράσω; Πῶς μόνη σωθήσομαι, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἀνάδελφος, ἀπάτωρ, ἄφιλος; Ἐι δὲ σοὶ δοκεῖ, |⏑ ⏑ –|⏑ ⏑ ⏑||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
δρᾷν χρὴ τάδ'· ἀλλὰ κλῖνον ἐις ἐυνὴν δέμας, |– –|⏑ –||⏑ –|⏑ –||– –|⏑
καὶ μὴ τὸ ταρβοῦν κἀκφοβοῦν σ' ἐκ δεμνίων, |– –|⏑ –||– –|⏑ –||– –|⏑ –
ἄγαν ἀποδέχου· μένε δ' ἐπὶ στρωτοῦ λέχους. |⏑ –|⏑ ⏑ ⏑||– ⏑ ⏑|⏑ –||– –|⏑ –
Κἂν μὴ νοσῇς γὰρ, ἀλλὰ δοξάζῃς νοσεῖν, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
κάματος βροτοῖσιν, ἀπορία τε γίγνεται. |⏑ ⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

γαρ ἁίδε επικούριαι τοις φίλοις κάλαι. Ἄλλα, ω ταλαίνα, βάσα έσω δώματων, τε δος εκταθείσα αὔπνον βλέφαρον ὕπνῳ, τε ορέξαι σίτον, τε βάλε λούτρα έπι χρόος. Γαρ ει προλείψεις με, η κτήσει τίνα νόσον προσέδριᾳ, οιχομέσθα· γαρ σε έχω μόνην επικούρον, ων άλλων, ὡς ὅρας, ερήμος. ΗΛ. Ουκ έστι· συν σοι ἁιρήσομαι και θάνειν, και ζῆν· γαρ έχει ταύτον. Ην συ κάτθανῃς, τι γύνη δράσω; Πως σωθήσομαι μόνη, αναδέλφος, άπατωρ, άφιλος; Δε ει δόκει σοι, χρη δρᾳν τάδε· άλλα κλίνον δέμας εις εύνην, και μη άγαν απόδεχου το τάρβουν και έκφοβουν σε εκ δέμνιων· δε μένε έπι στρώτου λέχους. Και γαρ αν μη νόσῃς, άλλα δοξάζῃς νόσειν, γίγνεται κάματος τε απόρια βροτοίσι.

TRANSLATION.

for these good-offices to friends are seemly. But do thou, O my unfortunate sister, having repaired into the dwelling, as well consign at-full-length-out-stretched thy sleepless eyelids to repose—as take refreshment, and apply the bath to thy skin.

For if thou forsake me, or contract any illness from thy assiduous-sitting, we are lost:—since thee I have my only succour, being, as thou seest, by the rest abandoned!

Electra. It is not I should:—with thee will I choose both to die, and to live—for it is the same-thing.

If thou expire, what could I, a woman, do? How could I be preserved alone, brotherless, fatherless, friendless?

But if it seem meet unto thee, it behoves me to perform those-acts: wherefore recline thy body on the bed—and do not extravagantly admit whatever startles and frightens thee from the couch, but continue on the spread matrasses. [*Oréstēs lies down.*]

Because if thou be not ill, but seemest to ail, this is a burden and a perplexity to mortals. [*Exit Eléctra.*]

297. The Harleían MS. has σῖτά τ' in the text:—but σῖτόν τ' in the marginal scholia.—MSS. in general have either χροῒ or χρωτὶ for χροὸς in this verse, and which Porson considered the more astonishing, as we had met with ἐπ' ἀυχένος βαλεῖν in line 51, above.

301. King from MSS. rightly edited καὶ θανεῖν. Aldus and others have κατθανεῖν. Porson says, "símili módo peccátum est in Sóphocl. Antig. 742, úbi pro ὦ παγκάκιστε, invénies ὦ παῖ κάκιστε: et Phœniss. 1759, κατθανεῖν pro καὶ θανεῖν.

308. In Aldus and in the greater part of MSS. the reading is νοσῇς and δοξάζεις. Brunck from various sources gave νοσῇ and δοξάζῃ,—but he afterwards saw his mistake, when editing Sóphoclēs.

ΧΟ. Αἶ, αἶ, αἶ, [Στροφή.] |– – – α′
δρομάδες ὦ πτεροφόροι, |∪ ∪ ∪ –||∪ ∪ ∪ – β′
Ποτνιάδες θεαὶ, |∪ ∪ ∪ – ∪ – γ′
ἀβάκχευτον αἳ θίασον ἐλάχετ' ἐν |∪ – – ∪ –||∪ ∪ ∪ ∪ ∪ ∪ – δ′
δάκρυσι καὶ γόοις, |∪ ∪ ∪ – ∪ – ε′
μελαγχρῶτες Εὐμενίδες, αἵ τε τὸν |∪ – – ∪ –||∪ ∪ ∪ – ∪ – ζ′
ταναὸν αἰθέρ' ἀμπάλλεθ', αἵματος |∪ ∪ ∪ – ∪ –||– ∪ – ∪ – η′
τινύμεναι δίκαν, τινύμεναι φόνον, |∪ ∪ ∪ – ∪ –||∪ ∪ ∪ – ∪ – θ′
καθικετεύομαι, καθικετεύομαι, |∪ ∪ ∪ – ∪ –||∪ ∪ ∪ – ∪ – ι′
τὸν Ἀγαμέμνονος γόνον ἐάσατ' ἐκ- |∪ ∪ ∪ – ∪ –||∪ ∪ ∪ – ∪ – κ′
λαθέσθαι λύσσας μανιάδος |∪ – – –||– ∪ ∪ ∪ ∪ λ′
φοιταλέου. Φεῦ μόχθων. |– –|∪ –||– –|– μ′
Οἵων ὁ τάλας ὀρεχθεὶς ἔῤῥεις, |– – ∪||∪ – ∪ –||– – – ν′
τρίποδος ἄπο, φάτιν, ἂν ὁ Φοῖβος |∪ ∪ ∪|∪ ∪ ∪ ∪||– ∪|– ∪ ξ′
ἔλακε, δεξάμενος, ἀνὰ τὸ δάπεδον, |∪ ∪ ∪ – ∪ ∪ ∪||∪ ∪ ∪ – ∪ – ο′
ἵνα μεσόμφαλοι λέγονται μυχοί. |∪ ∪ ∪ – ∪ –||∪ – – ∪ – π′

Ἰὼ Ζεῦ, [Ἀντιστροφή.] |– – – α′
τίς ἔλεος; Τίς ὅδ' ἀγὼν |∪ ∪ ∪ –||∪ ∪ ∪ – β′
φόνιος ἔρχεται |∪ ∪ ∪ – ∪ – γ′

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Αι, αι, αι, ω πτερόφοροι δρόμαδες, Ποτνίαδες θέαι, άι ελάχετε αβακχεύτον θίασον εν δάκρυσι και γόοις, μελαγχρώτες Ευμένιδες, τε αι αμπάλλετε τον τάναον αίθερα, τινύμεναι δίκαν άιματος, τινύμεναι φόνον, καθικετεύομαι, καθικετεύομαι, εάσατε τον γόνον Αγαμέμνονος εκλαθέσθαι φοιτάλεου μανίαδος λύσσας. Φευ μόχθων. Όιων ορέχθεις, ὁ τάλας, έῤῥεις, δεξάμενος άπο τρίποδος φάτιν ἀν ὁ Φοίβος έλακε, άνα το δάπεδον, ἵνα λεγόνται μεσόμφαλοι μύχοι. Ἰω Ζευ, τις έλεος; Τις ὅδε φόνιος άγων έρχεται

TRANSLATION.

Chorus. Hey! hey! hey! O ye winged dromedaries, Pótnian Goddesses—who keep-up your unbacchanalian revel with tears and with groans, ye dusky Euménidës,—and who flap the wide-extended air, executing vengeance for bloodshed, executing slaughter, I supplicate you, I supplicate you, suffer the son of Agamémnon to forget his infuriate raging insanity. Alas! for his sufferings!

[*Looking most pitifully towards Oréstës.*] With what-agonies assailed wretched-man art thou perishing—having received from the tripod, the oracle which Phœbus delivered, on that pavement where are said to be the central recesses of the globe!—Oh! Júpiter, what compassion is there? [*To Oréstës.*] What is this murderous contention that comes

310. In Aldus the third αἶ is wanting.
311. The word δρομάδες I have translated "*dromedaries*," a species of fleet camel: it may, however, be taken adjectively in the sense "*nimble-footed.*"
313. ἐν is in many MSS. and editions omitted. Brunck, without any just reason whatever, doubled the λ in ἐλάχετ'.
316. ἀμπάλλεσθ' Aldus et MSS. Líteram ábstuli, cum Musgrávio, própter métrum.—Símplex πάλλω médio sénsu occúrrit Electr. 438. Porson.

319. γόνον, literally, *seed*. For ἐάσατ' several MSS. have ἐᾶτ', badly.
321. In some MSS. and editions there is no stop of any sort after μόχθων. The sense, indeed, either with or without a stop, is by no means striking. In lieu of μόχθων one or two MSS. have κακῶν.
323. The common reading is ἀπόφασιν.
324. Aldus edited ἔλακεν ἔλακε, omitting τὸ before δάπεδον.
325. In many MSS. and all the earlier editions we find γᾶς after μυχοί.

θοάζων σε τὸν μέλεον, ᾧ δάκρυα |ᴗ – – ᴗ –‖ᴗ ᴗ ᴗ – ᴗ ᴗ ᴗ δ'
δάκρυσι συμβαλεῖ |ᴗ ᴗ ᴗ – ᴗ – ε'
πορεύων τις ἐις δόμον ἀλαστόρων |ᴗ – – ᴗ –‖ᴗ ᴗ ᴗ – ᴗ – ζ'
ματρὸς ἇιμα σᾶς, ὅ σ' ἀναβακχιοῖ; |– ᴗ – ᴗ –‖ᴗ ᴗ ᴗ – ᴗ – η'
Κατολοφύρομαι, κατολοφύρομαι· |ᴗ ᴗ ᴗ – ᴗ –‖ᴗ ᴗ ᴗ – ᴗ – θ'
ὁ μέγας ὄλβος ὀυ μόνιμος ἐν βροτοῖς. |ᴗ ᴗ ᴗ – ᴗ –‖ᴗ ᴗ ᴗ – ᴗ – ι'
Ἀνὰ δὲ λαῖφος ὥς τις ἀκάτου θοᾶς |ᴗ ᴗ ᴗ – ᴗ –‖ᴗ ᴗ ᴗ – ᴗ – κ'
τινάξας δαίμων κατέκλυσεν |ᴗ – – –‖– ᴗ ᴗ ᴗ ᴗ λ'
δεινῶν πόνων, ὡς πόντου, |– –|ᴗ –‖– –|– μ'
λάβροισιν ὀλεθρίοις ἐν κύμασι. |– – ᴗ‖ᴗ – ᴗ –‖– – ᴗ ᴗ ν'
Τίνα γὰρ ἔτι πάρος ὀῖκον ἄλλον |ᴗ ᴗ ᴗ|ᴗ ᴗ ᴗ ᴗ‖– ᴗ|– ᴗ ξ'
ἕτερον, ἢ τὸν ἀπὸ θεογόνων γάμων, |ᴗ ᴗ ᴗ – ᴗ ᴗ ᴗ‖ᴗ ᴗ ᴗ – ᴗ – ο'
τὸν ἀπὸ Ταντάλου, σέβεσθαί με χρή; |ᴗ ᴗ ᴗ – ᴗ –‖ᴗ – – ᴗ – π'

Καὶ μὴν βασιλεὺς ὅδε δὴ στείχει |– –|ᴗ ᴗ –‖ᴗ ᴗ –|– –
Μενέλαος ἄναξ, πολὺ δ' ἁβροσύνῃ |ᴗ ᴗ –|ᴗ ᴗ –‖ᴗ ᴗ –|ᴗ ᴗ –
δῆλος ὁρᾶσθαι, |– ᴗ ᴗ|– –
τῶν Τανταλιδῶν ἐξ ἁίματος ὤν. |– –|ᴗ ᴗ –‖– –|ᴗ ᴗ –

THE ORDER, AND ENGLISH ACCENTUATION.

θοάζων σε τον μέλεον, ᾧ τις αλάστορων σύμβαλει δάκρυα δάκρυσι, πορεύων εις δόμον άιμα σας μάτρος, ὁ αναβάκχιοι σε; Κατολοφύρομαι, κατολοφύρομαι· ὁ μέγας όλβος ου μόνιμος εν βρότοις. Δε τις δαίμων ανατινάξας ὡς λαίφος θόας άκατου κατέκλυσε εν λαβροίσι ολέθριοις κύμασι δείνων πόνων, ὡς πόντου. Γαρ τίνα άλλον οίκον ἕτερον χρη με έτι πάρος σεβέσθαι η τον άπο θεόγονων γάμων, τον άπο Τάνταλου; Και μην δη ὅδε βάσιλευς άναξ Μενελάος στείχει, δε ἁβρόσυνῃ πόλυ δήλος ὁράσθαι, ων εξ άίματος των Ταντάλιδων.

TRANSLATION.

posting upon thee miserable, to whom some-one of demons hath flung tears upon tears—bringing-back to the mansion the blood of thy mother, which drives thee to distraction?

[*Feelingly.*] I bewail thee, I bewail thee:—great felicity is not lasting among mortals!

For some evil-genius after racketing thee—as the sail of the swift bark—hath engulfed thee in the voracious destructive waves of tremendous evils, as-it-were of the deep!

Because what other family besides, ought I still preferably to reverence, than that sprung from divine nuptials, that sprung from Tántalus? [*Looking round, and appearing pleased.*] And lo! now, that royal-personage king Meneláus is advancing—for by the elegance-of-his-form he is very easy to be known, being of the blood of the Tantálidæ!

330. Aldus and most MSS. have συμβάλλει, in the present tense. Porson preferred the aorist, as being more suitable to the metre.

331. Editions and MSS. seem divided between δόμον and δόμους.

332. Aldus printed ματέρος ἇιμα σᾶς, ὅ σ' ἀναβακχεύει, which is also the reading of MSS. It was Musgrave first emended the text as it now stands.

336. κατέκλυσε, *hath immersed* or *inundated*, more properly than "*engulfed.*" Musgrave, not considering that the second syllable of φοιταλέου, v. 321, above, is long, (see the Prométheus Chained of Æschylus, 623) edited κατέκλυσ' ἀι- here, and began the next line with ᾶνα πόνων.

338. For λάβροισιν ὀλεθρίοις, Aldus printed λάβροις ὀλεθρίοισιν.

339. This and the next verse are differently given by different editors. Porson has followed Aldus, though indeed reluctantly; but he was unwilling to substitute equally bad for bad.

343. Here almost every MS. has πολλῇ δ' ἁβροσύνῃ, some without ἄναξ.

Ὦ χιλιόναυν στρατὸν ὁρμήσας |--|⏑⏑-||⏑⏑-|--
ἐις γῆν Ἀσίαν, |--|⏑⏑-
χαῖρ᾽· ἐυτυχίᾳ δ᾽ ἀυτὸς ὁμιλεῖς, |--|⏑⏑-||-⏑⏑|--
θεόθεν πράξας ἅπερ ηὔχου. |⏑⏑-|--||⏑⏑-|-*

MENEΛΑΟΣ.

Ὦ δῶμα, τῇ μέν σ᾽ ἡδέως προσδέρκομαι, |--|⏑-||--|⏑-||--|⏑⏑
Τροίαθεν ἐλθὼν, τῇ δ᾽ ἰδὼν καταστένω. |--|⏑-||--|⏑-||⏑-|⏑-
Κύκλῳ γὰρ ἑιλιχθεῖσαν ἀθλίοις κακοῖς |⏑-|⏑-||--|⏑-||⏑-|⏑-
ὀυπώποτ᾽ ἄλλην μᾶλλον ἐῖδον ἑστίαν. |--|⏑-||--|⏑-||⏑-|⏑-
Ἀγαμέμνονος μὲν γὰρ τύχας ἠπιστάμην, |⏑⏑-|⏑-||--|⏑-||--|⏑-
καὶ θάνατον, ὅίῳ πρὸς δάμαρτος ὤλετο, |-⏑⏑|⏑-||--|⏑-||⏑-|⏑⏑
Μαλέᾳ προσίσχων πρῶραν· ἐκ δὲ κυμάτων |⏑⏑-|⏑-||--|⏑-||⏑-|⏑-
ὁ ναυτίλοισι μάντις ἐξήγγειλέ μοι |⏑-|⏑-||⏑-|⏑-||--|⏑-
Νηρέως προφήτης Γλαῦκος, ἀψευδὴς θεὸς, |--|⏑-||--|⏑-||--|⏑⏑
ὅς μοι τάδ᾽ ἐῖπεν ἐμφανῶς παρασταθείς· |--|⏑-||⏑-|⏑-||⏑-|⏑-
Μενέλαε, κεῖται σὸς κασίγνητος θανὼν, |⏑⏑-|⏑-||--|⏑-||--|⏑-
λουτροῖσιν ἀλόχου περιπεσὼν πανυστάτοις. |--|⏑⏑⏑||-⏑⏑|⏑-||⏑-|⏑-

THE ORDER, AND ENGLISH ACCENTUATION.

Ω ὁρμήσας στράτον χιλίοναυν εις 'Ασιαν γην, χαίρε· δε ευτύχια αύτος ὁμίλεις, θέοθεν πράξας ἅπερ ηύχου. ΜΕ. Ω δώμα, τῃ μεν, έλθων Τροιάθεν, προσδέρκομαι σε ἥδεως, δε τῃ κατάστενω ἴδων. Γαρ ουπώποτε είδον άλλην ἕστιαν μάλλον ἑιλιχθείσαν κύκλῳ άθλιοις κάκοις. Γαρ μεν προσίσχων πρώραν Μάλεᾳ ηπίσταμην τύχας Αγαμέμνονος, και θάνατον, όίῳ ώλετο προς δαμάρτος· εκ κύματων δε ὁ μάντις ναυτιλοίσι εξηγγείλε μοι, Γλαύκος προφήτης Νήρεως, αψεύδης θέος, ὃς έμφανως παράσταθεις είπε μοι τάδε· Μενελάε, σος κασιγνήτος κείται θάνων, περίπεσων πανύστατοις λουτροίσι άλοχου.

TRANSLATION.

[*Salutingly to Meneláus.*] O thou who didst direct the expedition of a thousand ships unto Asia's land, hail:—and with good-fortune thou comest, having by-divine-aid effected what thou desiredst!

MENELAUS. [*Entering pensively.*] O palace, in one respect indeed, as coming from Troy, I view thee with pleasure—but in another I sigh at beholding thee!

Because never-yet saw I any other house more completely-beset on-all-sides with lamentable woes!

For as I was bringing my ship to a station at Málea, I was informed of the misfortunes of Agamémnon, and of his death,—whereby he perished at the hands of his spouse:—from the waves, too, had the prophet of mariners announced it to me, Nereus's interpreter Glaúcus, an unerring God—who visibly standing beside me addressed me thus:—"*Meneláus, thy brother lies dead, having fallen by his wife in his last bath.*"

346. Aldus, from what source I know not, edited ὁρμίσας, good in meaning but false in quantity: for, as the aorist participle of ὁρμίζω, the penult is short.

349. θεόθεν, *from* or *through the Gods*, that is, *by divine aid*:—ἅπερ ηὔχου, *what very things thou prayedst for.*

350. For τῇ, some MSS. have πῇ, as well in this verse as in the next.

356. προσίσχων πρῶραν, *prôram ádhibens* vel *návem ádmovens*—*havening my prow* or *bringing my ship into port.*

358. Glaúcus was the son of Náïs, by Neptune, according to some—but according to others his father's name was Polýbius:—originally he was a Bœótian fisherman, but afterwards he became a noted sea-deity. He received the gift of prophecy from Apóllo, and acted as interpreter to Néreus, a son of Ocean and Térra, and one of the most ancient of the marine Gods.

359. In several MSS. τόδ᾽ is found for τάδ᾽, and κατασταθεὶς for παρασταθείς.

Δακρύων δ' ἔπλησεν ἐμέ τε καὶ ναύτας ἐμοὺς	∣∪∪-∣∪-∥∪∪∪∣∪-∥--∣∪-
πολλῶν· ἐπεὶ δὲ Ναυπλίας ψαύω χθονὸς,	∣--∣∪-∥∪-∣∪-∥--∣∪∪
ἤδη δάμαρτος ἐνθάδ' ἐξορμωμένης,	∣--∣∪-∥∪-∣∪-∥--∣∪-
δοκῶν Ὀρέστην παῖδα τὸν Ἀγαμέμνονος	∣∪-∣∪-∥--∣∪∪∪∥∪-∣∪∪
φίλαισι χερσὶ περιβαλεῖν καὶ μητέρα,	∣∪-∣--∥∪∪∪∣∪-∥--∣∪∪
ὡς εὐτυχοῦντας, ἔκλυον ἁλιτύπων τινὸς	∣--∣--∥∪-∣∪∪∪∥∪∪-∣∪∪
τῆς Τυνδαρείας παιδὸς ἀνόσιον φόνον.	∣--∣∪-∥--∣∪∪∪∥∪-∣∪∪
Καὶ νῦν ὅπου 'στὶν, εἴπατ', ὦ νεάνιδες,	∣--∣∪-∥∪-∣∪-∥∪-∣∪∪
Ἀγαμέμνονος παῖς, ὃς τὰ δείν' ἔτλη κακά·	∣∪∪-∣∪-∥--∣∪-∥∪-∣∪∪
βρέφος γὰρ ἦν τότ' ἐν Κλυταιμνήστρας χεροῖν,	∣∪-∣∪-∥∪-∣∪-∥--∣∪-
ὅτ' ἐξέλειπον μέλαθρον ἐς Τροίαν ἰὼν,	∣∪-∣∪-∥-∪∪∣∪-∥--∣∪-
ὥστ' οὐκ ἂν αὐτὸν γνωρίσαιμ' ἂν εἰσιδών.	∣--∣∪-∥--∣∪-∥∪-∣∪-
ΟΡ. Ὅδ' εἰμ' Ὀρέστης, Μενέλεως, ὃν ἱστορεῖς·	∣∪-∣∪-∥-∪∪∣∪-∥∪-∣∪-
ἑκὼν ἐγώ σοι τἀμὰ μηνύσω κακά.	∣∪-∣∪-∥--∣∪-∥--∣∪∪
Τῶν σῶν δὲ γονάτων πρωτόλεια θιγγάνω	∣--∣∪∪∪∥--∣∪-∥∪-∣∪-
ἱκέτης, ἀφύλλου στόματος ἐξάπτων λιτάς·	∣∪∪-∣∪-∥-∪∪∣∪-∥--∣∪-
σῶσόν μ'· ἀφῖξαι δ' αὐτὸς εἰς καιρὸν κακῶν.	∣--∣∪-∥--∣∪-∥--∣∪-

THE ORDER, AND ENGLISH ACCENTUATION.

Δε επλήσε τε έμε και έμους ναύτας πόλλων δάκρυων· δε έπει ψαύω Ναύπλιας χθόνος, δαμάρτος ήδη εξορμώμενης ένθαδε, δόκων περίβαλειν φιλαίσι χέρσι Ορέστην τον παίδα Αγαμέμνονος, και μήτερα, ώς ευτυχούντας, έκλυον τίνος ἁλίτυπων ανόσιον φόνον της Τυνδαρείας παίδος. Και νυν, ω νεάνιδες, είπατε όπου παις Αγαμέμνονος έστι, ὁς έτλη τα δείνα κάκα· γαρ ην βρέφος εν χέροιν Κλυταιμνήστρας τότε ότε εξελείπον μέλαθρον ίων ες Τροίαν, ώστε ουκ αν γνωρισαίμι αύτον αν είσιδων. ΟΡ. Όδε, Μενέλεως, είμι Ορέστης, όν ίστορεις· έκων έγω μηνύσω σοι τα έμα κάκα. Δε πρωτολεία θίγγανω των σων γόνατων ίκετης, εξάπτων λίτας αφύλλου στόματος· σώσον με· δε αφίξαι αύτος εις καίρον κάκων.

TRANSLATION.

Thus filled he both me and my sailors with many tears:—and when that I reach the Naúplian shore (my wife having already landed there) expecting to clasp in friendly embrace Oréstës the son of Agamémnon, and his mother, as faring-prosperously, I heard, from some one of the fishermen, of the unhallowed murder of Týndarus's daughter!

And now, O maidens, tell me where Agamémnon's son is, who has dared these terrible deeds-of-evil:—for he was an infant in the arms of Clytemnéstra at-the-time when I left the palace setting-out for Troy, so that I should not know him were I to see him.

Orestes. [*Raising himself upon his elbow.*] I, Meneláus, am Oréstës, whom thou seekest:—freely will I declare unto thee my calamities.

[*Leaving the couch, he advances slowly towards Meneláus, and assumes a supplicatory attitude.*] But first I embrace thy knees, a suppliant, putting up prayers from my leaf-unfurnished mouth: "SAVE ME:"—for thou art come thyself in the season of my sufferings!

362. In MSS. and editions generally the reading is δακρύων δ', but Aldus and some others have τ', badly.

367. ἁλιτύπων (for which Aldus gives ἁλικτύπων) the Scholiast explains by ἁλιέων, οἳ ταῖς κώπαις τύπτουσι τὴν θάλασσαν, *fishermen, who smite the sea with oars.*

368. τῆς Τυνδαρείας παιδὸς, literally, *the Tyndaréan maid.* Instead of παιδὸς, Aldus and a few MSS. have θυγατρός.

372. In most MSS. and in Aldus ἐξέλιπον occurs for ἐξέλειπον. Brunck condemns the latter, but Porson defends it.

375. For μηνύσω, which Porson interprets with commendation, "*égo me ípsum déferam,*" Aldus from good authority printed σημανῶ, *indicábo.*

377. ἀφύλλου, *leafless*, i. e., *without the supplicatory boughs* used in prayer. See the King Œdipus of Sóphoclës, ver. 3.

ΜΕ. Ὦ θεοὶ, τί λεύσσω; Τίνα δέδορκα νερτέρων; |– –|∪ –||– ∪ ∪|∪ –||∪ –|∪ –
ΟΡ. Εὖ γ' εἶπας· ού γὰρ ζῶ κακοῖς· φάος δ' ὁρῶ. |– –|∪ –||– –|∪ –||∪ –|∪ –
ΜΕ. Ὡς ἠγρίωσαι πλόκαμον αὐχμηρὸν τάλας. |– –|∪ –||– ∪ ∪|∪ –||– –|∪ –
ΟΡ. Ουχ ἡ πρόσοψίς μ', ἀλλὰ τἄργ' αἰκίζεται. |– –|∪ –||– –|∪ –||– –|∪ ∪
ΜΕ. Δεινὸν δὲ λεύσσεις ὀμμάτων ξηραῖς κόραις. |– –|∪ –||– –|∪ –||– –|∪ –
ΟΡ. Τὸ σῶμα φροῦδον, τὸ δ' ὄνομ' ού λέλοιπέ με. |∪ –|∪ –||– ∪ ∪|∪ –||∪ –|∪ ∪
ΜΕ. Ὦ παράλογόν μοι σὴ φανεῖσ' ἀμορφία. |– ∪ ∪|∪ –||– –|∪ –||∪ –|∪ –
ΟΡ. Ὅδ' ειμὶ μητρὸς τῆς ταλαιπώρου φονεύς. |∪ –|∪ –||– –|∪ –||– –|∪ –
ΜΕ. Ἤκουσα· φείδου δ' ὀλιγάκις λέγειν κακά. |– –|∪ –||– ∪ ∪|∪ –||∪ –|∪ ∪
ΟΡ. Φειδόμεθ'· ὁ δαίμων δ' ἐς ἐμὲ πλούσιος κακῶν. |– ∪ ∪|∪ –||– ∪ ∪|∪ –||∪ –|∪ –
ΜΕ. Τί χρῆμα πάσχεις; Τίς σ' ἀπόλλυσιν νόσος; |∪ –|∪ –||– –|∪ –||∪ –|∪ ∪
ΟΡ. Ἡ ξύνεσις ὅτι σύνοιδα δείν' ἐιργασμένος. |– ∪ ∪|∪ ∪ ∪||∪ –|∪ –||– –|∪ ∪
ΜΕ. Πῶς φῄς; Σοφόν τοι τὸ σαφὲς, ὀυ τὸ μὴ σαφές. |– –|∪ –||– ∪ ∪|∪ –||∪ –|∪ ∪
ΟΡ. Λύπη μάλιστά γ' ἡ διαφθείρουσά με— |– –|∪ –||∪ –|∪ –||– –|∪ ∪
ΜΕ. Δεινὴ γὰρ ἡ θεὸς, ἀλλ' ὅμως ἰάσιμος. |– –|∪ –||– –|∪ –||– –|∪ ∪
ΟΡ. Μανίαι τε, μητρὸς ἅιματος τιμωρίαι. |∪ ∪ –|∪ –||∪ –|∪ –||– –|∪ ∪

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΕ. Ω θέοι, τι λεύσσω; Τίνα νέρτερων δεδόρκα; ΟΡ. Συ γε είπας· γαρ κάκοις ου ζω· δε ὄρω φάος. ΜΕ. Τάλας ὡς ηγριώσαι αυχμήρον πλόκαμον. ΟΡ. Ουκ ἡ προσόψις, άλλα τα έργα αικίζεται με. ΜΕ. Δε δείνον λεύσσεις ξήραις κόραις όμματων. ΟΡ. Το σώμα φρούδον, δε το όνομα ου λελοίπε με. ΜΕ. Ω ση αμόρφια φανείσα μοι παράλογον. ΟΡ. Ὅδε είμι φόνευς της ταλαιπώρου μήτρος. ΜΕ. Ηκούσα· δε φείδου ολίγακις λέγειν κάκα. ΟΡ. Φειδόμεθα· δε κάκων ὁ δαίμων πλούσιος ες έμε. ΜΕ. Τι χρήμα πάσχεις; Τις νόσος απόλλυσι σε; ΟΡ. Ἡ ξύνεσις ὅτι συνοίδα ειργάσμενος δείνα. ΜΕ. Πως φῃς; Το σάφες τοι, ου το μη σάφες σόφον. ΟΡ. Μαλίστα γε λύπη ἡ διαφθειρούσα με— ΜΕ. Γαρ ἡ θέος δείνη, άλλα ὅμως ιάσιμος. ΟΡ. Τε μάνιαι, τιμώριαι ἅιματος μήτρος.

TRANSLATION.

Menelaus. [*Aghast.*] Oh! ye Gods! What do I see? Whom of the dead do I behold? Orestes. Thou hast truly spoken: for through my sufferings I live not:—yet view I the light.

Menelaus. [*Pitifully.*] Miserable-man how bristled thou art in thy squalid hair! Orestes. Not the appearance, but the deeds torment me!

Menelaus. And horribly dost thou glare with the sunken orbs of thine eyes! Orestes. The body is fled, but the name has not left me!

Menelaus. O thine uncomeliness visible to me beyond-conception!

Orestes. Here I am, the murderer of my wretched mother!

Menelaus. I have heard so: wherefore spare for-a-little the recital of thy woes. Orestes. We do spare:—but in woes the deity is rich to me.

Menelaus. What affliction art-thou-suffering? What malady is destroying thee? Orestes. The conviction that I am conscious of having done dreadful-doings. Menelaus. How sayest thou? Perspicuousness for-certain, not obscurity, is wisdom.

Orestes. It is chiefly indeed remorse that destroys me—Menelaus. For the goddess is dire, but nevertheless appeasable. Orestes. And fits-of-madness, vindictive of my mother's blood!

387. Post φείδου δ' distínguit Brúnckius, quem si séqueris, λέγειν pro imperatívo accípies:—sin mínus, ὥστε subaúdies cum Scholiáste. Porson. Yet we cannot take λέγειν for the imperative *bónâ fíde*, but must understand θέλε, or some other imperative, if we cut off φείδου. This is invariably the construction wherever the infinitive mood is used elliptically.

388. Aldus, against the metre, edited εἰς ἐμέ. If εἰς were the true reading then μὲ would be requisite.

391. In some MSS. we find τι for τοι.

394. Several editions and MSS. have μητρὸς θ' ἅιματος, most faultily as to the sense. Porson has followed Brunck.

ΜΕ. Ἤρξω δὲ λύσσης πότε; Τίς ἡμέρα τότ' ἦν; |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
ΟΡ. Ἐν ᾗ τάλαιναν μητέρ' ἐξώγκουν τάφῳ. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ΜΕ. Πότερα κατ' οἴκους, ἢ προσεδρεύων πυρᾷ; |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||– –|⏑ –
ΟΡ. Νυκτὸς φυλάσσων ὀστέων ἀναίρεσιν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΜΕ. Παρῆν τις ἄλλος, ὃς σὸν ὤρθευεν δέμας; |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΟΡ. Πυλάδης, ὁ συνδρῶν αἷμα καὶ μητρὸς φόνον. |⏑ ⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΜΕ. Φαντασμάτων δὲ τάδε νοσεῖς ποίων ὕπο; |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ ⏑
ΟΡ. Ἔδοξ' ἰδεῖν τρεῖς νυκτὶ προσφερεῖς κόρας. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΜΕ. Οἶδ' ἃς ἔλεξας, ὀνομάσαι δ' οὐ βούλομαι. |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ ⏑
ΟΡ. Σεμναὶ γάρ· εὐπαίδευτα δ' ἀποτρέπει λέγειν. |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ –
ΜΕ. Αὗταί σε βακχεύουσι συγγενεῖ φόνῳ; |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΟΡ. Οἴμοι διωγμῶν, οἷς ἐλαύνομαι τάλας. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΜΕ. Οὐ δεινά, πάσχειν δεινὰ τοὺς εἰργασμένους. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΟΡ. Ἀλλ' ἔστιν ἡμῖν ἀναφορὰ τῆς ξυμφορᾶς— |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
ΜΕ. Μὴ θάνατον εἴπῃς· τοῦτο μὲν γὰρ οὐ σοφόν. |– ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΟΡ. Φοῖβος κελεύσας μητρὸς ἐκπρᾶξαι φόνον. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΕ. Δε πότε ἤρξω λύσσης; Τις ἥμερα ην τότε; ΟΡ. Εν ἡ εξώγκουν ταλαίναν μήτερα τάφῳ. ΜΕ. Πότερα κάτα οίκους, η προσεδρεύων πύρα; ΟΡ. Νύκτος φυλάσσων αναίρεσιν όστεων. ΜΕ. Τις άλλος πάρην, ός ωρθευε σον δέμας; ΟΡ. Πύλαδης, ὁ σύνδρων αίμα και φόνον μήτρος. ΜΕ. Δε ὕπο ποίων φαντάσματων νόσεις τάδε; ΟΡ. Εδόξα ίδειν τρεις κόρας πρόσφερεις νύκτι. ΜΕ. Οίδα άς ελέξας, δε ου βούλομαι ονόμασαι. ΟΡ. Γαρ σέμναι· απότρεπει δε λέγειν ευπαιδεύτα. ΜΕ. Αύται βακχευούσι σε σύγγενει φόνῳ; ΟΡ. Οίμοι διώγμων, όις τάλας ελαύνομαι. ΜΕ. Ου δείνα τους ειργάσμενους δείνα πάσχειν. ΟΡ. Άλλα έστι ἥμιν ανάφορα της ξύμφορας. ΜΕ. Μη είπης θάνατον· γαρ μεν τούτο ου σόφον. ΟΡ. Φοίβος κελεύσας εκπράξαι φόνον μήτρος.

TRANSLATION.

MENELAUS. But when begannest thou the raving? What day was it then? ORESTES. On the-day I consigned my hapless mother to her tomb. MENELAUS. Whether was it at home, or whilst sitting by the pyre? ORESTES. By night whilst watching the gathering of her bones. MENELAUS. Was any one else present, who supported thy frame? ORESTES. Pýladës, our accomplice in my mother's bloodshed and death. MENELAUS. But under what delusions art thou laboring in this instance? ORESTES. I seem to see three damsels like Night. MENELAUS. I know whom thou meanest, but I am not willing to name them. ORESTES. For they are awful: desist however from mentioning childish-scruples! MENELAUS. Do these distract thee because of this kindred murder? ORESTES. Woes me! the persecutions, wherewith I a wretch am harassed. MENELAUS. It is not strange that the doers of strange deeds should suffer! ORESTES. But we have a where-to-refer the event—

MENELAUS. Say not death:—for indeed this is not wise. ORESTES. It was Apóllo who commanded me to execute the murder of my mother.

396. ἐν ᾗ τάλαιναν μητέρ' ἐξώγκουν τάφῳ, gl. ἐν ᾗ ταλαίνης μητρὸς ἐξώγκουν τάφον. But whether we are to understand "*heaped up the tomb of my mother*," or "*heaped up my mother in her tomb*" is uncertain: yet I imagine τάφῳ to be here put for πυρᾷ, and the signification to be, "*placed my mother on her funeral pyre.*"

398. The true sense of ἀναίρεσιν in this verse is doubtful. Some render it "*the collecting;*" and others, the "*carrying off.*"

401. For φαντασμάτων in this verse, Aldus, contrary to MSS., printed ἐκ φασμάτων, giving two prepositions, ἐκ and ὑπὸ, with one substantive.

404. Aldus and MSS. have ἀπαίδευτα δ' ἀποτρέπου. Musgrave conjectured εὐπαίδευτα, *niceties, trifles, punctilioes*: with ἀποτρέπῃ for ἀποτρέπου.

408. ἀναφορὰ, literally, *transfer* or *reference*; but in English neither of these words conveys the original idea clearly.

ΜΕ. Ἀμαθέστερός γ' ὢν τοῦ καλοῦ καὶ τῆς δίκης. |⏑ ⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ΟΡ. Δουλεύομεν θεοῖς, ὅ τι ποτ' εἰσὶν οἱ θεοί. |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
ΜΕ. Κᾆτ' οὐκ ἀμύνει Λοξίας τοῖς σοῖς κακοῖς; |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΟΡ. Μέλλει· τὸ θεῖον δ' ἐστὶ τοιοῦτον φύσει. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΜΕ. Πόσον χρόνον δὲ μητρὸς οἴχονται πνοαί; |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΟΡ. Ἕκτον τόδ' ἦμαρ· ἔτι πυρὰ θερμὴ τάφου. |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ –
ΜΕ. Ὡς ταχὺ μετῆλθόν σ' αἷμα μητέρος θεαί. |– ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΟΡ. Οὐ σοφὸς, ἀληθὴς δ' εἰς φίλους ἔφυν φίλος. |– ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΜΕ. Πατρὸς δὲ δὴ τί σ' ὠφελεῖ τιμωρία; |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ΟΡ. Οὔπω· τὸ μέλλον δ' ἶσον ἀπραξίᾳ λέγω. |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
ΜΕ. Τὰ πρὸς πόλιν δὲ πῶς ἔχεις, δράσας τάδε; |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΟΡ. Μισούμεθ' οὕτως, ὥστε μὴ προσεννέπειν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΜΕ. Οὐδ' ἥγνισαι σὸν αἷμα κατὰ νόμους χεροῖν; |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ –
ΟΡ. Ἐκκλείομαι γὰρ δωμάτων, ὅποι μόλω. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΜΕ. Τίνες πολιτῶν ἐξαμιλλῶνταί σε γῆς; |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ΟΡ. Οἴαξ, τὸ Τροίας μῖσος ἀναφέρων πατρί. |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΕ. Ὢν αμαθέστερος γε του κάλου και της δίκης. ΟΡ. Δουλεύομεν θέοις, ὁ τι πότε ὁι θέοι είσι. ΜΕ. Και είτα ου Λόξιας αμύνει τοις σοις κάκοις; ΟΡ. Μέλλει· δε τοιούτον φύσει έστι τι θείον. ΜΕ. Δε πόσον χρόνον πνόαι μήτρος οιχόνται; ΟΡ. Τόδε ήμαρ ἕκτον· πύρα τάφου έτι θέρμη. ΜΕ. Ὡς τάχυ θέαι μετήλθον σε άιμα μήτερος. ΟΡ. Ου σόφος, δε έφυν αλήθης φίλος εις φίλους. ΜΕ. Δε τι δη τιμώρια πάτρος ώφελει σε; ΟΡ. Ούπω· δε λέγω το μέλλον ίσον απράξιᾳ. ΜΕ. Δε τα προς πόλιν πως έχεις, δράσας τάδε; ΟΡ. Μισούμεθα όυτως, ὥστε μη προσέννεπειν. ΜΕ. Ούδε χέροιν ἥγνισαι σον άιμα κάτα νόμους; ΟΡ. Γαρ εκκλείομαι δώματων, ὅποι μόλω. ΜΕ. Τίνες πολίτων εξαμιλλώνται σε γης; ΟΡ. Οίαξ, ανάφερων πάτρι το μίσος Τροίας.

TRANSLATION.

Menelaus. Being more ignorant forsooth than *to know* decency and justice. Orestes. We-are-servants of the Gods, whatever those Gods be!

Menelaus. And then does not Apóllo assist thee in thy distresses? Orestes. He delays:—but such by nature is aught divine.

Menelaus. And what-length-of time has thy mother's breath been gone? Orestes. This day is the sixth:—her funeral pyre is still warm!

Menelaus. How soon the Goddesses came on thee for thy mother's blood! Orestes. I have not been wise, however I am a sincere friend to my friends. Menelaus. But what now doth the avenging of thy father advantage thee? Orestes. Nothing-yet:—and I call delay equal to non-performance. Menelaus. But in regard to the city how standest thou, after committing this act. Orestes. We are hated to-that-degree, that nobody speaks to us.

Menelaus. [*Looking closely.*] Nor from thine hands hast thou washed the blood according to the laws? Orestes. For I am shut out from the houses, whithersoever I go.

Menelaus. Which of the citizens is striving to drive thee from the land? Orestes. Œax, imputing to my father the ill-will at Troy.

412. In Aldus and almost every MS. οἱ is omitted. Porson lays great stress on οἱ, and renders the verse: "*Sérvi súmus Deórum, quicquid tándem sunt* ISTI *Dii.*"

418. The vulgate reading of this line is, οὐ σοφὸς, ἀληθὴς δ' εἰς φίλους ἔφυς κακός.

424. For ἐκκλείομαι which is warranted by MSS., Aldus edited ἐκβάλλομαι.

426. Musgrave conjectured Τροία, and this did Brunck adopt. Porson explains τὸ Τροίας μῖσος by "*id quod própter Trójam nátum est ódium.*" Œax was brother to the unfortunate Pálamede—and resented his death by sowing dissension in the families of several of the Grecian princes after their return from Troy.

ΜΕ. Ξυνῆκα· Παλαμήδους σε τιμωρεῖ φόνος. |⏑ -|⏑ ⏑ ⏑||- -|⏑ -||- -|⏑ ⏑
ΟΡ. Οὗ γ' ὀυ μετῆν μοι· διὰ τριῶν δ' ἀπόλλυμαι. |- -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
ΜΕ. Τίς δ' ἄλλος; Ἦ που τῶν ἀπ' Αἰγίσθου φίλων; |- -|⏑ -||- -|⏑ -||- -|⏑ -
ΟΡ. Οὗτοί μ' ὑβρίζουσ', ὧν πόλις τανῦν κλύει. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΜΕ. Ἀγαμέμνονος δὲ σκῆπτρ' ἐᾷ σ' ἔχειν πόλις; |⏑ ⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
ΟΡ. Πῶς, ὅιτινες ζῆν ὀυκ ἐῶσ' ἡμᾶς ἔτι; |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
ΜΕ. Τί δρῶντες, ὅ τι καὶ σαφὲς ἔχεις ἐιπεῖν ἐμοί: |⏑ -|⏑ ⏑ ⏑||- ⏑ ⏑|⏑ -||- -|⏑ -
ΟΡ. Ψῆφος καθ' ἡμῶν ὀίσεται τῇδ' ἡμέρᾳ. |- -|⏑ -||- -|⏑ -||- -|⏑ -
ΜΕ. Φυγεῖν πόλιν τήνδ'; Ἦ θανεῖν, ἢ μὴ θανεῖν; |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
ΟΡ. Θανεῖν ὑπ' ἀστῶν λευσίμῳ πετρώματι. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ΜΕ. Κᾆτ' ὀυχὶ φεύγεις, γῆς ὑπερβαλὼν ὅρους; |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΟΡ. Κύκλῳ γὰρ ἑιλισσόμεθα παγχάλκοις ὅπλοις. |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ -
ΜΕ. Ἰδίᾳ πρὸς ἐχθρῶν, ἢ πρὸς Ἀργείας χερός; |⏑ ⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
ΟΡ. Πάντων πρὸς ἀστῶν, ὡς θάνω· βραχὺς λόγος. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ΜΕ. Ὦ μέλεος, ἥκεις ξυμφορᾶς ἐις τοὔσχατον. |- ⏑ ⏑|⏑ -||- -|⏑ -||- -|⏑ ⏑
ΟΡ. Ἐίς σ' ἐλπὶς ἡ 'μὴ καταφυγὰς ἔχει κακῶν. |- -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ -

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THE ORDER, AND ENGLISH ACCENTUATION.

ΜΕ. Ξυνήκα· φόνος Παλαμήδους τιμώρει σε. ΟΡ. Ὁυ γε ου μέτην μοι· δε δία τρίων απόλλυμαι. ΜΕ. Δε τις άλλος; Ἡπου άπο των φίλων Αιγίσθου. ΟΡ. Ὁύτοι, ὧν πόλις τάνυν κλύει, ὑβριζούσι με. ΜΕ. Δε πόλις έᾳ σε έχειν σκήπτρα Αγαμέμνονος; ΟΡ. Πως, ὅιτινες ουκ έτι εώσι ἥμας ζῆν; ΜΕ. Δρώντες τι, ὃ τι έχεις είπειν έμοι και σάφες. ΟΡ. Ψήφος τηδε ἥμερα οίσεται κάτα ἥμων. ΜΕ. Φύγειν τήνδε πόλιν; Η θάνειν, η μη θάνειν; ΟΡ. Θάνειν ὕπο άστων λεύσιμῳ πετρώματι. ΜΕ. Και είτα ούχι φύγεις, ὑπέρβαλων ὅρους γης; ΟΡ. Γαρ ἑιλισσόμεθα κύκλῳ παγχάλκοις ὅπλοις. ΜΕ. Προς ἰδίᾳ έχθρων, η προς Αργείας χέρος; ΟΡ. Προς πάντων άστων, ὡς θάνω· λόγος βράχυς. ΜΕ. Ω μέλεος, ἥκεις εις το έσχατον ξύμφορας. ΟΡ. Εις σε ἡ ἑμη έλπις έχει κατάφυγας κάκων.

TRANSLATION.

MENELAUS. I understand: the death of Pálamede is wreaking-vengeance on thee. ORESTES. Wherein I at-least had no share:—however through three-persons I am undone. MENELAUS. But who else? Is it from the friends of Ægísthus? ORESTES. They, whom now the city obeys, persecute me. MENELAUS. But does the city suffer thee to wield Agamémnon's sceptre? ORESTES. How—they who no longer suffer us to live? MENELAUS. Doing what, which thou canst relate to me as a clear-fact? ORESTES. Sentence will this day be passed upon us! MENELAUS. To be banished the state? Or to die—or not to die? ORESTES. To die at the hands of the citizens by the pelting stone. MENELAUS. And yet thou fleest not, escaping-beyond the boundaries of the realm. ORESTES. For we are surrounded on-every-side by brazen arms! MENELAUS. In privacy by foes, or by the Argive hand? ORESTES. By all the citizens, that I die:—the tale is brief!

MENELAUS. Oh! unhappy-man, thou art come to the extremity of misfortune! ORESTES. Upon thee my hope builds her escape from ills.

427. Aldus and several MSS. have φόνου. Some, φόνον. Porson regarded φόνος as decidedly the best.

423. Brunck has ὀυκ, ὀυ for οὖ γ' ὀυ—and Aldus with many MSS. ὀύκουν.

429. Porson, nor without the authority of MSS. and Lexicographers, gives ἦπου as one word. A distinction perhaps should be made between ἤπου, *aùt*, and ἦπου, *útrùm?* Yet in neither instance, I am inclined to think, ought the enclitic που to be joined to the particle ἢ before it; because the penult of a word whereof the final syllable is long, unless it be by position, cannot have a circumflex.

434. Ψῆφος καθ' ἡμῶν ὀίσεται, *the vote* or *ballot will be carried against us.*

437. Aldus, Brunck, and a few others prefer ὑπερβάλλων, the present:—badly.

439. Here Aldus gives χθονὸς for χερός.

Ἀλλ᾽ ἀθλίως πράσσουσιν ἐυτυχὴς μολὼν |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
μετάδος φίλοισι σοῖσι σῆς ἐυπραξίας, |⏑ ⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
καὶ μὴ μόνος τὸ χρηστὸν ἀπολαϐὼν ἔχε, |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
ἀλλ᾽ ἀντιλάζου καὶ πόνων ἐν τῷ μέρει, |– –|⏑ –||– –|⏑ –||– –|⏑ –
χάριτας πατρῴας ἐκτίνων ἐις ὅυς σε δεῖ. |⏑ ⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Ὄνομα γὰρ, ἔργον δ᾽ ὀυκ ἔχουσιν ὁι φίλοι, |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ὁι μὴ ᾽πὶ ταῖσι συμφοραῖς ὄντες φίλοι. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΧΟ. Καὶ μὴν γέροντι δεῦρ᾽ ἁμιλλᾶται ποδὶ |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ὁ Σπαρτιάτης Τυνδάρεως μελάμπεπλος, |⏑ –|⏑ –||– –|⏑ ⏑ –||⏑ –|⏑ ⏑
κουρᾷ τε θυγατρὸς πενθίμῳ κεκαρμένος. |– –|⏑ ⏑ ⏑||– –|⏑ –||⏑ –|⏑ ⏑
ΟΡ. Ἀπωλόμην, Μενέλαε· Τυνδάρεως ὅδε |⏑ –|⏑ –||⏑ ⏑ –|⏑ –||⏑ ⏑ –|⏑ ⏑
στείχει πρὸς ἡμᾶς, ὅυ μάλιστ᾽ ἀιδώς μ᾽ ἔχει |– –|⏑ –||– –|⏑ –||– –|⏑ –
ἐις ὄμματ᾽ ἐλθεῖν, τοῖσιν ἐξειργασμένοις. |– –|⏑ –||– –|⏑ –||– –|⏑ –
Καὶ γάρ μ᾽ ἔθρεψε μικρὸν ὄντα· πολλὰ δὲ |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
φιλήματ᾽ ἐξέπλησε, τὸν Ἀγαμέμνονος |⏑ –|⏑ –||⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
παῖδ᾽ ἀγκάλαισι περιφέρων, Λήδα θ᾽ ἅμα, |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ ⏑
τιμῶντέ μ᾽ ὀυδὲν ἧσσον, ἢ Διοσκόρω. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Ἀλλα μόλων εύτυχης πρασσούσι άθλιως, μέταδος σοίσι φιλοίσι σης ευπράξιας, και μη έχε μόνος το χρήστον απόλαϐων, άλλα αντιλάζου πόνων και εν τῳ μέρει, έκτινων πατρῴας χάριτας εις όυς δει σε. Γαρ όι φίλοι εχούσι όνομα, δε ουκ έργον, όι μη όντες φίλοι έπι ταίσι σύμφοραις. ΧΟ. Και μην ὁ Σπαρτιάτης Τυνδάρεως γερόντι πόδι ἁμιλλάται δεύρο, μελάμπεπλος τε κεκάρμενος πένθιμῳ κούρᾳ θύγατρος. ΟΡ. Απώλομην, Μενελάε· ὅδε Τυνδάρεως στείχει προς ἥμας, εις όμματα ὁυ έλθειν αίδως έχει με μαλίστα, τοίσι εξειργάσμενοις. Γαρ και εθρέψε με όντα μίκρον· δε εξεπλήσε πόλλα φιλήματα, περίφερων αγκαλαίσι τον παίδα Αγαμέμνονος, τε ἅμα Λήδα, τιμώντε με ούδεν ἧσσον η Διόσκορω.

TRANSLATION.

Wherefore, being come prosperously-circumstanced among those that are faring wofully, impart to thy friends a share of thy good fortune; and enjoy not singly the benefit which thou hast received, but undertake services also in turn—repaying paternal favors unto those thou oughtest. Because those friends have the name, but not the reality, who are not friends in untoward-events.

CHORUS. And lo! the Spartan Týndarus with aged step is toiling hitherward, clad-in-a-sable-garment, and shorn in mournful tonsure for his daughter.

ORESTES. I am undone, Meneláus:—here is Týndarus making towards us, into whose presence to come, shame covereth me most-of-all, on account of the deeds done. Because, too, he nurtured me when I was little—and loaded me with many kisses, dandling in his arms, Agamémnon's boy; and at-the-same-time did Léda—both of them honoring me nothing less than the twin-progeny-of-Jove.

444. In Barnes's edition we find τῆς for σῆς. The one may be as good as the other, but authority is in favor of σῆς.

454. αιδώς μ᾽ ἔχει, *shame has* or *posesseth me*, i. e., *overwhelms* or *covers me.*

455. In a minority of MSS. ἡμαρτημένοις occurs in lieu of ἐξειργασμένοις.

458. For Λήδα, the nominative, Aldus has Λήδᾳ, the dative. Léda was wife of Týndarus, king of Spárta; she was mother of Cástor, Póllux, Hélena, and Clytemnéstra, according to some mythologists—while others affirm that she was only nurse to Hélen, whose real mother, they say, was Némesis.

459. Léda's two sons, *viz.* Cástor and Póllux, were called Dióscori, or Jove's twin-born, because they were reported to have been hatched from an egg impregnated by Júpiter.

Οἷς, ὦ τάλαινα καρδία, ψυχή τ' ἐμὴ, |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –
ἀπέδωκ' ἀμοιβὰς οὐ καλάς. Τίνα σκότον |⏑ ⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
λάβω προσώπῳ; Ποῖον ἐπίπροσθεν νέφος |⏑ –|⏑ –‖– –|⏑ ⏑ ⏑‖– –|⏑ ⏑
θῶμαι, γέροντος ὀμμάτων φεύγων κόρας; |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –

ΤΥΝΔΑΡΕΩΣ.

Ποῦ ποῦ θυγατρὸς τῆς ἐμῆς ἴδω πόσιν |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Μενέλαον; Ἐπὶ γὰρ τῷ Κλυταιμνήστρας τάφῳ |⏑ ⏑ –|⏑ ⏑ ⏑‖– –|⏑ –‖– –|⏑ –
χοὰς χεόμενος, ἔκλυον ὡς εἰς Ναυπλίαν |⏑ –|⏑ ⏑ ⏑‖⏑ ⏑ ⏑|⏑ –‖– –|⏑ –
ἥκοι ξὺν ἀλόχῳ, πολυετὴς σεσωσμένος. |– –|⏑ ⏑ ⏑‖– ⏑ ⏑|⏑ –‖⏑ –|⏑ ⏑
Ἄγετέ με· πρὸς γὰρ δεξιὰν αὐτοῦ θέλω |⏑ ⏑ ⏑|⏑ –‖– –|⏑ –‖– –|⏑ –
στὰς ἀσπάσασθαι, χρόνιον εἰσιδὼν φίλον. |– –|⏑ –‖– ⏑ ⏑|⏑ –‖⏑ –|⏑ ⏑
ΜΕ. Ὦ χαῖρε πρέσβυ, Ζηνὸς ὁμόλεκτρον κάρα. |– –|⏑ –‖– –|⏑ ⏑ ⏑‖– –|⏑ –
ΤΥ. Ὦ χαῖρε καὶ σὺ, Μενέλεως, κήδευμ' ἐμόν. |– –|⏑ –‖⏑ ⏑ ⏑|⏑ –‖– –|⏑ ⏑
Ἔα· τὸ μέλλον ὡς κακὸν τὸ μὴ εἰδέναι. |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
Ὁ μητροφόντης ὅδε πρὸ δωμάτων δράκων |⏑ –|⏑ –‖– ⏑ ⏑|⏑ –‖⏑ –|⏑ –
στίλβει νοσώδεις ἀστραπὰς, στύγημ' ἐμόν. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Μενέλαε, προσφθέγγει νιν ἀνόσιον κάρα; |⏑ ⏑ –|⏑ –‖– –|⏑ ⏑ ⏑‖⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Οις, ω ταλαίνα κάρδια, τε έμη ψύχη, απεδώκα ου κάλας αμοίβας. Τίνα σκότον λάβω προσώπῳ; Ποίον νέφος θώμαι επιπρόσθεν, φεύγων κόρας όμματων γερόντος; ΤΥ. Που, που ίδω Μενελάον πόσιν της έμης θυγάτρος; Γαρ χεόμενος χόας έπι τῳ τάφῳ Κλυταιμνήστρας, έκλυον ὡς ἥκοι εις Ναύπλιαν ξυν άλοχῳ, σεσώσμενος πολύετης. Ἄγετε με· γαρ θέλω στας προς δέξιαν αύτου ασπασάσθαι είσιδων χρόνιον φίλον. ΜΕ. Ω χαίρε πρέσβυ, κάρα ὁμολέκτρον Ζήνος. ΤΥ. Ω χαίρε και συ, Μενέλεως, έμον κηδεύμα. Ἔα· ὡς κάκον το μη είδεναι το μέλλον. Ὁ ὅδε μητροφόντης δράκων στίλβει προ δώματων νοσώδεις άστραπας, έμον στυγήμα. Προσφθέγγει νιν, Μενελάε, ανόσιον κάρα;

TRANSLATION.

For which-kindnesses, O wretched heart, and thou my soul, I have given no handsome returns. [*Distressedly.*] What dark-veil can I take for my countenance? What cloud can I place before me, that I may avoid the glances of the old-man's eyes?

Tyndarus. [*Entering slowly and sorrowfully.*] Where, where can I see Meneláus, the husband of my daughter?

For as I was pouring out my libations on the tomb of Clytemnéstra, I heard that he is come to Naúplia with his wife, safe through-a-length-of-years. [*To the Chorus.*] Conduct me to him:—for I long, stationed by his right-hand, to salute him—looking on my long-absent friend.

Menelaus. O hail! old-man, thou personage partaking of the same bed with Jove! Tyndarus, O hail! thou too, Meneláus, my kinsman.

Hey! What an evil it is not to know the future! This mother-slaying dragon [*Pointing to Oréstës.*] glares before the house his pestilential gleams—my detestation! [*Here Meneláus whispers something to Oréstës.*] Dost thou accost him, Meneláus, the unsanctified head?

467. Here Aldus has ἥκει, in which he is borne out by some MSS., although in the greatest part the reading is ἥκοι.

470. Porson has in this line thought proper to transpose the second and third words, giving χαῖρε πρέσβυ for πρέσβυ χαῖρε. No one will deny that either expression is good—but still if Eurípidës wrote (as there is reason to think he did) πρέσβυ χαῖρε, it is, to say the least of it, most unpardonably assuming in Porson to alter the order of the words, for the mere purpose of pleasing a modern ear.

472. Aldus assigns this and the two following verses, to Meneláus.

473. The expression μητροφόντας δράκων, *mother-slaying dragon*, occurs again in line 1422, below. The Scholiast remarks, that in both these verses, δράκων, *dragon*, is used for ἔχις, *snake* or *viper*.

ΜΕ. Τί γάρ; Φίλου μοι πατρός ἐστιν ἔκγονος. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΤΥ. Κείνου γὰρ ὅδε πέφυκε, τοιοῦτος γεγώς; |– –|⏑ ⏑ ⏑||⏑ –|⏑ –||– –|⏑ –
ΜΕ. Πέφυκεν· ἐι δὲ δυστυχεῖ, τιμητέος. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΤΥ. Βεβαρβάρωσαι, χρόνιος ὢν ἐν βαρβάροις. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
ΜΕ. Ἑλληνικόν τοι τὸν ὁμόθεν τιμᾷν ἀεί. |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑
ΤΥ. Καὶ τῶν νόμων γε μὴ πρότερον ἐῖναι θέλειν. |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||– –|⏑ –
ΜΕ. Πᾶν τοὐξ ἀνάγκης, δοῦλόν ἐστ᾽ ἐν τοῖς σοφοῖς. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΤΥ. Κέκτησό νυν σὺ τοῦτ᾽, ἐγὼ δ᾽ ὀυ κτήσομαι. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΜΕ. Ὀργὴ γὰρ ἅμα σου καὶ τὸ γῆρας, ὀυ σοφόν. |– –|⏑ ⏑ ⏑||– –|⏑ –||⏑ –|⏑ ⏑
ΤΥ. Πρὸς τόνδε σοφίας τίς ἂν ἀγὼν ἥκοι πέρι; |– –|⏑ ⏑ ⏑||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
Ἐι τὰ καλὰ πᾶσι φανερὰ, καὶ τὰ μὴ καλὰ, |– ⏑ ⏑|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
τούτου τίς ἀνδρῶν ἐγένετ᾽ ἀσυνετώτερος, |– –|⏑ –||– ⏑ ⏑|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
ὅστις τὸ μὲν δίκαιον ὀυκ ἐσκέψατο, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ὀυδ᾽ ἦλθεν ἐπὶ τὸν κοινὸν Ἑλλήνων νόμον; |– –|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ ⏑
Ἐπεὶ γὰρ ἐξέπνευσεν Ἀγαμέμνων βίον, |⏑ –|⏑ –||⏑ –|⏑ ⏑ ⏑||– –|⏑ ⏑
πληγεὶς θυγατρὸς τῆς ἐμῆς ὕπερ κάρα, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἀίσχιστον ἔργον, ὀυ γὰρ ἀινέσω ποτὲ, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΕ. Γαρ τι; Ἑστι ἔκγονος πάτρος φίλου μοι. ΤΥ. Γαρ κείνου πεφύκε ὅδε, γέγως τοιούτος; ΜΕ. Πεφύκε· δε ει δύστυχει, τιμήτεος. ΤΥ. Βεβαρβαρώσαι, ων χρόνιος εν βάρβαροις. ΜΕ. Τοι, Ἑλλήνικον, άει τίμαν τον ὅμοθεν. ΤΥ. Και γε μη θέλειν είναι πρότερον των νόμων. ΜΕ. Παν το εξ ανάγκης, έστι δούλον εν τοις σόφοις. ΤΥ. Συ νυν κεκτήσο τούτο, δε έγω ου κτήσομαι. ΜΕ. Γαρ όργη και ἅμα το γήρας σου, ου σόφον. ΤΥ. Προς τόνδε τις άγων αν ἥκοι πέρι σόφιας; Ει τα κάλα, και τα μη κάλα, φάνερα πάσι, τις άνδρων. εγένετο ασυνετώτερος τούτου, ὅστις μεν ουκ εσκέψατο το δικαίον, ούδε ήλθε έπι τον κοίνον νόμον Ἑλλήνων; Γαρ έπει Αγαμέμνων εξεπνεύσε βίον, πλήγεις ὕπερ κάρα της έμης θυγάτρος, αισχίστον έργον, γαρ ούποτε αίνεσω,

TRANSLATION.

Menelaus. Because why? He is the son of a father who was dear to me. Tyndarus. For from him did this-fellow spring, being such as he is? Menelaus. He did:—and, if he be unfortunate, he should be respected! Tyndarus [*Angrily.*] Thou-art-become-a-barbarian, through having been long among barbarians! Menelaus. Nay! it is the Grecian-fashion always to reverence consanguinity! Tyndarus. And also not to wish to be above the laws. Menelaus. Every thing arising from necessity is subservient to her among the wise. Tyndarus. Do thou, then, hold this doctrine, but I will not hold it. Menelaus. At-all-events anger, and with-it thine age, is not wisdom!

Tyndarus. [*To the Chorus.*] With this person what controversy can there be about wisdom?—If what-actions are commendable, and what are not commendable be plain to all, what-one of men was ever more unwise than he, who hath not indeed regarded justice, nor acceded to the common law of the Greeks?

For when Agamémnon had breathed out his life, smitten on the head by my daughter, a most-shameful deed, (for I will never approve of it,)

476. I am doubtful whether πατρὸς ἐστὶν, or πατρός ἐστιν be really the true accentuation. If ἐστὶν be here emphatic, the emphasis upon it may be urged as a reason why it ought to retain its accent. Had the pronoun, which is the nominative to ἐστὶν, been expressed, the emphasis, I imagine, would have been on the pronoun. Porson gives πατρὸς ἐστὶν, and Musgrave, ματρός ἐστιν, with a μ for a π by mistake. Some have ὅδ᾽ ἐστίν.

483. In one or two MSS. we find ἐγὼ ὀυ κεκτήσομαι for ἐγὼ δ᾽ ὀυ κτήσομαι.

485. Various readings of this verse are met with:—chiefly idle fancies.

491. Aldus has γένετ᾽—Barnes, γίνετ᾽.

χρῆν αὐτὸν ἐπιθεῖναι μὲν αἵματος δίκην |– –|⏑ ⏑ ⏑||– –|⏑ –||⏑ –|⏑ –
ὁσίαν διώκοντ᾽, ἐκβαλεῖν τε δωμάτων |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
μητέρα, τὸ σῶφρόν τ᾽ ἔλαβεν ἂν τῆς ξυμφορᾶς, |– ⏑ ⏑|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
καὶ τοῦ νόμου τ᾽ ἂν εἴχετ᾽, εὐσεβής τ᾽ ἂν ἦν. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Νῦν δ᾽ εἰς τὸν αὐτὸν δαίμον᾽ ἦλθε μητέρι. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Κακὴν γὰρ αὐτὴν ἐνδίκως ἡγούμενος, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
αὐτὸς κακίων μητέρ᾽ ἐγένετο κτανών. |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ –
Ἐρήσομαι δὲ, Μενέλεως, τοσόνδε σε· |⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
εἰ τόνδ᾽ ἀποκτείνειεν ὁμόλεκτρος γυνὴ, |– –|⏑ –||– –|⏑ ⏑ ⏑||– –|⏑ –
χὡ τοῦδε παῖς αὖ μητέρ᾽ ἀνταποκτενεῖ, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
κἄπειθ᾽ ὁ κείνου γενόμενος φόνῳ φόνον |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
λύσει, πέρας δὴ ποῖ κακῶν προβήσεται; |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Καλῶς ἔθεντο ταῦτα πατέρες οἱ πάλαι· |⏑ –|⏑ –||⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ –
εἰς ὀμμάτων μὲν ὄψιν οὐκ εἴων περᾶν, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
οὐδ᾽ εἰς ἀπάντημ᾽, ὅστις αἷμ᾽ ἔχων κυρεῖ· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
φυγαῖσι δ᾽ ὁσιοῦν, ἀνταποκτείνειν δὲ μή. |⏑ –|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

χρην αύτον μεν επιθεΐναι ὅσιαν δίκην ἁίματος διωκόντα, τε έκβαλειν μήτερα δώματων, τε αν έλαβε το σώφρον της ξύμφορας, και τε αν είχετο του νόμου, τε αν ην εύσεβης. Δε νυν ήλθε εις τον αύτον δαίμονα μήτερι. Γαρ ένδικως ἡγούμενος αύτην κάκην, αύτος εγένετο κακίων κτάνων μήτερα. Δε τοσόνδε, Μενέλεως ερήσομαι σε· ει γύνη ὁμολέκτρος αποκτεινείε τόνδε, και ὁ παις τούδε αυ ανταπόκτενει μήτερα, και επείτα ὁ γενόμενος κείνου λύσει φόνον φόνῳ, ποι δη πέρας κάκων προβήσεται; Κάλως ὁι πάτερες πάλαι εθέντο ταύτα· ὅστις κύρει έχων ἁίμα ουκ είων μεν πέραν εις ὄψιν όμματων, ούδε εις απαντήμα· ὅσιουν δε φυγαίσι, δε μη ανταποκτείνειν.

TRANSLATION.

it behoved him indeed to lay a solemn charge of bloodshed against her, following-up-the-accusation—and to thrust his mother forth from the palace,—and he would have taken the wise course in the calamity, and would have both held by the law, and have been justified. But now has he come to the same fate with his mother! For deservedly deeming her wicked, he has himself become more wicked in slaying his mother.

But thus much, Meneláus, will I ask thee :—if the wife, sharing his bed, were to kill this man, and if his son again shall-in-return-kill his mother—and afterwards he that is begotten of him shall expiate murder with murder, to-what-pitch at length would the boundary of these evils proceed?

Well did our sires of old lay-down these things:—him who chanced to have an attainder-of-blood they suffered not indeed to come within sight of their eyes, nor into their way:—they made him however atone by banishment—but they permitted none in-retaliation-to-kill-him!

493. Porson says: "χρῆν δ᾽ Aldus, málè: δ᾽ omíttit pars sáltèm MSS."

494. For διώκοντ᾽, *perséquentem*, which is the reading of almost every MS., Musgrave edited διώκειν τ᾽, *àc prósequi*—less elegantly, or at least less idiomatically.

496. Brunck changed the first τ᾽ into γ᾽, contrary to MSS. Porson's interpretation of this verse is, "*et cùm légem servàret, tùm pietátem*," which is far from literal, although near to the meaning.

499. In Aldus and MSS. not a few, ἐγένετο stands before μητέρα, to the ruin of the rhythm: for thus must either the second or fourth foot be an anapæst.

504. Aldus printed δὲ ποῖ, contrary to MSS. generally.

507. αἷμα ἔχων, verbally, *having blood on him*—synonymous with αἵματος ἔνοχος ὤν, *being guilty of bloodshed*.

508. Most MSS. and Aldus, have ὁσίουν. Barnes has ὁσίουν, wrongly accented.

Ἀεὶ γὰρ εἷς ἔμελλ᾽ ἐνέξεσθαι φόνῳ, |˘ –|˘ –||˘ –|˘ –||– –|˘ –
τὸ λοίσθιον μίασμα λαμϐάνων χεροῖν. |˘ –|˘ –||˘ –|˘ –||˘ –|˘ –
Ἐγὼ δὲ μισῶ μὲν γυναῖκας ἀνοσίους, |˘ –|˘ –||– –|˘ –||˘ ˘ ˘|˘ –
πρώτην δὲ θυγατέρ᾽, ἣ πόσιν κατέκτανεν. |– –|˘ ˘ ˘||˘ –|˘ –||˘ –|˘ ˘
Ἑλένην τε τὴν σὴν ἄλοχον ὄυποτ᾽ ἀινέσω, |˘ ˘ –|˘ –||– ˘ ˘|˘ –||˘ –|˘ –
ὀυδ᾽ ἂν προσείποιμ᾽, ὀυδὲ σὲ ζηλῶ, κακῆς |– –|˘ –||– –|˘ –||– –|˘ –
γυναικὸς ἐλθόνθ᾽ ὅυνεκ᾽ ἐις Τροίας πέδον. |˘ –|˘ –||– –|˘ –||– –|˘ ˘
Ἀμυνῶ δ᾽, ὅσον περ δυνατός ἐιμι, τῷ νόμῳ, |˘ ˘ –|˘ –||– ˘ ˘|˘ –||˘ –|˘ –
τὸ θηριῶδες τοῦτο καὶ μιαιφόνον |˘ –|˘ –||– –|˘ –||˘ –|˘ ˘
παύων, ὃ καὶ γῆν καὶ πόλεις ὄλλυσ᾽ ἀεί. |– –|˘ –||– –|˘ –||– –|˘ –
Ἐπεὶ τίν᾽ εἶχες, ὦ τάλας, ψυχὴν τότε, |˘ –|˘ –||˘ –|˘ –||– –|˘ ˘
ὅτ᾽ ἐξέϐαλλε μαστὸν, ἱκετεύουσά σε, |˘ –|˘ –||˘ –|˘ ˘ ˘||– –|˘ ˘
μήτηρ; Ἐγὼ μὲν ὀυκ ἰδὼν τἀκεῖ κακὰ, |– –|˘ –||˘ –|˘ –||– –|˘ ˘
δακρύοις γέροντ᾽ ὀφθαλμὸν ἐκτήκω τάλας. |˘ ˘ –|˘ –||– –|˘ –||– –|˘ –
Ἓν ὀῦν λόγοισι τοῖς ἐμοῖς ὁμοῤῥοθεῖ· |˘ –|˘ –||˘ –|˘ –||˘ –|˘ –
μισεῖ τε πρὸς θεῶν καὶ τίνεις μητρὸς δίκας, |– –|˘ –||– –|˘ –||– –|˘ –

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ άει έις εμέλλε ενεξέσθαι φόνῳ, λάμϐανων χέροιν το λοίσθιον μιάσμα. Δε έγω μεν μίσω ανόσιους γυναίκας, δε πρώτην θυγάτερα, ἡ κατέκτανε πόσιν. Τε ούποτε αίνεσω Ἕλενην την σην άλοχον, ούδε αν προσειποίμι, ούδε ζῆλω σε, ελθόντα εις πέδον Τροίας ὁύνεκα κάκης γυναίκος. Δε άμυνω τῳ νόμῳ, ὁσόνπερ είμι δύνατος, παύων το θηριώδες και μιαίφονον τούτο, ὁ άει ολλύσι και γην και πόλεις. Ἐπει τίνα ψύχην είχες τότε, ω τάλας, ὅτε εξεϐάλλε μάστον, ἱκετευούσα σε, μήτηρ; Ἐγω μεν ουκ ίδων τα κάκα έκει, εκτήκω τάλας γερόντα οφθάλμον δάκρυοις. Ἑν ουν ὁμόῤῥοθει τοις έμοις λογοίσι· τε μίσει προς θέων, και τίνεις δίκας μήτρος,

TRANSLATION.

For there would always be one person about to be attainted of murder, through his having taken into his hands the last defilement. Now I, in troth, abominate unhallowed women—and first of them my daughter, who slew her husband! In-like-manner never will I approve-of Helen thy wife, nor would I speak to her—neither commend I thee for going to the plain of Troy on a perfidious woman's account!

But I will uphold the law, as-far-at-least as I am able, putting-a-stop-to this brutish and murderous practice—which invariably ruins both country and state! [*Addressing himself sternly to Oréstēs.*] Because what feeling-of-humanity hadst thou then, O wretch, when she bared her bosom, supplicating thee, thy mother? I indeed, although I witnessed not the miseries of-that-scene, do melt, unhappy man, mine aged eyes to tears. One thing, however, is-corroborative to my arguments—thou art both hated by the Gods and art-suffering vengeance of thy mother,

509. Aldus and MSS. not a few have ἔμελλεν ἕξεσθαι. Heath defends ἔμελλ᾽ ἐνέξεσθαι. For φόνῳ, some give φόνου: but ἐνέξεσθαι φόνου, as Musgrave most justly observed, signifies, "*caédem ággredi,*" and not "*caédi obnóxius fóre.*"

510. Here instead of the dual number χεροῖν, Brunck from some MS. edited χερὸς in the singular number.

511. Hîc et ínfrà 533, 539, ἐγὼ δὲ in ἔγωγε mutávit Brúnckius, síne auctoritáte, et, ùt púto, síne ratióne. Porson.

513. For τε in this verse MSS. and editions partially have δέ.

514. ὀυδὲ σὲ, rightly, and not ὀυδέ σε, as the pronoun is here emphatical. Since the time when I published the second edition of my Translation of the Medéa, I have, upon the subject of enclitic pronouns, come over to Porson's views respecting their retention of the accent, if there be émphasis on the person. See my Epítomë of Greek Prosody.

524. The vulgate reading is μισῇ γε.

μανίαις ἀλαίνων καὶ φόβοις· τί μαρτύρων |⏑⏑–|⏑–||––|⏑–||⏑–|⏑–
ἄλλων ἀκούειν δεῖ μ' ἅγ' εἰσορᾷν πάρα; |––|⏑–||––|⏑–||⏑–|⏑⏑
Ὡς οὖν ἂν εἰδῇς, Μενέλεως, τοῖσιν θεοῖς |––|⏑–||–⏑⏑|⏑–||––|⏑–
μὴ πρᾶσσ' ἐναντί', ὠφελεῖν τοῦτον θέλων. |––|⏑–||⏑–|⏑–||––|⏑–
Ἔα δ' ὑπ' ἀστῶν καταφονευθῆναι πέτροις, |⏑–|⏑–||–⏑⏑|⏑–||––|⏑–
ἢ μὴ 'πίβαινε Σπαρτιάτιδος χθονός. |––|⏑–||⏑–|⏑–||⏑–|⏑⏑
Θυγάτηρ δ' ἐμὴ θανοῦσ' ἔπραξεν ἔνδικα, |⏑⏑–|⏑–||⏑–|⏑–||⏑–|⏑⏑
ἀλλ' οὐχὶ πρὸς τοῦδ' εἰκὸς ἦν αὐτὴν θανεῖν. |––|⏑–||––|⏑–||––|⏑–
Ἐγὼ δὲ τἄλλα μακάριος πέφυκ' ἀνὴρ, |⏑–|⏑–||⏑⏑⏑|⏑–||⏑–|⏑–
πλὴν εἰς θυγατέρας· τοῦτο δ' οὐκ εὐδαιμονῶ. |––|⏑⏑–||––|⏑–||––|⏑–
ΧΟ. Ζηλωτὸς, ὅστις ηὐτύχησεν εἰς τέκνα, |––|⏑–||⏑–|⏑–||⏑–|⏑⏑
καὶ μὴ 'πισήμους ξυμφορὰς ἐκτήσατο. |––|⏑–||––|⏑–||––|⏑⏑
ΟΡ. Ὦ γέρον, ἐγώ τοι πρὸς σὲ δειμαίνω λέγειν, |–⏑⏑|⏑–||––|⏑–||––|⏑–
ὅπου σε μέλλω σήν τε λυπήσειν φρένα. |⏑–|⏑–||––|⏑–||––|⏑⏑
Ἐγὼ δ' ἀνόσιός εἰμι μητέρα κτανὼν, |⏑–|⏑⏑⏑||⏑–|⏑–||⏑–|⏑–
ὅσιος δέ γ' ἕτερον ὄνομα τιμωρῶν πατρί. |⏑⏑–|⏑⏑⏑||⏑⏑⏑|⏑–||––|⏑–

THE ORDER, AND ENGLISH ACCENTUATION.

αλαίνων μάνιαις και φόβοις· τι δει με ακούειν άλλων μάρτυρων ἅγε πάρα είσοραν; Ως ουν αν είδης, Μενέλεως, μη πράσσε ενάντια τοίσι θέοις, θέλων ώφελειν τούτον. Δε έα καταφονευθήναι πέτροις ύπο άστων, η μη επιβαίνε Σπαρτιάτιδος χθόνος. Δε έμη θύγατηρ θανούσα επράξε ένδικα, αλλα ην ούχι είκος αύτην θάνειν προς τούδε. Τα άλλα δε έγω πεφύκα μακάριος άνηρ, πλην εις θυγάτερας· δε τούτο ουκ ευδαίμονω. ΧΟ. Ζηλώτος, ὅστις ηυτυχήσε εις τέκνα, και μη εκτήσατο επισήμους ξύμφορας. ΟΡ. Ω γέρον, έγω τοι δειμαίνω λέγειν προς σε, ὅπου μέλλω λυπήσειν σε τε σην φρένα. Δε έγω είμι ανόσιος κτάνων μήτερα, δε έτερον γε ὅσιος τιμώρων όνομα πάτρι.

TRANSLATION.

wandering about with ravings and terrors—why must I hear from other witnesses what it is given me to see?

[*Turning again to Meneláus.*] That therefore thou mayest know, Meneláus, act not in-repugnance-to the Gods, through-thy-wishes to assist this man. But suffer him to-be-pelted-to-death with stones by the citizens, else set not thy foot upon Spartan ground.

For my daughter in dying met her deserts, but it was in no-wise fitting she should die by him!

In other respects, however, I have been a happy man, excepting in my blest daughters: but [*Shaking his head.*] in that-one I am not fortunate.

Chorus. Enviable is the man, who has-been-fortunate in his children, and hath not experienced eventful calamities!

Orestes. [*Humbly to Týndarus.*] Oh! aged, I really tremble to speak unto thee—whereby I am about to grieve thee—and thy spirit. For I am unholy in that I slew my mother—but, in-another-point-of-view at-least, holy in avenging the name of my father.

528. For ὠφελεῖν τοῦτον θέλων, which is Aldus's reading, and likewise that of several MSS., some have τοῦτον ὠφελεῖν θέλων, preferably, I think: others for τοῦτον substitute αὐτόν.

529. This and the next verse are duplicates of verses 617, and 618, below. Some learned editors reject them here, but admit them after verse 616. Porson deemed them good in both situations; and in this place not to be omitted, unless the two lines immediately preceding be cancelled with them.

536. Instead of ἐκτήσατο, *obtínuit*, one MS. has ἐδέξατο, *excépit*:—ἐπισήμους ξυμφορὰς, *notable* or *signal calamities*.

538. Elegans est Musgrávii conjectúra: ὅπου γε μέλλω σήν τι λυπήσειν φρένα, néque à verisimilitúdine abhórret; ὅπου γε enim hábent Harl. MS. &c. Porson.

᾿Απελθέτω δὴ τοῖς λόγοισιν ἐκποδὼν |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
τὸ γῆρας ἡμῖν τὸ σὸν, ὅ μ᾿ ἐκπλήσσει λόγου, |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ -
καὶ καθ᾿ ὁδὸν εἶμι· νῦν δὲ σὴν ταρβῶ τρίχα. |- ⏑ ⏑|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
Τί χρῆν με δρᾶσαι. Δύο γὰρ ἀντίθες δυοῖν. |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ -
Πατὴρ μὲν ἐφύτευσέν με, σὴ δ᾿ ἔτικτε παῖς, |⏑ -|⏑ ⏑ ⏑||- -|⏑ -||⏑ -|⏑ -
τὸ σπέρμ᾿ ἄρουρα παραλαβοῦσ᾿ ἄλλου πάρα· |⏑ -|⏑ -||⏑ ⏑ ⏑|⏑ -||- -|⏑ ⏑
ἄνευ δὲ πατρὸς τέκνον ὀυκ ἐίη ποτ᾿ ἄν. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
᾿Ελογισάμην ὀῦν τῷ γένους ἀρχηγέτῃ |⏑ ⏑ ⏑|⏑ -||- -|⏑ -||- -|⏑ -
μᾶλλόν μ᾿ ἀμῦναι τῆς ὑποστάσης τροφάς. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
῾Η σὴ δὲ θυγάτηρ, μητέρ᾿ ἀιδοῦμαι λέγειν, |- -|⏑ ⏑ ⏑||- -|⏑ -||- -|⏑ -
ἰδίοισιν ὑμεναίοισι κὀυχὶ σώφροσιν, |⏑ ⏑ -|⏑ ⏑ ⏑||- -|⏑ -||⏑ -|⏑ ⏑
ἐις ἀνδρὸς ᾔει λέκτρ᾿· ἐμαυτὸν, ἣν λέγω |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
κακῶς ἐκείνην, ἐξερῶ· λέξω δ᾿ ὅμως· |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
᾿Αίγισθος ἦν ὁ κρυπτὸς ἐν δόμοις πόσις. |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
Τοῦτον κατέκτειν᾿, ἐπὶ δ᾿ ἔθυσα μητέρα, |- -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
ἀνόσια μὲν δρῶν, ἀλλὰ τιμωρῶν πατρί. |⏑ ⏑ ⏑|⏑ -||- -|⏑ -||- -|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Απέλθετω δη έκποδων τοις λογοίσι ἥμιν το γήρας το σον, ὁ εκπλήσσει με λόγου, και είμι κάτα ὅδον· δε νυν τάρβω σην τρίχα. Τι χρην με δράσαι; Γαρ άντιθες δύο δύοιν. Πάτηρ μεν εφυτεύσε με, δε ση παις ετίκτε, αρούρα παραλαβούσα το σπέρμα πάρα άλλου· δε άνευ πάτρος ούποτε αν είη τέκνον. Ουν ελογίσαμην με μάλλεν αμύναι τῳ αρχήγετῃ γένους της ὑπόστασης τρόφας. Δε ἡ ση θύγατηρ, αιδούμαι λέγειν μήτερα, ιδιοίσι και ούχι σώφροσι ὑμεναιοίσι, ᾔει εις λέκτρα άνδρος· εμαύτον, ην λέγω κάκως εκείνην, έξερω· δε ὅμως λέξω· Αιγίσθος ην ὁ κρύπτος πόσις εν δόμοις. Τούτον κατεκτείνα, δε έπι εθύσα μήτερα, δρων μεν ανόσια, άλλα τιμώρων πάτρι.

TRANSLATION.

Let begone then out of the way of our words, that age of thine, which deters me from speaking, and I will proceed straight forward: but now fear I thy grey-hairs! [*Assuming more confidence.*] What could I do? For, marshal the facts—two against two! My father indeed begat me, and thy daughter did bear me, a glebe receiving the seed from another; for without a father there never could be a child!

I therefore argued-with-myself that I ought rather to aid the primary agent of my being, than the subsequent fosterer.

Now thy daughter, (I am ashamed to say my mother,) had with secret and far from chaste intercourse gone to the bed of another man: of myself, if I speak ill of her, shall I be speaking—but [*Sighing.*] nevertheless will I tell it: "*Ægisthus was her private lover in the Palace.*"

Him I slew,—and after him I slaughtered my mother—achieving in troth unhallowed deeds, yet avenging my father!

542. For λόγου several MSS. have λέγειν. The meaning, indeed, is nearly the same, for if we read λέγειν, we must consider it as a substantive neuter indeclinable in the genitive case. Another lection is φόβου, though less plausible.

543. καθ᾿ ὁδὸν, *along the path*—a phrase, signifying, "*straight on—without stop or deviation—trippingly.*"

546. Hunc et 556 (remarks the learned Porson) suspéctos hábet Béckius, núllo, méâ quídem senténtiâ, júre.

551. ὑμεναίοισι, literally, *hymenéals* or *nuptials*, a sense not well adapted to our language: so again in v. 554, πόσις, *husband*, but more freely, *paramour* or *lover*.

555. Oréstës does not here explicitly say whether he slew his mother for adultery with Ægisthus, or for having murdered her lawful husband. Unless Clytemnéstra had killed Agamémnon, it is probable that Oréstës would not have killed her:—if, therefore, it was the murder of his father, chiefly, that the son avenged, the poet has not expressed the plea clearly nor happily.

Ἐφ' οἷς δ' ἀπειλεῖς, ὡς πετρωθῆναί με δεῖ, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ἄκουσον, ὡς ἅπασαν Ἑλλάδ' ὠφελῶ. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Ἐι γὰρ γυναῖκες ἐις τόδ' ἥξουσιν θράσους, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ἄνδρας φονεύειν, καταφυγὰς ποιούμεναι |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
ἐις τέκνα, μαστοῖς τὸν ἔλεον θηρώμεναι, |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
παρ' ὀυδὲν ἀυταῖς ἦν ἂν ὀλλύναι πόσεις, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἐπίκλημ' ἐχούσαις ὅ τι τύχοι. Δράσας δ' ἐγὼ |⏑ ⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
δείν', ὡς σὺ κομπεῖς, τόνδ' ἔπαυσα τὸν νόμον, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
μισῶν δὲ μητέρ' ἐνδίκως ἀπώλεσα, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἥτις μεθ' ὅπλων ἄνδρ' ἀπόντ' ἐκ δωμάτων, |– –|⏑ –||– –|⏑ –||– –|⏑ –
πάσης ὑπὲρ γῆς Ἑλλάδος στρατηλάτην, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
πρὀύδωκε, κὀυκ ἔσωσ' ἀκήρατον λέχος. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ἐπεὶ δ' ἁμαρτοῦσ' ᾔσθετ', ὀυχ ἁυτῇ δίκην |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ἐπέθηκεν, ἀλλ' ὡς μὴ δίκην δοίη πόσει, |⏑ ⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ἐζημίωσε πατέρα κἀπέκτειν' ἐμόν. |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ ⏑
Πρὸς θεῶν, ἐν ὀυ καλῷ μὲν ἐμνήσθην θεῶν, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Δε ἐπι ὁις απείλεις ὡς δει με πετρωθήναι, ακούσον, ὡς ώφελω ἁπάσαν Ἕλλαδα. Γαρ ει γυναίκες ἥξουσι εις τόδε θράσους, φονεύειν άνδρας, ποιούμεναι κατάφυγας εις τέκνα, θηρώμεναι τον έλεον μάστοις, αν ην αύταις πάρα ούδεν όλλυναι πόσεις, εχούσαις τι επικλήμα ὁ τύχοι. Δε έγω δράσας δείνα, ὡς συ κόμπεις, επαύσα τον τόνδε νόμον, δε μίσων μήτερα ένδικως απώλεσα, ἥτις προ-εδώκε άνδρα απόντα εκ δώματων μέτα ὅπλων, στρατήλατην ὕπερ πάσης γης Ἕλλαδος, και ουκ εσώσε λέχος ακήρατον. Δε έπει ᾔσθετο ἁμαρτούσα, ουκ επεθήκε δίκην ἁύτῃ, άλλα ὡς μη πόσει δοίη δίκην, εζημιώσε και απεκτείνε έμον πάτερα. Προς θέων, εν ου κάλῳ μεν εμνήσθην θέων,

TRANSLATION.

But in-respect-of those-things-for-which thou threatenest that I must be stoned, hear, how I shall benefit all Greece.

For if women shall arrive at that-pitch of boldness as to murder the men, making good their escape in-regard-of their children, by seeking-to-captivate pity with their breasts, it would be to them a mere nothing to kill their husbands, having any pretext that might chance.

Now I, having done direful doings, as thou statest, have put a stop to this practice; for detesting my mother deservedly I slew her, who had betrayed her husband absent from home in arms, the commander-in-chief over the whole land of Greece,—and kept not his bed undefiled!

[*With indignation and vehemence.*] And after she perceived she-had-done-wrong, she inflicted not vengeance on herself, but, that she might not from her husband suffer vengeance, she maltreated and slew my father. By the Gods, (in no good-cause, indeed, have I named the Gods,

557. For δεῖ, some MSS. have χρὴ, and others δῆ. One, it is said, has ἐχρῆν.

561. τὸν ἔλεον θηρώμεναι, literally, *hunting after pity—seeking for commiseration* or *compassion.*

562. ὀλλύναι πόσεις, literally, *to destroy their husbands.*

564. ὡς σὺ κομπεῖς, *as thou dost boast* or *brag—as thou angrily-givest-out—as thou pompously-chargest:* τόνδ' ἔπαυσα τὸν νόμον, literally, *I have arrested this law,* that is, *I have stayed this practice.*

565. ἐνδίκως must be construed with ἀπώλεσα—not with the participle μισῶν: *et ódio-hábens mátrem, jústè éam pérdidi.*

568. ἔσωσεν—Aldus: et ἐκπνεύσειεν infrà ver. 691, úbì tot códices suffragántur, ut Brúnckium ad anapaéstum 4to pédi redonándum pénè pertúlerint. Porson.

569. ἐπεὶ δ' ἁμαρτοῦσ' ᾔσθετο, *át cùm scíret se peccâsse, but when she perceived* or *felt she had done wrong*—literally, *having erred* or *sinned*, a Greek idiom: so likewise in the Medéa, verse 26, ᾔσθετ' ἠδικημένη, *felt she was unjustly treated.*

571. ἐζημίωσε, *she punished* or *ill-used.*

φόνον δικάζων, εἰ δὲ δὴ τὰ μητέρος |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
σιγῶν ἐπήνουν, τί μ' ἂν ἔδρασ' ὁ κατθανών; |- -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ -
Οὐκ ἄν με μισῶν ἀνεχόρευ' Ἐριννύσιν; |- -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
Ἢ μητρὶ μὲν πάρεισι σύμμαχοι θεαὶ, |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
τῷ δ' οὐ πάρεισι μᾶλλον ἠδικημένῳ; |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
Σύ τοι φυτεύσας θυγατέρ', ὦ γέρον, κακὴν, |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ -
ἀπώλεσάς με· διὰ τὸ γὰρ κείνης θράσος, |⏑ -|⏑ -||⏑ ⏑ ⏑|⏑ -||- -|⏑ ⏑
πατρὸς στερηθεὶς, ἐγενόμην μητροκτόνος. |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ ⏑
Ὁρᾷς; Ὀδυσσέως ἄλοχον οὐ κατέκτανε |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
Τηλέμαχος· οὐ γὰρ ἐπεγάμει πόσει πόσιν, |- ⏑ ⏑|⏑ -||⏑ ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
μένει δ' ἐν οἴκοις ὑγιὲς εὐναστήριον. |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
Ὁρᾷς; Ἀπόλλων ὃς μεσομφάλους ἕδρας |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ναίων βροτοῖσι στόμα νέμει σαφέστατον, |- -|⏑ -||⏑ ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
ᾧ πειθόμεσθα πάνθ', ὅσ' ἂν κεῖνος λέγῃ· |- -|⏑ -||⏑ -|⏑ -||- -|⏑ -
τούτῳ πιθόμενος, τὴν τεκοῦσαν ἔκτανον. |- -|⏑ ⏑ ⏑||- -|⏑ -||⏑ -|⏑ ⏑
Ἐκεῖνον ἡγεῖσθ' ἀνόσιον, καὶ κτείνετε. 587* |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ ⏑
Ἐκεῖνος ἥμαρτ', οὐκ ἐγώ· τί χρῆν με δρᾶν; |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -

THE ORDER, AND ENGLISH ACCENTUATION.

δικάζων φόνον, δε ει δη σίγων επήνουν τα μήτερος, τι αν ὁ κάτθανων εδράσε με; Ουκ αν μίσων με ανεχορεύε Ερίννυσι; Η μήτρι μεν θέαι παρείσι σύμμαχοι, δε ου παρείσι τῳ μάλλον ηδικήμενῳ; Συ τοι, ω γέρον, φυτεύσας κάκην θυγάτερα, απώλεσας με· γαρ, δία το θράσος κείνης, στερήθεις πάτρος, εγένομην μητρόκτονος. Ὅρας; Τηλέμαχος ου κατέκτανε άλοχον Οδύσσεως, γαρ ου επέγαμει πόσιν πόσει, δε ευναστήριον μένει ΰγιες εν οίκοις. Ὅρας; Απόλλων ὃς, ναίων μεσόμφαλους ἕδρας, νέμει σαφέστατον στόμα βροτοίσι, ᾧ πειθομέσθα πάντα, ὅσα αν κείνος λέγῃ, τούτῳ πιθόμενος, έκτανον την τεκούσαν. Ἡγείσθε εκείνον ανόσιον, και κτείνετε. Εκείνος ἡμάρτε, ουκ έγω· τι χρῆν με δραν;

TRANSLATION.

justifying murder,) but if I had even by-my-silence approved my mother's actions, what would he, the deceased, have done to me? Would he not, abhorring me, have harassed me with the Furies?—Even to my mother indeed are those Goddesses present as allies, and would they not have been present to him the more injured-person. Thou then, O aged man, by begetting an impious daughter, hast ruined me: for I, having through her audacity been bereft of my father, am become a matricide!

Seest thou? Telémachus slew not the wife of Ulýssës, for she wedded not husband on husband, but her nuptial-bed continues unpolluted in the palace! Seest thou? Apóllo, who (inhabiting the central mansions) gives the clearest declaration to mortals—whom we obey in-all-things, as many as he may intimate,—in him confiding slew I her that bare me. [*Impassionately, but appearing relieved.*] Account him unholy, and kill him! It was he who did-wrong, not I:—what could I do?

573. φόνον δικάζων, *justifying murder*, or *pleading in justification of murder.*

579. Aldus and MSS. not a few, have διὰ γὰρ τὸ, altogether inconsistently with the metre.

581. In several MSS. and editions, including that of Aldus, the reading is, ὁρᾷς Ὀδυσσέως ἄλοχον; *Dost thou see Ulýssës's wife?* But this punctuation is horrible. Ὁρᾷς, both here and again in verse 584, constitutes a sentence: viz. "*Seest thou?*" or, "*Mark!*"—In room of οὐ κατέκτανε, several copies have οὐκ ἀπέκτανε. Brunck, to suit the point of interrogation after ἄλοχον, edited οὔ νιν ἔκτανεν.

584. Aldus's reading is: ὁρᾷς δ' Ἀπόλλων', ὃς μ—

587. We have here two verses of this number:—I have not altered them, that the lines may tally with Porson's.

Ἦ οὐκ ἀξιόχρεως ὁ θεὸς ἀναφέροντί μοι |– –|⏑ –||– ⏑ ⏑|⏑ ⏑ ⏑||⏑ –|⏑ –
μίασμα λῦσαι; Ποῖ τις οὖν ἔτ' ἂν φύγοι, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
εἰ μὴ κελεύσας ῥύσεταί με μὴ θανεῖν; |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
'Αλλ' ὡς μὲν οὐκ εὖ, μὴ λέγ', εἴργασται τάδε, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἡμῖν δὲ τοῖς δράσασιν οὐκ εὐδαιμόνως. |– –|⏑ –||– –|⏑ –||– –|⏑ –
Γάμοι δ' ὅσοις μὲν εὖ καθεστᾶσιν βροτῶν, |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
μακάριος αἰών· οἷς δὲ μὴ πίπτουσιν εὖ, |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||– –|⏑ –
τά τ' ἔνδον εἰσὶ, τά τε θύραζε δυστυχεῖς. |⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –
ΧΟ. 'Αεὶ γυναῖκες ἐμποδὼν ταῖς ξυμφοραῖς |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ἔφυσαν ἀνδρῶν, πρὸς τὸ δυστυχέστερον. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΤΥ. 'Επεὶ θρασύνει, κοὐχ ὑποστέλλει λόγῳ, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
οὕτω δ' ἀμείβει μ', ὥστε μ' ἀλγῆσαι φρένας, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
μᾶλλόν μ' ἀνάψεις ἐπὶ σὸν ἐξελθεῖν φόνον. |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
Καλὸν πάρεργον δ' αὐτὸ θήσομαι πόνων, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ὧν οὕνεκ' ἦλθον, θυγατρὶ κοσμήσων τάφον. |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
Μολὼν γὰρ εἰς ἔκκλητον 'Αργείων ὄχλον, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἑκοῦσαν, οὐκ ἄκουσαν, ἐπισείσω πόλιν, |⏑ –|⏑ –||⏑ –|⏑ ⏑ ⏑||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Η ουκ ὁ θέος αξιόχρεως μοι αναφερόντι μιάσμα, λύσαι; Ποι ουν αν τις έτι φύγοι, ει κελεύσας μη ῥύσεται με μη θάνειν; 'Αλλα μη λέγε μεν ὡς τάδε ειργάσται ουκ ευ, δε ἥμιν τοις δρασάσι ουκ ευδαίμονως. Δε ὅσοις βρότων μεν γάμοι ευ καθεστάσι, αίων μακάριος· δε οίς μη πιπτούσι ευ, είσι δύστυχεις τε τα ένδον, τε τα θυράζε. ΧΟ. Γυναίκες εφύσαν άει έμποδων ταις ξύμφοραις άνδρων, προς το δυστυχέστερον. ΤΥ. 'Επει θρασύνει, και ουκ ὑποστέλλει λόγῳ, δε ούτω αμείβει με, ὥστε αλγήσαι με φρένας, ανάψεις με μάλλον εξέλθειν έπι σον φόνον. Δε αύτο θήσομαι κάλον παρέργον πόνων ούνεκα ὡν ήλθον, κοσμήσων τάφον θύγατρι. Γαρ μόλων εις εκκλήτον όχλον Αργείων, επισείσω πόλιν, ἑκούσαν, ουκ ακούσαν,

TRANSLATION.

Is not the God sufficient for me, referring it to him, to-do-away-with the pollution? Whither, therefore, can any one yet flee, if he who commanded me shall not rescue me from death? Nevertheless say not indeed that these-things have been achieved "*not fitly,*" but to us who did them, "*not auspiciously.*"

For, to as many of mortals in troth as nuptials are happily constituted, life is blissful:—but to them to whom they evene not well, they are un-toward both in respect of the affairs at home, and of those abroad!

Chorus. Women were born to be always in the way of the fortuities of men, for the greater-misluck.

Tyndarus [*To Oréstēs.*] Since thou art bold, and yieldest not to my words, but thus answerest me, so as to grieve my spirits, thou wilt inflame me the more to urge for thy death. [*Seeming firmly resolved.*] But this I shall rate a handsome supplement to the labors for which I came out, going to deck my daughter's tomb. For repairing to the convoked multitude of the Argives, I will rouse the state, willing or not willing,

589. ἀξιόχρεως, i. e., ἀξιόπιστος—ἱκανός.

591. Aldus and MSS. have ὁ κελεύσας. Porson, however, writes thus:—"delévi artículum, ut ὁ θεὸς repetátur ἐκ κοινοῦ. Málè edidère Brúnckius et Béckius, εἰ μὴ οὑγκελεύσας ex Markléndi conjectúrâ ad Súpplices, 109. Sèd ísta sívè crásis sívè elísio núnquàm Graécis cógnita est.

598. In a few MSS., indeed, the reading is δυστυχέστατον, inappropriately.

600. Brunck from MSS. edited φρένα: Aldus, from other MSS., φρένας.

601. For ἐπὶ in this verse, the Harleian MS. has πρός.

σοὶ σῇ τ' ἀδελφῇ λεύσιμον δοῦναι δίκην. |− −|∪ −||− −|∪ −||− −|∪ −
Μᾶλλον δ' ἐκείνη σοῦ θανεῖν ἐστ' ἀξία, |− −|∪ −||− −|∪ −||− −|∪ −
ἣ τῇ τεκούσῃ σ' ἠγρίωσ', εἰς οὖς ἀεὶ |− −|∪ −||− −|∪ −||− −|∪ −
πέμπουσα μύθους ἐπὶ τὸ δυσμενέστερον, |− −|∪ −||− ∪ ∪|∪ −||∪ −|∪ ∪
ὀνείρατ' ἀγγέλλουσα τ' Ἀγαμέμνονος, |∪ −|∪ −||− −|∪ −||∪ −|∪ ∪
καὶ τοῦθ' ὃ μισήσειαν Αἰγίσθου λέχος |− −|∪ −||− −|∪ −||− −|∪ ∪
οἱ νέρτεροι θεοί· καὶ γὰρ ἐνθάδ' ἦν πικρὸν, |− −|∪ −||− −|∪ −||∪ −|∪ ∪
ἕως ὑφῆψε δῶμ' ἀνηφαίστῳ πυρί. |∪ −|∪ −||∪ ∪ ∪|∪ −||− −|∪ ∪
Μενέλαε, σοὶ δὲ τάδε λέγω, δράσω τε πρός. |∪ ∪ −|∪ −||∪ ∪ ∪|∪ −||− −|∪ ∪
Ἐι τοὐμὸν ἔχθος ἐναριθμεῖ, κῆδός τ' ἐμὸν, |− −|∪ −||∪ ∪ ∪|∪ −||− −|∪ ∪
μὴ τῷδ' ἀμύνειν φόνον, ἐναντίον θεοῖς, |− −|∪ −||− ∪ ∪|∪ −||∪ −|∪ −
ἔα δ' ὑπ' ἀστῶν καταφονευθῆναι πέτροις, |∪ −|∪ −||− ∪ ∪|∪ −||− −|∪ −
ἢ μὴ 'πίβαινε Σπαρτιάτιδος χθονός. |− −|∪ −||∪ −|∪ −||∪ −|∪ ∪
Τοσαῦτ' ἀκούσας, ἴσθι, μηδὲ δυσσεβεῖς |∪ −|∪ −||− −|∪ −||∪ −|∪ −
ἕλῃ, παρώσας εὐσεβεστέρους φίλους. |∪ −|∪ −||− −|∪ −||∪ −|∪ −
Ἡμᾶς δ' ἀπ' οἴκων ἄγετε τῶνδε, πρόσπολοι. |− −|∪ −||− ∪ ∪|∪ −||∪ −|∪ ∪

THE ORDER, AND ENGLISH ACCENTUATION.

δούναι λεύσιμον δίκην σοι τε σῃ αδέλφῃ. Δε εκείνη έστι μάλλον άξια θάνειν σου, ἣ ηγριώσε σε τῃ τεκούσῃ, άει πεμπούσα, εις όυς, μύθους έπι το δυσμενέστερον, αγγελλούσα ονείρατα του Αγαμέμνονος, και τούτο ὁ όι νέρτεροι θέοι μισησείαν λέχος Αιγίσθου· γαρ και ένθαδε ην πίκρον, ἕως ὑφήψε δώμα πύρι ανηφαίστῳ. Δε σοι, Μενελάε, λέγω τάδε, τε προς δράσω· ει ενάριθμει το έμον έχθος, τε έμον κήδος, μη αμύνειν φόνον τῷδε, ενάντιον θέοις, δε έα καταφονευθήναι πέτροις ὕπο άστων, η μη επιβαίνε Σπαρτιάτιδος χθόνος. Ακούσας τοσαύτα, ίσθι, μήδε ἕλῃ δύσσεβεις φίλους, παρώσας ευσεβέστερους. Δε, πρόσπολοι, άγετε ἥμας άπο τώνδε οίκων.

TRANSLATION.

to inflict pelting vengeance upon thee and thy sister. For she is more worthy of death than thou—she who irritated thee against thy mother, by always pealing in thine ears, words tending-unto more-hatefulness; relating dreams she had had of Agamémnon—and this likewise, that the infernal Gods detested the bed of Ægísthus, (for even here it was offensive,) until she had set the house in a blaze with fire more-intense-than-Vulcan's.

[*To Meneláus.*] But to thee, Meneláus, say I this, and moreover I will do it. If thou regard my dislike—and my affection—ward not off death from this man, in-opposition-to the Gods, but suffer him to-be-pelted-to-lifelessness with stones by the citizens, else set not thy foot upon Spartan ground.

Having heard thus much, begone, nor take to thyself the impious for friends, rejecting the more pious. [*To his Pages.*] But conduct us, attendants, from these mansions! [*Exit Týndarus uncivilly and abruptly.*]

606. δοῦναι δίκην, quod álibì férè sónat *poénas péndere, judícium subíre*, hîc rarís-simo úsu pónitur pro eódem própè, quod Latínè dícitur *jus dáre* vel *réddere*. Porson.

609. ἐπὶ τὸ δυσμενέστερον, *on to the more hateful*, that is, *to greater and greater hatred* or *dislike*, similarly to, πρὸς τὸ δυστυχέστερον, in verse 598, above.

614. For δὲ in this line, Brunck edited δὴ on the conjecture of Musgrave. But with reference to Brunck's rejection of δὲ, Porson very facetiously says, "ádeò ílle (Brúnckius) huic partículæ irátus est, ut éam férè ab Oréste expúlerit," *so angry was he with this particle, that he almost drove it out from the Oréstēs*: then quoting verse 1691, below, Ὀρέστα, σοὶ δὲ, &c., he adds, "cui ípse Brúnckius, caéde, ut vidétur, satúratus, pepércit," *which even Brunck himself, being glutted, as it seems, with slaughter, spared.*

ΟΡ. Στεῖχ᾽, ὡς ἀθορύβως οὑπιὼν ἡμῖν λόγος |– –|ᴗ ᴗ ᴗ||– –|ᴗ –||– –|ᴗ ᴗ
πρὸς τόνδ᾽ ἵκηται, γῆρας ἀποφυγὼν τὸ σόν. |– –|ᴗ –||– –|ᴗ ᴗ ᴗ||ᴗ –|ᴗ ᴗ
Μενέλαε, ποῖ σὸν πόδ᾽ ἐπὶ συννοίᾳ κυκλεῖς, |ᴗ ᴗ –|ᴗ –||– ᴗ ᴗ|ᴗ –||– –|ᴗ –
διπλῆς μερίμνης διπτύχους ἰὼν ὁδούς; |ᴗ –|ᴗ –||– –|ᴗ –||ᴗ –|ᴗ –
ΜΕ. Ἔασον· ἐν ἐμαυτῷ τι συννοούμενος, |ᴗ –|ᴗ ᴗ ᴗ||– –|ᴗ –||ᴗ –|ᴗ ᴗ
ὅπη τράπωμαι τῆς τύχης, ἀμηχανῶ. |ᴗ –|ᴗ –||– –|ᴗ –||ᴗ –|ᴗ –
ΟΡ. Μή νυν πέραινε τὴν δόκησιν, ἀλλ᾽, ἐμοὺς |– –|ᴗ –||ᴗ –|ᴗ –||ᴗ –|ᴗ –
λόγους ἀκούσας πρόσθε, βουλεύου τότε. |ᴗ –|ᴗ –||– –|ᴗ –||– –|ᴗ ᴗ
ΜΕ. Λέγ᾽· εὖ γὰρ εἶπας· ἔστι δ᾽ οὗ σιγὴ λόγου |ᴗ –|ᴗ –||ᴗ –|ᴗ –||– –|ᴗ –
κρείσσων γένοιτ᾽ ἂν, ἔστι δ᾽ οὗ σιγῆς λόγος. |– –|ᴗ –||ᴗ –|ᴗ –||– –|ᴗ ᴗ
ΟΡ. Λέγοιμ᾽ ἂν ἤδη· τὰ μακρὰ τῶν σμικρῶν λόγων |ᴗ –|ᴗ –||– ᴗ ᴗ|ᴗ –||ᴗ –|ᴗ –
ἐπίπροσθέν ἐστι, καὶ σαφῆ μᾶλλον κλύειν. |ᴗ ᴗ –|ᴗ –||ᴗ –|ᴗ –||– –|ᴗ –
Ἐμοὶ σὺ τῶν σῶν, Μενέλεως, μηδὲν δίδου· |ᴗ –|ᴗ –||– ᴗ ᴗ|ᴗ –||– –|ᴗ –
ἃ δ᾽ ἔλαβες, ἀπόδος, πατρὸς ἐμοῦ λαβὼν πάρα. |ᴗ ᴗ ᴗ|ᴗ ᴗ ᴗ||– ᴗ ᴗ|ᴗ –||ᴗ –|ᴗ ᴗ
Ὀυ χρήματ᾽ εἶπον· χρήματ᾽, ἢν ψυχὴν ἐμὴν |– –|ᴗ –||– –|ᴗ –||– –|ᴗ –
σώσῃς, ἅπερ μοι φίλτατ᾽ ἐστὶ τῶν ἐμῶν. |– –|ᴗ –||– –|ᴗ –||ᴗ –|ᴗ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΟΡ. Στείχε, ὡς ὁ έπιων λόγος ἥμιν, απόφυγων το σον γήρας, ἱκήται προς τόνδε αθόρυβως. Μενελάε, ποι κύκλεις σον πόδα έπι συννοίᾳ, ίων δίπτυχους ὅδους δίπλης μερίμνης; ΜΕ. Εάσον· συννοούμενος τι εν εμαύτῳ, αμήχανω ὅπη της τύχης τραπώμαι. ΟΡ. Μη νυν περαίνε την δοκήσιν, άλλα, πρόσθε ακούσας έμους λόγους, τότε βουλεύου. ΜΕ. Λέγε· γαρ ευ είπας· δε έστι όυ σίγη αν γενοίτο κρείσσων λόγου, δε έστι όυ λόγος σίγης. ΟΡ. Ἤδη αν λεγοίμι· τα μάκρα έστι επιπρόσθεν των σμίκρων λόγων, και μάλλον σάφη κλύειν. Δίδου συ εμοι μήδεν, Μενέλεως, των σων· δε ἁ έλαβες, λάβων πάρα έμου πάτρος, άποδος. Ουκ είπον χρήματα· χρήματα, ην σώσῃς έμην ψύχην, ἅπερ έστι μοι φίλτατα των έμων.

TRANSLATION.

Orestes. [*Looking after him scowlingly.*] Depart, that the remainder of our speech, escaping thine age, may reach this man uninterruptedly! [*To his uncle, pertly.*] Meneláus, whither wheelest thou thy foot in thought, entering on a double path of double care?

Menelaus. [*Absorbed in very deep reflection.*] Allow me:—pondering something in mind within myself, I am perplexed to which side of fortune I shall turn me.

Orestes. Do not now make-up thy opinion,—but, having first heard my words, then deliberate.

Menelaus. Say on:—for thou hast rightly spoken:—yet there are times where silence may be better than utterance, and there are, where utterance may be better than silence!

Orestes. I will now speak:—long orations are before short ones, and are more intelligible to hear.—Give thou to me nothing, Meneláus, of thy possessions: but what thou receivedst, getting it at the hands of my father, return to me. I mean not riches:—[*Retractingly.*] riches, if thou wilt save my life, which are the dearest to me of my enjoyments!

622. οὑπιὼν ἡμῖν λόγος, *the speech coming on to us—the rest of my harangue.*

624. ποῖ σὸν πόδ᾽ ἐπὶ συννοίᾳ κυκλεῖς; *Quò vólvis pédem ad cogitatiónem?* freely, *whither dost thou roam in thought?*—For κυκλεῖς several MSS. and editions have κυκλοῖς, faultlessly.

626. One MS., at fewest, has ἐν ἑαυτῷ, which Porson says:—"múltis exornári póterat: hoc énìm pronómen ómnium personárum commúne est."

628. μή νυν πέραινε τὴν δόκησιν, verbátìm, *ne nunc perfícias tu cogitatiónem* vel *opiniónem túam:* freely, *suspend thy judgment.*

633. ἐπίπροσθέν ἐστι—*are* (*in comparison with*) *before:* that is, *are preferable to.*

Ἀδικῶ; Λαβεῖν χρή μ' ἀντὶ τοῦδε τοῦ κακοῦ |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἄδικόν τι παρὰ σοῦ· καὶ γὰρ Ἀγαμέμνων πατὴρ |⏑ ⏑ –|⏑ ⏑ ⏑||– –|⏑ ⏑ ⏑||– –|⏑ –
ἀδίκως ἀθροίσας Ἑλλάδ', ἦλθ' ἐς Ἴλιον, |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
οὐκ ἐξαμαρτὼν αὐτὸς, ἀλλ' ἁμαρτίαν |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
τῆς σῆς γυναικὸς, ἀδικίαν τ' ἰώμενος. |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
Ἓν μὲν τόδ' ἡμῖν ἀνθ' ἑνὸς δοῦναί σε χρὴ, |– –|⏑ –||– –|⏑ –||– –|⏑ –
ἀπέδοτο δ', ὡς χρὴ τοῖς φίλοισι τοὺς φίλους, |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ –
τὸ σῶμ' ἀληθῶς σοὶ παρ' ἀσπίδ' ἐκπονῶν, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ὅπως σὺ τὴν σὴν ἀπολάβοις ξυνάορον. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
Ἀπότισον οὖν μοι ταυτὸ, τοῦτ' ἐκεῖ λαβὼν, |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
μίαν πονήσας ἡμέραν ἡμῶν ὕπερ, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
σωτήριος στάς· μὴ δέκ' ἐκπλήσας ἔτη. |– –|⏑ –||– –|⏑ –||– –|⏑ –
Ἃ δ' Αὐλὶς ἔλαβε σφάγι' ἐμῆς ὁμοσπόρου, |⏑ –|⏑ ⏑ ⏑||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –
ἐῶ σ' ἔχειν ταῦθ'· Ἑρμιόνην μὴ κτεῖνε σύ. |⏑ –|⏑ –||– –|⏑ ⏑ –||– –|⏑ ⏑
Δεῖ γάρ σ' ἐμοῦ πράσσοντος, ὡς πράσσω τανῦν, |– –|⏑ –||– –|⏑ –||– –|⏑ –
πλέον φέρεσθαι, κἀμὲ συγγνώμην ἔχειν. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Ἀδικω; Χρη με λάβειν πάρα σου τι άδικον, άντι του τούδε κάκου· γαρ και Αγαμέμνων πάτηρ άδικως αθροίσας Ἕλλαδα, ήλθε ες Ἴλιον, ουκ εξαμάρτων αύτος, άλλα ιώμενος ἁμάρτιαν τε αδικιαν της σης γυναίκος. Τόδε έν μεν χρη σε δούναι ἥμιν άντι ἕνος, δε, ὡς χρη τους φίλους τοις φιλοίσι, απέδοτο σοι το σώμα αλήθως έκπονων πάρα άσπιδα, ὅπως συ απόλαβοις την σην ξυνάορον. Αποτίσον μοι ουν ταύτο, έκει λάβων τούτο, πονήσας ὕπερ ἥμων μίαν ἥμεραν, στας σωτήριος· μη εκπλήσας δέκα έτη. Δε σφάγια έμης ὁμόσπορου ἁ Αύλις έλαβε, ταύτα έω σε έχειν· μη κτείνε συ Ἑρμίονην. Γαρ δει σε, έμου πρασσόντος ὡς τάνυν πράσσω, φερέσθαι πλέον, και έμε έχειν συγγνώμην.

TRANSLATION.

Do I make-an-unjust-request?—I ought to receive from thee something beyond-justice, instead of this evil: for as much as Agamémnon my father, having, in-a-way-justice-did-not-demand, collected Greece in arms, went to Troy,—not for that he had erred himself, but for the purpose of setting right the error and injustice of thy wife. This single kindness, therefore, it behoves thee to render to us in return for one; because he, (as friends ought in behalf of friends,) exposed for thee his life in-good-earnest, toiling in battle that thou mightest regain-possession of thy consort.

Repay me then this favor, as thou didst yonder receive that—toiling for us one day, by standing our preserver:—not completing ten years.

But the sacrifice of my sister which Aúlis received, this I suffer thee to have: [*Hintingly.*] kill not thou Hermíonë. For it behoves thee, seeing I fare as I now fare, to exert thyself more, and me to have pardon.

638. ἀδικῶ, *am I unjust,*—that is, *have I acted contrary to justice in slaying my mother, and therefore is my request for thee to save me necessarily unjust?*

640. ἀδίκως ἀθροίσας Ἑλλάδ', *having unjustly assembled Greece*, i. e., *the Grecian forces.* For ἐς Ἴλιον Aldus has εἰς Ἴλιον.

645. τὸ σῶμα ἀληθῶς, verbátim, *his body truly*, but "*to expose one's body* or *person*" conveys in our language a very different meaning,—unless mention be made "*to what*," as "*to peril*," or "*to cold*:"—παρ' ἀσπίδα, *at the shield*; more freely, *in war.*

646. In Aldus and several MSS. the reading is ἀπολάβῃς.

648. Aldus edited ἁμέραν, which certainly for the sake of the sound—seeing η must otherwise occur so frequently, I consider to be far preferable.

650. σφάγι' ἐμῆς ὁμοσπόρου, *the sacrifice of my sister*, viz. *Iphigenía.*

653. πλέον φέρεσθαι, some render "*plus habére*"—others, "*to have more power* or *greater influence.*"

Ψυχὴν δ' ἐμὴν δὸς τῷ ταλαιπώρῳ πατρὶ, |--|⏑-||--|⏑-||--|⏑⏑
κἀμῆς ἀδελφῆς, παρθένου μακρὸν χρόνον. |--|⏑-||--|⏑-||⏑-|⏑⏑
Θανὼν γὰρ οἶκον ὀρφανὸν λείψω πατρός. |⏑-|⏑-||⏑-|⏑-||--|⏑⏑
Ἐρεῖς, ἀδύνατον· αὐτὸ τοῦτο, τοὺς φίλους |⏑-|⏑⏑⏑||⏑-|⏑-||⏑-|⏑-
ἐν τοῖς κακοῖς χρὴ τοῖς φίλοισιν ὠφελεῖν. |--|⏑-||--|⏑-||⏑-|⏑-
Ὅταν δ' ὁ δαίμων εὖ διδῷ, τί δεῖ φίλων; |⏑-|⏑-||--|⏑-||⏑-|⏑-
Ἀρκεῖ γὰρ αὐτὸς ὁ θεὸς, ὠφελεῖν θέλων. |--|⏑-||⏑⏑⏑|⏑-||⏑-|⏑-
Φιλεῖν δάμαρτα πᾶσιν Ἕλλησιν δοκεῖς· |⏑-|⏑-||⏑-|⏑-||--|⏑-
κοὐχ ὑποτρέχων σε τοῦτο θωπείᾳ λέγω· |-⏑⏑|⏑-||⏑-|⏑-||--|⏑-
ταύτης ἱκνοῦμαί σ'. Ὦ μέλεος ἐγὼ κακῶν, |--|⏑-||--|⏑⏑⏑||⏑-|⏑-
εἰς οἷον ἥκω. Τί δὲ ταλαιπωρεῖν με δεῖ; |--|⏑-||-⏑⏑|⏑-||--|⏑-
Ὑπὲρ γὰρ οἴκου παντὸς ἱκετεύω τάδε. |⏑-|⏑-||--|⏑⏑⏑||--|⏑⏑
Ὦ πατρὸς ὅμαιμε θεῖε, τὸν κατὰ χθονὸς |-⏑⏑|⏑-||⏑-|⏑-||⏑-|⏑⏑
θανόντ' ἀκούειν τάδε δόκει, ποτωμένην |⏑-|⏑-||-⏑⏑|⏑-||⏑-|⏑-
ψυχὴν ὑπὲρ σοῦ καὶ λέγειν ἃ 'γὼ λέγω. |--|⏑-||--|⏑-||⏑-|⏑-

THE ORDER, AND ENGLISH ACCENTUATION.

Δε δος ἐμην ψύχην τω ταλαιπώρῳ πάτρι, και ἐμης αδέλφης, μάκρον χρόνον πάρθενου. Γαρ θάνων λείψω οἶκον πάτρος ὀρφανον. Ἐρεις, αδύνατον· τούτο αύτο, χρη τους φίλους ὠφελειν τοις φιλοίσι εν τοις κάκοις. Δε ὅταν ὁ δαίμων δίδω ευ, τι δει φίλων; Γαρ ὁ θέος αύτος άρκει, θέλων ὠφελειν. Δόκεις πάσι Ἑλλήσι φίλειν δαμάρτα· και τούτο ου λέγω ὑπότρεχων σε θωπεία· ταύτης ἱκνούμαι σε. Ω ἐγω μέλεος κάκων, εις οἷον ἥκω. Δε τι δει με ταλαιπώρειν; Γαρ ὕπερ πάντος οίκου ἱκετεύω τάδε. Ω θείε ὁμαίμε πάτρος, δόκει τον θανόντα κάτα χθόνος ακούειν τάδε, και ψύχην ποτώμενην ὕπερ σου λέγειν ἃ ἐγω λέγω.

TRANSLATION.

[*With very great earnestness.*] Wherefore grant my life to my wretched father,—and that of my sister, a long time a virgin. Because dying I shall leave my father's house destitute.

Thou wilt say "Impossible:"—

This is the very thing,—"it behoves friends to succour their friends in calamities." For when the deity gives prosperity, what need is there of friends? Seeing the God himself sufficeth, being willing to assist!

Thou appearest unto all the Greeks to be fond of thy wife, (and this I say not, creeping-privily-in upon thee by flattery,) by her I implore thee! [*To himself lamentingly.*] Oh! me, miserable through misfortunes, to what am I come! But why must I experience-affliction?

[*To Menelaús, disconsolately.*] For in behalf-of the whole house make I this supplication!

[*In accents the most touching.*] Oh! uncle, brother of my father, conceive that the dead man beneath the ground hears these things,—and that his spirit hovering over thee speaks what I speak!

659. Porson has taken great pains to defend τί δεῖ φίλων;—as being indisputably the true lection, although MSS. and editions, with hardly an exception, have τί χρὴ φίλων;—Porson's reasons will be found in his own note upon this verse.

665. ἱκετεύω τάδε, *supplicate I this.*

666. θεῖε, some perhaps may prefer to render "*divine*," but I consider it here to mean "*uncle.*" It is a great imperfection in language that any epithet should have more than one signification,—and also that any two words should so nearly resemble one another as to be at any time confounded with each other.

667. τὸν θανόντα, *the deceased—the dead man*, viz. *Agamémnon.*

668. The καὶ in this verse is certainly ill placed as a copulative between ἀκούειν and λέγειν, and yet will the grammatical construction hardly admit ποτωμένην ψυχὴν ὑπὲρ σοῦ, to be considered as a distinct member of the sentence,—so as to be followed by a comma.

Ταῦτ᾽ ἐίς τε δάκρυα καὶ γόους καὶ ξυμφορὰς |– –|⏑ ⏑ ⏑||⏑ –|⏑ –||– –|⏑ –
ἐίρηκα· κἀπήτηκα τὴν σωτηρίαν |– –|⏑ –||– –|⏑ –||– –|⏑ –
Θηρῶν, ὃ πάντες, κὀυκ ἐγὼ ζητῶ μόνος. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΧΟ. Κἀγώ σ᾽ ἱκνοῦμαι, καὶ γυνή περ ὀῦσ᾽ ὅμως |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
τοῖς δεομένοισιν ὠφελεῖν· ὁῖός τε δ᾽ ἐῖ. |– ⏑ ⏑|⏑ –||⏑ –|⏑ –||– –|⏑ –
ΜΕ. Ὀρέστ᾽, ἐγώ τοι σὸν καταιδοῦμαι κάρα, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
καὶ ξυμπονῆσαι σοῖς κακοῖσι βούλομαι. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Καὶ χρὴ γὰρ ὁύτω τῶν ὁμαιμόνων κακὰ |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ξυνεκκομίζειν, δύναμιν ἣν διδῷ Θεὸς, |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
Θνήσκοντα καὶ κτείνοντα τοὺς ἐναντίους· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
τὸ δ᾽ αὖ δύνασθαι παρὰ Θεῶν χρῄζω τυχεῖν. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
Ἥκω γὰρ ἀνδρῶν ξυμμάχων κενὸν δόρυ |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἔχων, πόνοισι μυρίοις ἀλώμενος, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
σμικρᾷ ξὺν ἀλκῇ τῶν λελειμμένων φίλων. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Μάχῃ μὲν ὀῦν ἂν ὀυχ ὑπερβαλοίμεθα |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Πελασγὸν Ἄργος· ἐι δὲ μαλθακοῖς λόγοις |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
δυναίμεθ᾽, ἐνταῦθ᾽ ἐλπίδος προσήκομεν. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Ταύτα ειρήκα εις τε δάκρυα και γόους και ξύμφορας· και επητήκα Θήρων την σωτήριαν, ὁ πάντες, και ουκ έγω μόνος ζήτω. ΧΟ. Έγω και ἱκνούμαι σε, και περ ούσα γύνη, ὅμως, ώφελειν τοις δεόμενοίσι· δε ει ὁίος τε. ΜΕ. Ορέστα, έγω τοι καταιδούμαι σον κάρα, και βούλομαι ξυμπονήσαι σοις κακοίσι. Γαρ και ὁύτω χρη ξυνεκκομίζειν κάκα των ὁμαίμονων, ην Θέος δίδῳ δύναμιν, Θνησκόντα και κτεινόντα τους ενάντιους· δε το δυνάσθαι αυ χρῄζω τύχειν πάρα Θέων. Γαρ ἥκω έχων δόρυ κένον ξύμμαχων άνδρων, αλώμενος μύριοις πονοίσι, ξυν σμίκρᾳ άλκῃ των φίλων λελείμμενων. Μάχῃ μεν ουν ουκ αν ὑπερβαλοίμεθα Πελάσγον Άργος· δε ει μάλθακοις λόγοις δυναίμεθα, ενταύθα έλπιδος προσήκομεν.

TRANSLATION.

These words have I uttered with tears—and with groans—and with distressedness: and I have prayed—earnestly-looking-for preservation, which all, and not I alone, seek!

Chorus. [*Humbly to Meneláus.*] I too implore thee, and though I am a woman, yet nevertheless,—to succour those in distress—for thou art able!

Menelaus. [*To his nephew.*] Oréstës, I indeed reverence thy person, and I am willing to labor-with-thee in thy misfortunes. For even thus is it right to take-part-in the sufferings of relatives, if the God give the ability—yea so far as to die, and to kill the adversary:—but this ability again I wish I had from the Gods. For I am arrived, with my spear unaccompanied by allied troops, after wandering through innumerable fatigues, with small force of friends left me!

In battle indeed therefore we cannot come-off-superior-to Pelásgian Argos: but if by soft speeches we can-avail-aught, to that-pass of hope are we come. [*Glances perfidiously at Oréstës to scan his looks.*]

669. The Scholiast has given two interpretations of this passage—without a decided preference to either: the meaning, he says, may be,—ταῦτα μετὰ δακρύων καὶ γόων ἔῖπον:—else, ἔῖπον ταῦτα ἐις δάκρυα καὶ γόους καὶ συμφορὰς, that is, ἵνα μὴ τύχω τούτων· τεύξομαι δὲ, ἐι πετρωθῆναί με εάσης.

674. For τοι in this verse some copies have τὸ, but certainly by no means well.

679. παρὰ dédi pro πρὸς, quæ vóces et álibì permutántur, ut Soph. Œdip. Tyr. 935: sed íbì quóquè παρὰ praéstat, quod hábent Aldus et códicum pars. Porson.

680. κενὸν, literally, *void* or *destitute.*

681. πόνοισι μυρίοις ἀλώμενος, *érrans per múltos labóres* vel à *múltis labóribus.*

Σμικροῖσι μὲν γὰρ μεγάλα πῶς ἕλοι τις ἄν;	|⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
Ὅταν γὰρ ἡβᾷ δῆμος ἐις ὀργὴν πεσὼν,	|⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ὅμοιον, ὥστε πῦρ κατασβέσαι λάβρον.	|⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ἐι δ' ἡσύχως ἀυτῷ τις ἐντείνοντι μὲν	|– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
χαλῶν ὑπείκοι, καιρὸν ἐυλαβούμενος,	|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἴσως ἂν ἐκπνεύσει· ὅταν δ' ἀνῇ πνοὰς,	|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
τύχοις ἂν ἀυτοῦ ῥᾳδίως, ὅσον θέλῃς·	|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἔνεστι δ' ὀίκτος, ἔνι δὲ καὶ θυμὸς μέγας,	|⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ ⏑
καραδοκοῦντι κτῆμα τιμιώτατον.	|⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Ἐλθὼν δὲ Τυνδάρεών τε σοὶ πειράσομαι,	|– –|⏑ –||⏑ ⏑ –|⏑ –||– –|⏑ ⏑
πόλιν τε πεῖσαι, τῷ λίαν χρῆσθαι καλῶς.	|⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Καὶ ναῦς γὰρ, ἐνταθεῖσα πρὸς βίαν ποδὶ,	|– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἔβαψεν, ἔστη δ' ἀῦθις, ἢν χαλᾷ πόδα.	|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Μισεῖ γὰρ ὁ θεὸς τὰς ἄγαν προθυμίας,	|– –|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ –
μισοῦσι δ' ἀστοί· δεῖ δέ μ', ὀυκ ἄλλως λέγω,	|– –|⏑ –||– –|⏑ –||– –|⏑ –
σῴζειν σε σοφίᾳ, μὴ βίᾳ τῶν κρεισσόνων.	|– –|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ πως μεν τις αν ἕλοι μέγαλα σμικροίσι; Γαρ ὅταν δήμος πέσων εις όργην ἧβᾳ, ὁμοίον κατάσβεσαι ὥστε λάβρον πυρ. Δε ει μεν χάλων τις ἥσυχως ὑπείκοι αύτω εντεινόντι, ευλαβούμενος καίρον, ίσως αν εκπνευσείε· δε ὅταν άνῃ πνόας, αν τύχοις αύτου ῥάδιως ὅσον θέλῃς· δε ενέστι οίκτος, δε ένι και μέγας θύμος, τιμιώτατον κτήμα καραδοκούντι. Δε έλθων πειράσομαι σοι πείσαι τε Τυνδάρεων, τε πόλιν, χρήσθαι τῳ λίαν κάλως. Γαρ και ναυς, ενταθείσα προς βίαν πόδι, εβάψε, δε αὔθις έστη, ην χάλᾳ πόδα. Γαρ ὁ θέος μίσει τας άγαν προθύμιας, δε άστοι μισούσι· δε, ου λέγω άλλως, δει με σώζειν σε σόφιᾳ, μη βίᾳ των κρείσσονων.

TRANSLATION.

Because how indeed can any-one achieve great actions with scanty means? For when the rabble, having fallen into a rage, waxes-strong, it is as difficult to quell, as a fierce fire! But if in-troth with-slack-hand one quietly gives-way to it as it spreads, cautiously-watching an opportunity, perhaps it may die-away:—and when it has remitted from its blast, thou mayest without-difficulty control it as much as thou pleasest:—for there is inherent in them pity, but there is likewise inherent inordinate passion,—a most-advantageous circumstance to one-carefully-observant.

But, having-proceeded-onward, I will endeavour, in thy behalf, to persuade Týndarus, and the city, to use their great power with-moderation. For even a ship, tight-hauled to a forcible-degree in the main-sheet, is-wont-to-pitch, but again becomes-still, if made-slack as to the sheet. Because the deity hates too great vehemence,—and the citizens hate it:—wherefore, (I speak not otherwise than I mean,) I must save thee by address,—not by-flying-in-the-teeth of superiors.

686. Aldus, and MSS. not a few, have here τὰ μεγάλα, with the omission of μέν. Others retain μὲν, but reject γάρ. After this verse most MSS., and, indeed, editions prior to Brunck's, have πόνοισιν· ἀμαθὲς καὶ τὸ βούλεσθαι τάδε or τόδε.

688. Some copies have ὅμοιος,—but ὅμοιον with Aldus and MSS. in general, is certainly the better reading.

689. τις ἀυτῷ Aldus et pars MSS. Alii τις ἀυτός. Stobaéus τις ἀυτόν.—Transponéndo sanávit Brúnckius,—qui mox θέλῃς dédit pro θέλεις. Porson.

698. ἔβαψεν, *has pitched*, and therefore, *may again pitch* or *is wont to pitch.*

701. σοφίᾳ, *by wisdom* or *by wise means; skilfully* or *with prudence, circumspection and caution.*—Meneláus, in fact, is planning how he can best keep himself aloof with a good grace—not liking peremptorily to say "Nay."—βίᾳ, *in-opposition-to* or *against-the-will-of.*

Ἀλκῇ δέ σ' οὐκ ἂν, ᾗ σὺ δοξάζεις ἴσως, |- -|⏑ -||⏑ -|⏑ -||- -|⏑ -
σώσαιμ' ἄν· οὐ γὰρ ῥᾴδιον λόγχῃ μιᾷ |- -|⏑ -||- -|⏑ -||- -|⏑ -
στῆσαι τρόπαια τῶν κακῶν, ἅ σοι πάρα. |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
Οὐ γάρ ποτ' Ἄργους γαῖαν εἰς τὸ μαλθακὸν |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
προσηγόμεσθα· νῦν δ' ἀναγκαίως ἔχει |⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ -
δούλοισιν εἶναι τοῖς σοφοῖσι τῆς τύχης. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΟΡ. Ὦ πλὴν γυναικὸς οὕνεκα στρατηλατεῖν, |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
τἄλλ' οὐδέν· ὦ κάκιστε τιμωρεῖν φίλοις, |- -|⏑ -||⏑ -|⏑ -||- -|⏑ -
φεύγεις ἀποστραφείς με; Τὰ δ' Ἀγαμέμνονος |- -|⏑ -||⏑ -|⏑ ⏑ ⏑||⏑ -|⏑ ⏑
φροῦδ'. Ἄφιλος ἦσθ' ἄρ', ὦ πάτερ, πράσσων κακῶς. |- ⏑ ⏑|⏑ -||⏑ -|⏑ -||- -|⏑ -
Οἴμοι, προδέδομαι, κοὐκέτ' εἰσὶν ἐλπίδες, |- -|⏑ ⏑ ⏑||- -|⏑ -||⏑ -|⏑ ⏑
ὅπῃ τραπόμενος, θάνατον Ἀργείων φύγω. |⏑ -|⏑ ⏑ ⏑||- ⏑ ⏑|⏑ -||- -|⏑ -
Οὗτος γὰρ ἦν μοι καταφυγὴ σωτηρίας. |- -|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑
Ἀλλ' εἰσορῶ γὰρ τόνδε φίλτατον βροτῶν |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
Πυλάδην δρόμῳ στείχοντα Φωκέων ἄπο, |⏑ ⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ἡδεῖαν ὄψιν· πιστὸς ἐν κακοῖς ἀνήρ, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
κρείσσων γαλήνης ναυτίλοισιν εἰσορᾶν. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -

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THE ORDER, AND ENGLISH ACCENTUATION.

Δε ουκ αν άλκη, ῄ ίσως συ δοξάζεις, αν σωσαίμι σε· γαρ ου ράδιον μία λόγχη στήσαι τροπαία των κάκων, ά πάρα σοι. Ούποτε γαρ προσηγομέσθα γαίαν Άργους εις το μάλθακον· δε νυν έχει αναγκαίως τοις σοφοίσι είναι δουλοίσι της τύχης. ΟΡ. Ω ούδεν τα άλλα πλην στρατήλατειν ούνεκα γυναίκος· ω κακίστε τιμώρειν φίλοις, φεύγεις απόστραφεις με; Δε τα Αγαμέμνονος φρούδα. Ήσθα άφιλος άρα, ω πάτερ, πράσσων κάκως. Οίμοι, προδέδομαι, και ούκετι είσι έλπιδες, όπη τραπόμενος, φύγω θάνατον Αργείων. Γαρ ούτος ην μοι κατάφυγη σωτήριας. Άλλα, γαρ είσορω τόνδε φίλτατον βρότων, Πύλαδην, στειχόντα δρόμω άπο Φώκεων, ηδείαν όψιν· ανηρ πίστος εν κάκοις, κρείσσων είσοραν γαλήνης ναυτιλοίσι.

TRANSLATION.

But I cannot by force, as perhaps thou imaginest, procure-thy-safety:—for it would not be an easy-thing, with one-single spear, to erect trophies from the evils which are about thee!

Never, however, have we approached the land of Argos by way of supplication: but now is it necessary for the wise to become the slaves of fortune. [*Exit Meneláus.*]

Orestes. [*Gazing after him.*] O thou, a mere cipher in other matters, except in warring for-the-sake-of a woman—O thou most cowardly in avenging thy friends—dost thou flee, turning away from me? So Agamémnon's services are forgotten! Thou wert friendless then, O! father, when faring untówardly!—Alas me! I am betrayed—and no longer are there any hopes, which-way-so-ever turning, I can escape death from the Argives. [*Appears racked with conflicting thoughts.*] For this man was the refuge of my safety! [*Looks wildly around him in every direction.*]

[*With joy.*] But—for I see this dearest of mortals, Pýladës, coming with hasty-step from the Phóceans,—a pleasing sight:—a man faithful in adversity,—more grateful to behold than a calm to the mariners.

702. ᾗ, literally, *by which* or *whereby*.

705. εἰς τὸ μαλθακὸν, *in suáve—suávitèr* vel *plácidè*:—signifying, I imagine, that he had never yet had recourse to cringing and soft words to gain any end; but that now, indeed, something of this sort would be requisite: yet, as may be conceived, he had really no such intention.

710—11. τὰ δ' Ἀγαμέμνονος φροῦδα, *but the services of Agamémnon are now fled* or *gone*, that is, *are out of mind* or *forgotten*:—πράσσων κακῶς, literally, *faring badly*: freely, *in thine afflictions—in thy adversity—when fortune frowned upon thee.*

ΠΥΛΑΔΗΣ. Θᾶσσον ἢ μ᾽ ἐχρῆν προβαίνων ἱκόμην δι᾽ ἄστεος, |tt, ts||tt, t⌣
ξύλλογον πόλεως ἀκούσας, τὸν δ᾽ ἰδὼν αὐτὸς σαφῶς, |td, ts||ts, t-
ἐπὶ σὲ, σύγγονόν τε τὴν σὴν, ὡς κτενοῦντας αὐτίκα. |yt, ts||tt, t⌣
Τί τάδε; Πῶς ἔχεις; Τί πράσσεις, φίλταθ᾽ ἡλίκων ἐμοὶ, |yt, ts||tt, t-
καὶ φίλων καὶ ξυγγενείας; Πάντα γὰρ τάδ᾽ εἶ σύ μοι. |ts, ts||tt, t-
ΟΡ. Οἰχόμεσθ᾽, ὡς ἐν βραχεῖ σοι τἀμὰ δηλώσω κακά. |ts, ts||ts, t⌣
ΠΥ. Ξυγκατασκάπτοις ἂν ἡμᾶς· κοινὰ γὰρ τὰ τῶν φίλων. |ts, ts||tt, t-
ΟΡ. Μενέλεως κάκιστος ἐς ἐμὲ καὶ κασιγνήτην ἐμήν. |yt, ty||ts, t-
ΠΥ. Εἰκότως κακῆς γυναικὸς ἄνδρα γίγνεσθαι κακόν. |tt, tt||ts, t⌣
ΟΡ. Ὥσπερ οὐκ ἐλθὼν, ἔμοιγε ταὐτὸν ἀπέδωκεν μολών. |ts, tt||ta, t-
ΠΥ. Ἦ γὰρ ἐστὶν ὡς ἀληθῶς τήνδ᾽ ἀφιγμένος χθόνα; |tt, ts||tt, t⌣
ΟΡ. Χρόνιος· ἀλλ᾽ ὅμως τάχιστα κακὸς ἐφωράθη φίλοις. |yt, tt||yt, t-
ΠΥ. Καὶ δάμαρτα τὴν κακίστην ναυστολῶν ἐλήλυθεν; |tt, ts||tt, t⌣
ΟΡ. Οὐκ ἐκεῖνος, ἀλλ᾽ ἐκείνη κεῖνον ἐνθάδ᾽ ἤγαγε. |tt, ts||tt, t⌣
ΠΥ. Ποῦ ᾽στὶν ἣ πλείστους Ἀχαιῶν ὤλεσεν γυνὴ μία; |ts, ts||tt, t⌣

THE ORDER, AND ENGLISH ACCENTUATION.

ΠΥ. Ἵκομην προβαίνων δία άστεος θάσσον η έχρην με, ακούσας ξύλλογον πόλεως, δε ίδων τον σάφως αύτος, έπι σε, τε την σην σύγγονον, ὡς κτενούντας αύτικα. Τι τάδε; Πως έχεις. Τι πράσσεις, φίλτατε έμοι ἥλικων, και φίλων, και ξυγγενείας; Γαρ μοι συ εί πάντα τάδε. ΟΡ. Οιχόμέσθα, ως εν βράχει δηλώσω σοι τα έμα κάκα. ΠΥ. Αν ξυγκατασκάπτοις ἥμας· γαρ τα των φίλων κοίνα. ΟΡ. Μενέλεως κακίστος ες έμε και έμην κασιγνήτην. ΠΥ. Είκοτως άνδρα κάκης γυναίκος γιγνέσθαι κάκον. ΟΡ. Μόλων απεδώκε εμοίγε ταύτον, ὥσπερ ουκ έλθων. ΠΥ. Γαρ η έστι ὡς αλήθως αφίγμενος τήνδε χθόνα; ΟΡ. Χρόνιος· άλλα ὅμως ταχίστα εφώραθη κάκος φίλοις. ΠΥ. Και ελήλυθε ναύστολων την κακίστην δαμάρτα; ΟΡ. Ουκ εκείνος, άλλα εκείνη ήγαγε κείνον ένθαδε. ΠΥ. Που έστι ἡ μία γύνη ώλεσε πλείστους Αχαίων;

TRANSLATION.

Pylades. [*Entering, in very great haste, addresses Oréstës.*] I am come advancing through the city faster than it was needful for me,—having heard of the assembled-council of state, and seeing it plainly myself,—upon thee, and thy sister,—as though they were instantly going to kill you.—What is this about? How art thou? How dost thou fare, O dearest to me of my companions, and of my friends and kindred? [*Warmly with a sigh.*] For unto me thou art all these. Orestes. [*Dejectedly.*] We are gone, that I may in brief signify to thee my calamities!

Pylades. [*Sympathizingly.*] Thou-wilt-at-the-same-time-have-utterly ruined us—for the affairs of friends are mutual. Orestes. Meneláus has acted most basely towards me and my sister. Pylades. It is consistent-with-expectation that the husband of a bad wife be bad. Orestes. Having arrived he has rendered me the same-service as though he had not arrived. Pylades. [*Surprizedly.*] For is he of a truth come to this land? Orestes. After-a-long-absence:—but yet was he soon discovered to be base to his friends!—Pylades. And did he arrive bringing his most-infamous wife with him in his ship? Orestes. [*Significantly.*] Not he her, but it was she brought him here. Pylades. [*Assentingly.*] Where is she who, one single woman, destroyed thousands of the Greeks?

719. Aldus in contrariety to almost every MS. edited ἱκόμην πρὸ ἄστεος.

721. θανοῦντας (says Porson) Scholiástes Hermógenis, omísso vér. 720. If θανοῦντας were the reading it would be in apposition with ὑμᾶς—implied in σὲ and σύγγονον: whereas κτενοῦντας agrees with αὐτοὺς understood, viz. the πολῖται tacitly acknowledged in ξύλλογον πόλεως.

729. ὡς ἀληθῶς, literally, *as truly*, that is, *in reality* or *as a matter of fact*.

733. πλείστους, simply, *very many*.

ΟΡ. Ἐν δόμοις ἐμοῖσιν, ἐι δὴ τούσδ' ἐμοὺς καλεῖν χρεών. |tt, ts||tt, t-
ΠΥ. Σὺ δὲ τίνας λόγους ἔλεξας σοῦ κασιγνήτῳ πατρός; |yt, ts||ts, t⌣
ΟΡ. Μή μ' ἰδεῖν θανόνθ' ὑπ' ἀστῶν, καὶ κασιγνήτην ἐμήν. |tt, ts||ts, t-
ΠΥ. Πρὸς θεῶν, τί πρὸς τάδ' εἶπε; Τοῦτό γ' ἐιδέναι θέλω. |tt, tt||tt, t-
ΟΡ. Ἠυλαβεῖθ', ὃ τοῖς φίλοισι δρῶσιν ὁι κακοὶ φίλοι. |tt, tt||tt, t⌣
ΠΥ. Σκῆψιν ἐις ποίαν προβαίνων; Τοῦτο πάντ' ἔχω μαθών. |ts, ts||tt, t-
ΟΡ. Οὗτος ἦλθ' ὁ τὰς ἀρίστας θυγατέρας σπείρας πατήρ. |tt, ts||ys, t-
ΠΥ. Τυνδάρεων λέγεις· ἴσως σοι θυγατέρος θυμούμενος. |tt, ts||ys, t⌣
ΟΡ. Ἀισθάνει· τὸ τοῦδε κῆδος μᾶλλον ἑίλετ' ἢ πατρός. |tt, ts||tt, t⌣
ΠΥ. Κοὐκ ἐτόλμησεν πόνων σῶν ἀντιλάζυσθαι παρών; |ts, ts||ts, t-
ΟΡ. Ὀυ γὰρ ἀιχμητὴς πέφυκεν, ἐν γυναιξὶ δ' ἄλκιμος. |ts, tt||tt, t⌣
ΠΥ. Ἐν κακοῖς ἄρ' εἶ μεγίστοις, καί σ' ἀναγκαῖον θανεῖν. |tt, ts||ts, t-
ΟΡ. Ψῆφον ἀμφ' ἡμῶν πολίτας ἐπὶ φόνῳ θέσθαι χρεών. |ts, ts||ys, t-
ΠΥ. Ἣ κρινεῖ τί χρῆμα; Λέξον· διὰ φόβου γὰρ ἔρχομαι. |tt, ts||yt, t⌣
ΟΡ. Ἢ θανεῖν ἢ ζῆν· ὁ μῦθος δ' ὀυ μακρὸς μακρῶν πέρι. |ts, ts||tt, t⌣

THE ORDER, AND ENGLISH ACCENTUATION.

ΟΡ. Εν εμοίσι δόμοις, ει δη χρέων κάλειν τούσδε έμους. ΠΥ. Δε τίνας λόγούς ελέξας συ κασιγνήτῳ σου πάτρος; ΟΡ. Μη ίδειν με θανόντα, και έμην κασιγνήτην, ὕπο άστων. ΠΥ. Προς θέων, τι είπε προς τάδε; Τούτο γε θέλω είδεναι. ΟΡ. Ηυλαβείτο, ὁ ὁι κάκοι φίλοι δρώσι τοις φιλοίσι. ΠΥ. Προβαίνων εις ποίαν σκήψιν; Τούτο έχω πάντα μάθων. ΟΡ. Πάτηρ ὁύτος ήλθε, ὁ σπείρας τας αρίστας θυγάτερας. ΠΥ. Τυνδάρεων λέγεις· θυμούμενος σοι ίσως θυγάτερος. ΟΡ. Αίσθανει· είλετο το κήδος τούδε μάλλον η πάτρος. ΠΥ. Και ουκ ετολμήσε πάρων αντιλαζύσθαι σων πόνων; ΟΡ. Γαρ ου πεφύκε αιχμήτης, δε άλκιμος εν γυναίξι. ΠΥ. Ει άρα εν μεγίστοις κάκοις, και αναγκαίον σε θάνειν. ΟΡ. Χρέων πολίτας θέσθαι ψήφον άμφι ἥμων έπι φόνῳ. ΠΥ. Ἡ κρίνει τι χρήμα; Λέξον· γαρ έρχομαι δία φόβου. ΟΡ. Η θάνειν η ζῆν· δε ου μάκρος ὁ μύθος πέρι μάκρων.

TRANSLATION.

Orestes. [*Pointing to the palace.*] In my house,—if I have now any right to call this mine. Pylades. But what words didst thou address to thy father's brother? Orestes. Not to see me die,—and my sister, at the hands of the citizens. Pylades. By heavens, what said he in-reply-to that? This at-least I wish to know. Orestes. He-kept-aloof,—a line-of-conduct-which false friends adopt in regard to friends. Pylades. Proceeding upon what ground of excuse? This I have wholly to learn. Orestes. The father himself came, he who begat such excellent daughters. Pylades. Týndarus thou meanest: angry with thee, likely, on account of his daughter! Orestes. Thou art right: he respected his ties with this man more than with my father! Pylades. [*Appearing astonished.*] And had he not the courage, being present, to take part with thee against thy troubles? Orestes. [*Denyingly.*] For he was not born a warrior, but [*With a smile of contempt.*] valiant among women.

Pylades. [*Pityingly.*] Thou art then in the greatest ills,—and of a necessity thou must die! Orestes. [*Undauntedly.*] It is requisite that the citizens pass judgment on us for the murder. Pylades. Which will determine what circumstance? Tell me: for I begin to be in fear! Orestes. Either to die or to live:—for not long the tale on matters-of-moment.

736. μή μ' ἰδεῖν, *ne me cérneret*, i. e., *ne me paterétur, that he would not suffer me.*

737. For τοῦτό γ', Aldus and some others have τόδε γὰρ, and a few τάδε γάρ.

738. ἠυλαβεῖθ', *caúte se géssit, he was on his guard—he took good care—he stood aloof.*—Aldus's reading, and that of most editions, is ἐυλαβεῖσθ'.

742. μᾶλλον ἑίλετ', *he chose rather.*

747. A few give πρᾶγμα for χρῆμα.

748. Some omit δ', and others for μακρὸς substitute μικρός.

ΠΥ. Φεῦγέ νυν λιπὼν μέλαθρα σὺν κασιγνήτῃ σέθεν. |tt,tt||ts,t⌣
ΟΡ. Οὐχ ὁρᾷς; Φυλασσόμεσθα φρουρίοισι πανταχῆ. |tt,tt||tt,t-
ΠΥ. Εἶδον ἄστεως ἀγυιὰς τεύχεσιν πεφραγμένας. |tt,ts||tt,t-
ΟΡ. Ὡσπερεὶ πόλις πρὸς ἐχθρῶν, σῶμα πυργηρούμεθα. |tt,ts||ts,t⌣
ΠΥ. Κἀμὲ νῦν ἔρου τί πάσχω· καὶ γὰρ αὐτὸς οἴχομαι. |tt,ts||tt,t⌣
ΟΡ. Πρὸς τίνος; Τοῦτ' ἂν προσείη τοῖς ἐμοῖς κακοῖς κακόν. |ts,ts||tt,t⌣
ΠΥ. Στρόφιος ἤλασέν μ' ἀπ' οἴκων φυγάδα θυμωθεὶς πατήρ. |yt,ts||ys,t-
ΟΡ. Ἴδιον, ἢ κοινὸν πολίταις ἐπιφέρων ἔγκλημά τι; |ys,ts||ys,t⌣
ΠΥ. Ὅτι συνηράμην φόνον σοι μητρὸς, ἀνόσιον λέγων. |yt,ts||ty,t-
ΟΡ. Ὦ τάλας, ἔοικε καὶ σὲ τἀμὰ λυπήσειν κακά. |tt,tt||ts,t⌣
ΠΥ. Οὐχὶ Μενέλεω τρόποισι χρώμεθ'· οἰστέον τάδε. |ty,tt||tt,t⌣
ΟΡ. Οὐ φοβεῖ, μή σ' Ἄργος, ὥσπερ κἄμ', ἀποκτεῖναι, θέλῃ; |ts,ts||ts,t-
ΠΥ. Οὐ προσήκομεν κολάζειν τοῖσδε, Φωκέων δὲ γῇ. |tt,ts||tt,t-
ΟΡ. Δεινὸν οἱ πολλοὶ, κακούργους ὅταν ἔχωσι προστάτας. |ts,ts||yt,t-
ΠΥ. Ἀλλ' ὅταν χρηστοὺς λάβωσι, χρηστὰ βουλεύουσ' ἀεί. |ts,tt||ts,t-

THE ORDER, AND ENGLISH ACCENTUATION.

ΠΥ. Φεύγε νυν, λίπων μέλαθρα συν κασιγνήτη σέθεν. ΟΡ. Ουκ ὁρας; Φυλασσομέσθα φρουριοίσι πάνταχη. ΠΥ. Είδον αγυίας άστεως πεφράγμενας τεύχεσι. ΟΡ. Πυργηρούμεθα σώμα, ὥσπερει πόλις προς έχθρων. ΠΥ Νυν έρου και έμε τι πάσχω· γαρ και οίχομαι αύτος. ΟΡ. Προς τίνος; Τούτο αν προσείη κάκον τοις έμοις κάκοις. ΠΥ. Στρόφιος πάτηρ θυμώθεις ήλασε με φύγαδα άπο οίκων. ΟΡ. Επίφερων τι ίδιον εγκλήμα, η κοίνον πολίταις; ΠΥ. Ότι συνήραμην φόνον μήτρος σοι, λέγων ανόσιον. ΟΡ. Ω τάλας, εοίκε και σε λυπήσειν τα έμα κάκα. ΠΥ. Ούχι χρώμεθα τροποίσι Μενέλεω· τάδε οίστεον. ΟΡ. Ου φόβει μη Άργος θέλη αποκτείναι σε, ὥσπερ και έμε; ΠΥ. Ου προσήκομεν τοίσδε κολάζειν, δε γη Φώκεων. ΟΡ. Οι πόλλοι δείνον, όταν εχώσι κακούργους πρόστατας. ΠΥ. Άλλα όταν λαβώσι χρήστους, άει βουλευούσι χρήστα.

TRANSLATION.

Pylades. Flee now—quitting the palace, with thy sister. Orestes. Dost thou not perceive? We are watched by guards on every side! Pylades. I observed the streets of the town lined with arms. Orestes. We are invested as to our person, like a city by foes. Pylades. Now ask me, too, what I suffer, for I am likewise ruined myself. Orestes. By whom? This would be a misfortune in addition to my misfortunes!

Pylades. Stróphius my father, being enraged, hath driven me forth an exile from his house. Orestes. Bringing against thee any private accusation—or one in common with the citizens? Pylades. Because I perpetrated with thee the murder of thy mother—calling me unholy.

Orestes. O! hapless! it seems that thou also art afflicted through my misdeeds! Pylades. We have not Meneláus's ways: these things must be borne! Orestes. Dost thou not fear lest Argos may wish to kill thee, even as it does me? Pylades. We do not belong to these to punish, but to the land of the Phócians! Orestes. The populace is a frightful thing, when they have rascally leaders. Pylades. But when they light upon good ones, they always adopt good plans!

750. φυλασσόμεσθα φρουρίοισιν πανταχῆ, *custodímur præsídiis ex ómni párte, we are guarded by sentinels on all sides.* In some MSS. the line runs thus: οὐχ ὁρᾷς, ὡς φρουρίοις φυλασσόμεσθα πανταχοῦ;—others again have φυλασσόμεσθ' ἁπανταχῆ.

751. Miráre Aldum, (says Porson), et pleròsque MSS. in ἄστεος consentíre.

757. Aldus against the metre has συνηράμην σοι φόνον ματρός. It is strange that Aldus erred so often in this respect.

759. τρόποισι, *manners*, i. e., *habits* or *disposition—impatience of injury.*

761. For προσήκομεν, Aldus and Canter have προσήκομαι, on the authority of a few MSS., but προσήκομεν is more generally found. Phócis was a country of Greece, to the west of Bœótia.

ΟΡ. Ἐῖεν· ἐις κοινὸν λέγειν χρή. ΠΥ. Τίνος ἀναγκαίου πέρι; |ts, ts||ys, t⌣
ΟΡ. Ἐι λέγοιμ᾽ ἀστοῖσιν ἐλθών—ΠΥ. Ὡς ἔδρασας ἔνδικα; |ts, ts||tt, t⌣
ΟΡ. Πατρὶ τιμωρῶν ἐμαυτοῦ. ΠΥ. Μὴ ὀυ λάβωσί σ᾽ ἄσμενοι. |ts, ts||tt, t⌣
ΟΡ. Ἀλλ᾽ ἀποπτήξας σιωπῇ κατθάνω; ΠΥ. Δειλὸν τόδε. |ts, ts||ts, t⌣
ΟΡ. Πῶς ἂν ὀῦν δρῴην; ΠΥ. Ἔχεις τιν᾽, ἣν μένῃς, σωτηρίαν; |ts, tt||ts, t-
ΟΡ. Ὀυκ ἔχω. ΠΥ. Μολόντι δ᾽ ἐλπὶς ἔστι σωθῆναι κακῶν; |tt, tt||ts, t-
ΟΡ. Ἐι τύχοι, γένοιτ᾽ ἄν. ΠΥ. Ὀυκοῦν τοῦτο κρεῖσσον ἢ μένειν. |tt, ts||tt, t-
ΟΡ. Ἀλλὰ δῆτ᾽ ἔλθω; ΠΥ. Θανὼν γοῦν ὧδε κάλλιον θανεῖ. |ts, ts||tt, t-
ΟΡ. Καὶ τὸ πρᾶγμά γ᾽ ἔνδικόν μοι. ΠΥ. Τῷ δοκεῖν εὔχου μόνον. |tt, ts||ts, t⌣
ΟΡ. Ἐῦ λέγεις· φεύγω τὸ δειλὸν τῇδε. ΠΥ. Μᾶλλον ἢ μένων. |ts, ts||tt, t-
ΟΡ. Καί τις ἄν γε μ᾽ ὀικτίσειε—ΠΥ. Μέγα γὰρ ἠυγένειά σου. |tt, tt||yt, t-
ΟΡ. Θάνατον ἀσχάλλων πατρῷον. ΠΥ. Πάντα ταῦτ᾽ ἐν ὄμμασιν. |ys, ts||tt, t⌣
ΟΡ. Ἰτέον, ὡς ἄνανδρον ἀκλεῶς κατθανεῖν. ΠΥ. Ἀινῶ τάδε. |yt, ts||ts, t⌣

THE ORDER, AND ENGLISH ACCENTUATION.

ΟΡ. Eίεν· χρη λέγειν είς κοίνον. ΠΥ. Πέρι τίνος αναγκαίου; ΟΡ. Ει έλθων αστοίσι λεγοίμι—ΠΥ. Ὡς εδράσας ένδικα. ΟΡ. Τιμώρων πάτρι εμαύτου. ΠΥ. Μη ου λαβώσι σε άσμενοι. ΟΡ. Ἀλλα αποπτήξας κάτθανω σιώπῃ; ΠΥ. Τόδε δείλον. ΟΡ. Πως ουν αν δρῴην; ΠΥ. Ἔχεις τίνα σωτήριαν, ην μένῃς; ΟΡ. Ουκ έχω. ΠΥ. Δε μολόντι έστι έλπις σωθήναι κάκων. ΟΡ. Ει τύχοι, αν γενοίτο. ΠΥ. Ούκουν τούτο κρείσσον η μένειν; ΟΡ. Ἀλλα δήτα έλθω; ΠΥ. Θάνων ὧδε θάνει γουν κάλλιον. ΟΡ. Και γε το πράγμα μοι ένδικον. ΠΥ. Εύχου μόνον τῳ δόκειν. ΟΡ. Λέγεις ευ· τῄδε φεύγω το δείλον. ΠΥ. Μάλλον η μένων. ΟΡ. Και τις γε αν οικτισείε με—ΠΥ. Γαρ ἡ ευγενεία σου μέγα. ΟΡ. —ασχάλλων πατρῷον θάνατον. ΠΥ. Πάντα ταύτα εν όμμασι. ΟΡ. Ἴτεον, ὡς ανάνδρον κάτθανειν άκλεως. ΠΥ. Αίνω τάδε.

TRANSLATION.

Orestes. Be it so:—we ought to speak about our mutual concerns. Pylades. On what subject of urgency? Orestes. Suppose, having gone to the citizens, I were to say— Pylades. That thou hast acted righteously? Orestes. In avenging my father. Pylades. They might not receive thee courteously! Orestes. But smitten-with-awe shall I die in silence? Pylades. This were cowardly! Orestes. How then can I do? Pylades. Hast thou any protection if thou remain? Orestes. I have not. Pylades. But by going is there any hope of being exempted from suffering? Orestes. If it chance well, there might be! Pylades. At all events this is better than to remain! Orestes. Wherefore, then, shall I go? Pylades. Dying in this manner thou wilt die at-least more nobly. Orestes. And my plea in-fact is just. Pylades. Pray only it may so appear. Orestes. Thou arguest well:—in this way I avoid the imputation of cowardice! Pylades. More than by remaining. Orestes. And some one perhaps may pity me—Pylades. For thy illustrious-descent is a great-consideration! Orestes.—indignant at my father's death! Pylades. All this is in prospect! Orestes. I must be gone, as it is unmanly to die ingloriously! Pylades. I applaud these sentiments.

764. ἐις κοινόν τι, Aldus, sic et quídam MSS., sed paucióres. Porson.

765. This verse in King's edition begins with τί λέγοιμ᾽, giving a pyrrhic for the first foot, contrary to the metre.

766. ὀυ has been inserted on the conjecture of Brunck:—ἄσμενοι, *gaudéntes, rejoicing—glad:* or rather, "*welcoming,*" that is, "*in a welcoming manner.*" So in the Prométheus Chained, v. 23, ἀσμένῳ σοι, *to thee welcoming it*, viz. *the night.*

767. Aldus and MSS. not a few have δειλὸν, *cowardly:*—but Brunck and Beck from other MSS. edited δεινὸν, *grievous.*

775. For ἀσχάλλων, Canter and some others give ἀσχάλων, "únde," says Porson, "fácere póssis ἀσχαλῶν, quæ fórma occúrrit Æschyl. Prom. Vinct. v. 167." Θάνατον πατρῷον, *paternal death*, which in English is hardly sense:—ἐν ὄμμασιν, *in eye*, or rather, *before the eyes*, an idiomatical expression, meaning, "*in prospect.*"

ΟΡ. Ἦ λέγωμεν οὖν ἀδελφῇ ταῦτ' ἐμῇ; ΠΥ. Μὴ πρὸς θεῶν. |tt,ts||ts,t-
ΟΡ. Δάκρυα γοῦν γένοιτ' ἄν. ΠΥ. Ὀυκοῦν οὗτος οἰωνὸς μέγας. |yt,ts||ts,t⌣
ΟΡ. Δηλαδὴ σιγᾷν ἄμεινον. ΠΥ. Τῷ χρόνῳ δὲ κερδανεῖς. |ts,ts||tt,t-
ΟΡ. Κεῖνό μοι μόνον πρόσαντες. ΠΥ. Τί τόδε καινὸν αὖ λέγεις; |tt,ts||yt,t-
ΟΡ. Μὴ θεαί μ' οἴστρῳ κατάσχωσ'. ΠΥ. Ἀλλὰ κηδεύσω σ' ἐγώ. |ts,ts||ts,t-
ΟΡ. Δυσχερὲς ψαύειν νοσοῦντος ἀνδρός. ΠΥ. Ὀυκ ἔμοιγε σοῦ. |ts,tt||tt,t-
ΟΡ. Ἐυλαβοῦ λύσσης μετασχεῖν τῆς ἐμῆς. ΠΥ. Τόδ' οὖν ἴτω. |ts,ts||'t,t-
ΟΡ. Ὀυκ ἄρ' ὀκνήσεις; ΠΥ. Ὄκνος γὰρ τοῖς φίλοις κακὸν μέγα. |ts,ts||tt,t⌣
ΟΡ. Ἕρπε νῦν οἴαξ ποδός μοι. ΠΥ. Φίλα γ' ἔχων κηδεύματα. |ts,ts||ys,t⌣
ΟΡ. Καί με πρὸς τύμβον πόρευσον πατρός. ΠΥ. Ὡς τί δὴ τόδε; |ts,ts||tt,t⌣
ΟΡ. Ὡς νιν ἱκετεύσω με σῶσαι. ΠΥ. Τό γε δίκαιον ὧδ' ἔχει. |ta,ts||yt,t-
ΟΡ. Μητέρος δὲ μηδ' ἴδοιμι μνῆμα. ΠΥ. Πολεμία γὰρ ἦν. |tt,tt||ty,t-
Ἀλλ' ἔπειγ' (ὡς μή σε πρόσθε ψῆφος Ἀργείων ἕλῃ) |ts,tt||ts,t-
περιβαλὼν πλευροῖς ἐμοῖσι πλευρὰ νωχελῆ νόσῳ· |ys,tt||tt,t-

THE ORDER, AND ENGLISH ACCENTUATION.

ΟΡ. Η ουν λεγώμεν ταύτα έμη αδέλφη; ΠΥ. Μη προς θέων. ΟΡ. Γουν αν γενοίτο δάκρυα. ΠΥ. Ούκουν όύτος μέγας οιώνος. ΟΡ. Δήλαδη αμείνον σίγαν. ΠΥ. Δε κέρδανεις τω χρόνω. ΟΡ. Κείνο μόνον προσάντες μοι. ΠΥ. Τι καίνον αυ τόδε λέγεις; ΟΡ. Μη θέαι κατασχώσι με οίστρω. ΠΥ. Ἀλλα έγω κηδεύσω σε. ΟΡ. Δύσχερες ψαύειν νοσούντος άνδρος. ΠΥ. Ουκ εμοίγε σου. ΟΡ. Εύλαβου μετάσχειν της έμης λύσσης. ΠΥ. Ουν τόδε ίτω. ΟΡ. Ἄρα ουκ οκνήσεις; ΠΥ. Γαρ όκνος μέγα κάκον τοις φίλοις. ΟΡ. Νυν οίαξ πόδος μοι έρπε. ΠΥ. Ἔχων γε φίλα κηδεύματα. ΟΡ. Και πορεύσον με προς τύμβον πάτρος. ΠΥ. Ὡς τι δη τόδε. ΟΡ. Ὡς ἱκετεύσω νιν σώσαι με. ΠΥ. Το ώδε γε έχει δικαίον. ΟΡ. Δε μήδε ιδοίμι μνήμα μήτερος. ΠΥ. Γαρ ην πολέμια. Ἀλλα επείγε (ώς ψήφος Αργείων μη έλη σε πρόσθε), περίβαλων πλεύρα νώχελη νόσω εμοίσι πλεύροις·

TRANSLATION.

Orestes. Well then, shall we mention this determination to my sister? Pylades. Nay, by the heavenly powers! Orestes. Doubtless there might be tears! Pylades. Wherefore this would be a great omen!

Orestes. Clearly it is better to be silent! Pylades. But thou gainest by delay. Orestes. [*Reflecting.*] That circumstance alone opposes me.

Pylades. What new matter again is this thou mentionest.

Orestes. Lest the Goddesses prevent me with their torments.

Pylades. But I will take care of thee!—Orestes. It is dangerous to touch an ailing man! Pylades. Not for me at least *to touch* thee! Orestes. Beware of becoming partaker of my madness!

Pylades. However let this subject drop!—Orestes. Wilt thou not then be timid?

Pylades. [*Denyingly.*] For timidity is a great detriment to friends.

Orestes. [*Taking his comrade by the hand.*] Now, helm of my foot, go on. Pylades. Having indeed a charge worthy-of-a-friend! Orestes. And conduct me to my father's tomb. Pylades. As for what purpose, by-the-by, this? Orestes. That I may supplicate him to save me! Pylades. [*Assentingly.*] Here at least is justice!—Orestes. But let me not see the burial-monument of my mother. Pylades. For she was thine enemy.—But make-haste, (that the vote of the Argives condemn thee not previously), leaning thy side, languid with disease, upon my side:

781. οἴστρῳ, literally, *goad* or *sting*.

785. φίλα κηδεύματα, *grateful charge* or *task—a duty pleasant to me to perform.*

787. τό γε δίκαιον ὧδ' ἔχει, literally, *justice at least has it so*, that is, *herein at least justice is in thy favor*. For γε, Aldus has δέ.

788. ματρὸς δὲ μήτ' Aldus, sèd μηδ' vel μὴ δ' MSS. plerique. Porson.

789. ὡς μή σε πρόσθε ψῆφος Ἀργείων ἕλῃ, *that the decree of the Argives prevent thee not first—seize thee not before hand—arrest thee not before thou goest.*

ὡς ἐγὼ δι᾽ ἄστεός σε, σμικρὰ φροντίζων ὄχλου, |tt, tt||ts, t–
ὀυδὲν ἀισχυνθεὶς, ὀχήσω. Ποῦ γὰρ ὢν δείξω φίλος, |ts, ts||ts, t⏑
εἴ σε μὴ ᾽ν δεινοῖσιν ὄντα συμφοραῖς ἐπαρκέσω; |ts, tt||tt, t–
ΟΡ. Τοῦτ᾽ ἐκεῖνο κτᾶσθ᾽ ἑταίρους, μὴ τὸ συγγενὲς μόνον. |tt, ts||tt. t⏑
Ὡς ἀνὴρ, ὅστις τρόποισι συντακῇ, θυραῖος ὢν, |ts, tt||tt, t–
μυρίων κρείσσων ὁμαίμων ἀνδρὶ κεκτῆσθαι φίλος. |ts, ts||ts, t⏑

XΟΡΟΣ.

Ὁ μέγας ὄλβος, ἅ τ᾽ ἀρετὰ [Στροφή.] |⏑ ⏑ ⏑|– ⏑||– ⏑ ⏑ – α′
μέγα φρονοῦσ᾽ ἀν᾽ Ἑλλάδα καὶ |⏑ ⏑ ⏑|– ⏑||– ⏑ ⏑ – β′
παρὰ Σιμουντίοις ὀχετοῖς |⏑ ⏑ ⏑|– ⏑||– ⏑ ⏑ – γ′
πάλιν ἀνῆλθ᾽ ἐξ ἐυτυχίας Ἀτρείδαις, |⏑ ⏑ ⏑ –||– – ⏑ ⏑||– ⏑|– – δ′
πάλαι παλαιᾶς ἀπὸ συμφορᾶς δόμων, |⏑ –|⏑ –||– ⏑ ⏑ –||⏑ –|⏑ – ε′
ὁπότε χρυσείας ἔρις ἀρνὸς |⏑ ⏑ ⏑ –||– – ⏑ ⏑||– ⏑ ζ′
ἤλυθε Ταντταλίδαις, |– ⏑ ⏑ –||⏑ ⏑ – η′
ὀικτρότατα θοινάματα καὶ σφά- |– ⏑ ⏑ ⏑||– – ⏑ ⏑||– ⏑ θ′
για γενναίων τεκέων· |⏑ ⏑ – –||– ⏑ ⏑ – ι′
ὅθεν φόνῳ φόνος ἐξαμείβων |⏑ –|⏑ –||⏑ ⏑ –|⏑ –||– κ′
δι᾽ ἁίματος ὀυ προλείπει |⏑ – ⏑ ⏑||– ⏑|– – λ′
δισσοῖσιν Ἀτρείδαις. |– – ⏑ ⏑||– – μ′

THE ORDER, AND ENGLISH ACCENTUATION.

ὡς έγω οχήσω σε δία άστεος, σμίκρα φροντίζων όχλου, ούδεν αισχύνθεις. Γαρ που δείξω ων φίλος, ει μη επάρκεσω σε όντα εν δειναίσι σύμφοραις; ΟΡ. *Τούτο εκείνο κτάσθαι ἑταίρους, μη το σύγγενες μόνον. Ὡς άνηρ, ὅστις σύντακη τροποίσι, ων θυραίος, κρείσσων φίλος άνδρι κεκτήσθαι μύριων ὁμαίμων.* ΧΟ. *Ὁ μέγας όλβος, τε ἁ άρετα μέγα φρονούσα άνα Ἕλλαδα, και πάρα Σιμούντιοις όχετοις, πάλιν ανήλθε εξ ευτύχιας Ατρείδαις, πάλαι άπο παλαίας σύμφορας δόμων, ὅποτε έρις χρυσείας άρνος ήλυθε Ταντάλιδαις, οικτρότατα θοινάματα και σφάγια γενναίων τέκεων· ὅθεν φόνος εξαμείβων φόνῳ ου προλείπει δία ἁίματος δισσοίσι Ατρείδαις.*

TRANSLATION.

as I will guide through the city, little regarding the multitude,—nothing ashamed. For whereby shall I shew that I am thy friend, if I assist thee not when thou art in perilous exigencies? Orestes. This it is to have comrades, not kin alone! So that a person who is congenial in manners, although extrinsic in blood, is a better friend for a man to have than ten thousand relations. [*Exeunt Oréstēs and Pýladēs.*]

Chorus. Great happiness, and valor proudly courageous throughout Greece, and by the channels of the Símoïs, have again withdrawn from the fortune of the Atrídæ, as of old from the ancient destiny of the palace, when the strife of the Golden Lamb arose between the grandsons of Tántalus—most shocking banquets, and the slaughter of noble children—whence murder responsive to murder fails not with gore to wait on the two sons of Atreus.

792. πεῦ γὰρ ἂν Aldus et pars códicum, quod bis solǿcum est. Réctiùs ὢν plúres MSS. Porson.

800. Brunck, adopting the conjecture of Musgrave, edited ἄρ᾽ ἦλθ᾽.

802. Aldus and MSS. have χρυσέας.

803. Ταντταλίδαις, *to the Tantálidæ*, that is, *to the descendants of Tántalus*, his two grandchildren Atręus and Thyéstēs—between whom a dispute arose about the kingdom of Pélops their father. An agreement having been made that he should have the throne, who should discover the first prodigy, a Golden Lamb appeared in Atréus's flock; but his wife Aëropë caused it to be secretly conveyed to Thyéstēs—her paramour. Atreus, having discovered this, invites Thyéstēs to a feast, at which he serves up to him the flesh of three boys, his sons.

Τὸ καλὸν ὀυ καλὸν, τοκέων [Ἀντιστροφή.]	|⏑⏑⏑|-⏑||-⏑⏑-	α′
πυριγενεῖ τεμεῖν παλάμᾳ	|⏑⏑⏑|-⏑||-⏑⏑-	β′
χρόα, μελάνδετον δὲ φόνῳ	|⏑⏑⏑|-⏑||-⏑⏑-	γ′
ξίφος ἐς ἀυγὰς ἀελίοιο δεῖξαι.	|⏑⏑⏑-||--⏑⏑||-⏑|--	δ′
Τὸ δ᾽ ἀῦ κακουργεῖν, ἀσέβεια μεγάλη,	|⏑-|⏑-||-⏑⏑-||⏑⏑⏑-	ε′
κακοφρόνων τ᾽ ἀνδρῶν παράνοια.	|⏑⏑⏑-||--⏑⏑||-⏑	ζ′
Θανάτου δ᾽ ἀμφὶ φόβῳ	|⏑⏑--||⏑⏑-	η′
Τυνδαρὶς ἰάκχησε τάλαινα·	|-⏑⏑⏑||--⏑⏑||-⏑	θ′
τέκνον, ὀυ τολμᾷς ὅσια,	|⏑⏑--||-⏑⏑⏑	ι′
κτείνων γε ματέρα· μὴ, πατρῴαν	|--|⏑-||⏑⏑-|⏑-||-	κ′
τιμῶν χάριν, ἐξανάψῃ	|--⏑⏑||-⏑|--	λ′
δύσκλειαν ἐς ἀιεί.	|--⏑⏑||--	μ′

Τίς νόσος, ἢ τίνα δάκρυ᾽, ἢ τίς ἔλεος [Ἐπῳδός.]	|-⏑⏑|-⏑⏑||-⏑|-⏑|⏑⏑⏑	
μείζων κατὰ γᾶν,	|--⏑⏑||-	
ἢ ματροκτόνον αἷμα χειρὶ θέσθαι;	|--|-⏑⏑||-⏑|-⏑|-⏑	
Οἷον οἷον ἔργον τελέσας	|-⏑|-⏑||--⏑⏑||-	
βεβάκχευται μανίαις,	|⏑---||⏑⏑-	
Ἐυμενίσι θήραμα φόνῳ,	|-⏑⏑⏑||--⏑⏑||-	
δρομάσι δινεύων βλεφάροις,	|⏑⏑⏑--||-⏑⏑-	
Ἀγαμεμνόνειος παῖς;	|⏑⏑-⏑-||--	
Ὦ μέλεος ματρὸς, ὅτε	|-⏑⏑-||-⏑⏑⏑	

THE ORDER, AND ENGLISH ACCENTUATION.

Το κάλον ου κάλον τέμειν χρόα τόκεων πυρίγενει πάλαμα, δε δείξαι ξίφος ες αύγας αελιοίο μελάνδετον φόνῳ. Δε αυ το κακούργειν, μέγαλη ασεβεία, τε παρανοία κακόφρονων άνδρων. Δε ταλαίνα Τύνδαρις άμφι φόβῳ θάνατου ιακχήσε· τέκνον τόλμας ουκ ὅσια, κτείνων γε μάτερα· μη, τίμων πατρῴαν χάριν, εξανάψῃ δυσκλείαν ες αίει. Τις νόσος, η τίνα δάκρυα, η τις έλεος κάτα γαν μείζων η θέσθαι χείρι ματρόκτονον αίμα; Οίον οίον έργον τέλεσας Αγαμεμνονείος παις βεβακχεύται μάνιαις, θηράμα φόνῳ Ευμένισι, δινεύων δρόμασι βλέφαροις; Ω μέλεος μάτρος, ὅτε,

TRANSLATION.

Nobleness was not noble, to gash a parent's flesh with rageful hand, and to brandish the sword in the beams of the sun—black-to-the-hilt with slaughter! Yet, upon-the-other-hand, to-act-wickedly was great impiousness, and the folly of evil-minded men!

But Týndarus's wretched daughter, in the fear of death, screamed out: "*My son, thou darest deeds not holy, slaying for troth thy mother: do not, studying a father's gratification, enkindle eternal shame.*"

What ailment, or what tears, or what pity on earth is greater, than to spill with one's hand the blood of a mother?

What an act, what an act having achieved, does the son of Agamémnon rave with madness—a prey for death to the Furies—giddy with his rolling eyes! Oh! unhappy on account of his mother—when that

809. τοκέων χρόα, *the skin of those that bare him—the skin of his parents.*

813. Here τὸ κακουργεῖν is in allusion to the conduct of Clytemnéstra, first in living adulterously—and next in murdering her husband. For μεγάλη one MS. has ποικίλη. Musgrave conjectured τὸ δ᾽ ἀῦ καταργεῖν ἀσέβειαν ἐκκαλεῖ, κακοφρόνων τ᾽ ἀνδρῶν παράνοιαν, which, if it be sense at all, is in meaning most obscure.

818. In lieu of γε, Aldus has σὰν, and so have MSS. very generally—some σήν.

820. I have here given ἀιεὶ, contrary to Porson, yet consentingly with MSS.

827. δρομάσι δινεύων βλεφάροις, *velócibus obérrans pálpebris.*

χρυσεοπηνήτων φαρέων	|- ∪ ∪ -||- - ∪ ∪||-
μαστὸν ὑπερτέλλοντ' ἐσιδὼν	|- ∪ ∪ -||- - ∪ ∪||-
σφάγιον ἔθετο ματέρα, πα-	|∪ ∪ ∪|∪ ∪ ∪||- ∪ ∪ -
τρῴων παθέων ἀμοιβάν.	|- - ∪ ∪||- ∪|- -

ΗΛ. Γυναῖκες, ἦ που τῶνδ' ἀφώρμηται δόμων	|∪ -|∪ -||- -|∪ -||- -|∪ -
τλήμων Ὀρέστης, θεομανεῖ λύσσῃ δαμείς;	|- -|∪ -||- ∪ ∪|∪ -||- -|∪ -
ΧΟ. Ἥκιστα· πρὸς δ' Ἀργεῖον οἴχεται λεὼν,	|- -|∪ -||- -|∪ -||∪ -|∪ -
ψυχῆς ἀγῶνα τὸν προκείμενον πέρι	|- -|∪ -||∪ -|∪ -||∪ -|∪ ∪
δώσων, ἐν ᾧ ζῆν ἢ θανεῖν ὑμᾶς χρεών.	|- -|∪ -||- -|∪ -||- -|∪ -
ΗΛ. Οἴμοι, τί χρῆμ' ἔδρασε; Τίς δ' ἔπεισέ νιν;	|- -|∪ -||∪ -|∪ -||∪ -|∪ ∪
ΧΟ. Πυλάδης. Ἔοικε δ' οὐ μακρὰν ὅδ' ἄγγελος	|∪ ∪ -|∪ -||∪ -|∪ -||∪ -|∪ ∪
λέξειν τὰ κεῖθεν σοῦ κασιγνήτου πέρι.	|- -|∪ -||- -|∪ -||- -|∪ ∪

ΑΓΓΕΛΟΣ.

Ὦ τλῆμον, ὦ δύστηνε τοῦ στρατηλάτου	|- -|∪ -||- -|∪ -||∪ -|∪ -
Ἀγαμέμνονος παῖ, πότνι' Ἠλέκτρα, λόγους	|∪ ∪ -|∪ -||- -|∪ -||- -|∪ -
ἄκουσον, οὕς σοι δυστυχεῖς ἥκω φέρων.	|∪ -|∪ -||- -|∪ -||- -|- -
ΗΛ. Αἶ, αἶ, διοιχόμεσθα· δῆλος εἶ λόγῳ·	|- -|∪ -||∪ -|∪ -||∪ -|∪ -
κακῶν γὰρ ἥκεις, ὡς ἔοικεν, ἄγγελος.	|∪ -|∪ -||- -|∪ -||∪ -|∪ ∪

THE ORDER, AND ENGLISH ACCENTUATION.

ἐσιδων μάστον ὑπερτελλόντα χρυσεοπηνήτων φάρεων, ἔθετο μάτερα σφάγιον, αμοίβαν πατρώων πάθεων. ΗΛ. Γυναίκες, η τλήμων Ορέστης, δάμεις θεόμανει λύσσῃ, αφωρμήται που τώνδε δόμων; ΧΟ. Ἡκίστα· δε οίχεται προς Αργείον λέων, δώσων τον προκείμενον αγώνα πέρι ψύχης, εν ῷ χρέων ὑμας ζην η θάνειν. ΗΛ. Οίμοι, τι χρήμα εδράσε; Δε τις επείσε νιν; ΧΟ. Πύλαδης. Δε ὅδε άγγελος εοίκε λέξειν, ου μάκραν, τα κείθεν πέρι σου κασιγνήτου. ΑΓΓ. Ω τλήμον, ω δυστήνε παι του στρατήλατου Αγαμέμνονος, πότνια Ηλέκτρα, ακούσον δύστυχεις λόγους ούς ἥκω φέρων σοι. ΗΛ. Αι, αι, διοιχομέσθα· λόγῳ ει δήλος· γαρ ἥκεις, ὥς εοίκε, άγγελος κάκων.

TRANSLATION.

seeing her breast bared from the robes of golden-texture, he made a victim of his mother, in retaliation for his father's sufferings!

ELECTRA. [*Entering with much surprise.*] O women, has the wretched Oréstës, by heaven-inflicted madness overcome, rushed any where away from these mansions?

CHORUS. Not at all:—but he is gone to the Argive people to undergo the appointed trial for life—by which ye must either live or die!

ELECTRA. [*Franticly.*] Ah me! what a thing has he done? But who persuaded him? CHORUS. Pýladës. However this messenger seems about to tell us ere long what has passed yonder respecting thy brother!

MESSENGER. [*Entering, addresses Eléctra.*] O! wretched, O hapless daughter of the chieftain Agamémnon, revered Eléctra, hear the ill-fated words which I come bearing unto thee.

ELECTRA. Alas! alas! we-are-utterly-undone:—in meaning thou art clear:—for thou comest, as it seems, the messenger of woes!

832. σφάγιον ἔθετο ματέρα, literally, *put his mother a victim*, but more freely, *made a victim of his mother*, i.e., *slew his mother.*

837. Brunck suspecting the genuineness of the text in this line and the next, conjectured τὸν προκείμενον δραμεῖν θέλων.

838. Beck on the conjecture of Canter adopted δύσων, *súbiens* vel *subitúrus*, for δώσων, *dans* vel *datúrus*. The literal English is, "*about to give the projected trial concerning life.*" Porson says, "ἀγῶνα δοῦναι hic dícitur ut álibi δίκην δοῦναι."

840. οὐ μακρὰν, understand ὁδὸν:—*not being a long way off*—hence "*soon*" about to inform us.

846. Brunck quite omits this verse.

ΑΓ. Ψήφῳ Πελασγῶν σὸν κασίγνητον θανεῖν, |– –|⏑ –||– –|⏑ –||– –|⏑ –
καὶ σ', ὦ τάλαιν', ἔδοξε τῇδ' ἐν ἡμέρᾳ. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΗΛ. Ὀίμοι, προσῆλθεν ἐλπὶς, ἣν φοβουμένη |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
πάλαι, τὸ μέλλον ἐξετηκόμην γόοις. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Ἀτὰρ τίς ἁγὼν; Τίνες ἐν Ἀργείοις λόγοι |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
καθεῖλον ἡμᾶς, κἀπεκύρωσαν θανεῖν; |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Λέγ', ὦ γεραιέ· πότερα λευσίμῳ χερὶ, |⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
ἢ διὰ σιδήρου πνεῦμ' ἀποῤῥῆξαί με δεῖ, |– ⏑ ⏑|⏑ –||– –|⏑ –||– –|⏑ –
κοινὰς ἀδελφῷ ξυμφορὰς κεκτημένην; |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΑΓ. Ἐτύγχανον μὲν ἀγρόθεν πυλῶν ἔσω |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
βαίνων, πυθέσθαι δεόμενος τά τ' ἀμφὶ σοῦ, |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
τά τ' ἀμφ' Ὀρέστου· τῷ γὰρ ἐύνοιαν πατρὶ |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἀεί ποτ' εἶχον· καί μ' ἔφερβε σὸς δόμος, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πένητα μὲν, χρῆσθαι δὲ γενναῖον φίλοις· |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ὁρῶ δ' ὄχλον στείχοντα καὶ θάσσοντ' ἄκραν· |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
οὗ φασὶ πρῶτον Δαναὸν Αἰγύπτῳ δίκας |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
διδόντ' ἀθροῖσαι λαὸν εἰς κοινὰς ἕδρας. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΓΓ. Εδόξε ψήφῳ Πελάσγων, σον κασιγνήτον θάνειν, και σε, ω ταλαίνα, εν τῄδε ἥμερα. ΗΛ. Οίμοι, έλπις προσήλθε, ἣν πάλαι φοβούμενη, εξετήκομην γόοις το μέλλον. Ἀταρ τις ὁ άγων; Τίνε; λόγοι εν Αργείοις καθείλον ἥμας, και επεκυρώσαν θάνειν; Λέγε, ω γεραίε, πότερα λεύσιμῳ χέρι, η δία σιδήρου δει με αποῤῥήξαι πνεύμα, κεκτήμενην ξύμφορας κοίνας αδέλφῳ; ΑΓΓ. Ετύγχανον μεν βαίνων έσω πύλων άγροθεν, δεόμενος πυθέσθαι τε τα άμφι σου, τε τα άμφι Ορέστου· γαρ άει πότε είχον ευνοίαν σῳ πάτρι· και σος δόμος εφέρβε με, πενήτα μεν, δε γενναίον χρήσθαι φίλοις· δε ὅρω όχλον στειχόντα και θασσόντα άκραν· ὅυ φάσι Δάναον πρώτον αθροίσαι λάον εις κοίνας ἕδρας, διδόντα δίκας Αιγύπτῳ.

TRANSLATION.

MESSENGER. [*Sorrowfully.*] It has been carried by vote of the Pelasgians, that thy brother die, and thou, O unfortunate, this day!

ELECTRA. Woes me! the expected-event is arrived, which long since dreading, I have pined with lamentations over the issue in view. But what the debate?—What arguments among the Argives condemned us, and adjudged us to die? Tell me, O aged man: whether by the pelting hand behoves it me, or by the sword, to burst from life; having this doom in common with my brother? MESSENGER. I chanced indeed to be coming in at the gates from the country—anxious to learn the state of affairs both in regard of thee, and in regard of Oréstës—(for I had ever at all times had a favorable-feeling towards thy father—and thy family fed me, poor indeed, but noble in my conduct to friends:)—so I observe a crowd moving along and sitting down upon an eminence; where, they report, Dánäus first drew the people together in common council, when he was paying penalty to Ægýptus.

851. Quídam MSS. hábent τίνες Ἀργείων (Ἀργεῖοι Mosquénsis 4tus ápud Béckium) λόγοι. Elegántèr Régiæ Societátis códex recéntior, ἀτὰρ τίς ἀγών τε καὶ τίνες Ἀργείων λόγοι;—Addidi vérò artículum, quem abésse vix pátitur sérmo, métrum abésse non pátitur. PORSON.

854. ἢ διὰ σιδήρου πνεῦμ' ἀποῤῥῆξαί με δεῖ; *or with the sword behoves it me to sever my breath?* So in the Hécuba, 565, τέμνει σιδήρῳ πνεύματος διαῤῥοὰς, *with the sword he severs the passage of her breath.* Strictly speaking, ἀποῤῥῆξαι signifies "*abrupisse, to have broken away from.*"

860. χρῆσθαι δὲ γενναῖον φίλοις, ***but noble in using friends—noble in my use of friends*** or ***constant in friendship.***

862. οὗ φασὶ, and not οὔ φασι with MSS.

Ἀστῶν δὲ δή τιν᾽ ἠρόμην ἄθροισμ᾽ ἰδὼν· |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Τί καινὸν Ἄργει; Μῶν τι πολεμίων πάρα |⏑ –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
ἄγγελμ᾽ ἀνεπτέρωκε Δαναϊδῶν πόλιν; |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
Ὁ δ᾽ εἶπ᾽· Ὀρέστην κεῖνον οὐχ ὁρᾷς πέλας |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
στείχοντ᾽, ἀγῶνα θανάσιμον δραμούμενον; |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
Ὁρῶ δ᾽ ἄελπτον φάσμ᾽, ὃ μήποτ᾽ ὤφελον, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Πυλάδην τε καὶ σὸν ξύγγονον στείχονθ᾽ ὁμοῦ, |⏑ ⏑ –|⏑ –||– –|⏑ –¦– –|⏑ –
τὸν μὲν κατηφῆ καὶ παρειμένον νόσῳ, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
τὸν δ᾽, ὥστ᾽ ἀδελφὸν ἴσα φίλῳ λυπούμενον, |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ ⏑
νόσημα κηδεύοντα παιδαγωγίᾳ. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἐπεὶ δὲ πλήρης ἐγένετ᾽ Ἀργείων ὄχλος, |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
κήρυξ ἀναστὰς εἶπε· τίς χρῄζει λέγειν, |– –|⏑ –||– –|⏑ –||– –|⏑ –
πότερον Ὀρέστην κατθανεῖν, ἢ μὴ, χρεὼν, |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||– –|⏑ –
μητροκτονοῦντα; Κἀπὶ τῷδ᾽ ἀνίσταται |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ταλθύβιος, ὃς σῷ πατρὶ συνεπόρθει Φρύγας. |– ⏑ ⏑|⏑ –||– –|⏑ ⏑ ⏑||– –|⏑ ⏑
Ἔλεξε δ᾽, ὑπὸ τοῖς δυναμένοισιν ὢν ἀεὶ, |⏑ –|⏑ ⏑ ⏑||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
διχόμυθα, πατέρα μὲν σὸν ἐκπαγλούμενος, |⏑ ⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε δη ίδων αθροίσμα ήρομην τίνα άστων· Τι καίνον Ἄργει; Μων τι αγγέλμα πάρα πολέμιων ανεπτερώκε πόλιν Δαναΐδων; Δε ὁ είπε· Ουκ ὅρας κείνον Ορέστην, δραμούμενον θανάσιμον αγώνα, στειχόντα πέλας; Δε ὅρω αέλπτον φάσμα, ὁ ώφελον μήποτε, τε Πύλαδην και σον ξύγγονον στειχόντα ὅμου, τον μεν κατήφη και παρείμενον νόσῳ, δε τον, ὥστε αδέλφον, λυπούμενον ίσα φίλῳ, κηδευόντα νοσήμα παιδαγώγιᾳ. Δε έπει όχλος Αργείων εγένετο πλήρης, κήρυξ ανάστας είπε· τις χρῄζει λέγειν, πότερον χρέων Ορέστην μητροκτονούντα κάτθανειν, η μη; Και έπι τῷδε Ταλθύβιος ανίσταται, ὃς σῷ πάτρι συνεπόρθει Φρύγας. Δε ελέξε διχομύθα, ων άει ὕπο τοις δυναμενοίσι, εκπαγλούμενος μεν σον πάτερα,

TRANSLATION.

So then, beholding this concourse, I enquired-of one of the citizens: "*What new at Argos?—Has any despatch from hostile-powers roused the city of the Dánäi?*" And he said: "*Observest thou not that-man Oréstës, about to run the lethal race, walking-on beside us?*" So I behold an unanticipated sight, which I never ought,—Pýladës and thy brother walking on together; the latter indeed downcast and languid with disease; but the former, like a brother, sorrowing equally for his friend, tending his weakened-state with guardian-care.

Now when the assembly of the Argives was full, a herald, standing up, said: "*Who wishes to plead, whether it be fitting that Oréstës—the murderer of his mother—die, or not?*" And upon this, Talthýbius rises; he who in conjunction with thy sire rendered-desolate the Phrýgians.

But he spoke words of divided import—being always in-subserviency-to those in power—struck with admiration, indeed, at thy father,

866. For ἀνεπτέρωκε, the preterite, Aldus and some MSS. have ἀνεπτέρωσε, the first aorist. Δαναϊδῶν πόλιν, *the city of the Dánäi*, i. e., *of the descendants of Dánäus;* for the Argives in particular, (and promiscuously all the Greeks) took this appellation from the brother of Ægýptus.

868. ἀγῶνα θανάσιμον δραμούμενον, *certámen letále cursúrus, about to run the race of life and death*, i. e., *about to take his trial on a capital charge.*

869. ἄελπτον φάσμα, *an unexpected* or *unwished-for spectacle:*—ὃ μήποτ᾽ ὤφελον, *which O that I had never seen!*

875. ἀναστὰς, *having stood forth*—agreeably to usage on such occasions!

878. Talthýbius was a herald in the Grecian camp during the siege of Troy, and, for a great many years, the confidential friend of Agaménmon.

879. ὑπὸ, strictly, *under, beneath:* but more freely, *in subserviency to.*

σὸν δ᾽ ὀυκ ἐπαινῶν ξύγγονον, καλῶς κακοὺς |--|⏑-||--|⏑-||⏑-|⏑-
λόγους ἑλίσσων, ὅτι καθισταίη νόμους |⏑-|⏑-||-⏑⏑|⏑-||--|⏑-
ἐις τοὺς τεκόντας ὀυ καλούς· τὸ δ᾽ ὄμμ᾽ ἀεὶ |--|⏑-||⏑-|⏑-||⏑-|⏑-
φαιδρωπὸν ἐδίδου τοῖσιν Ἀιγίσθου φίλοις. |--|⏑⏑⏑||--|⏑-||--|⏑-
Τὸ γὰρ γένος τοιοῦτον· ἐπὶ τὸν ἐυτυχῆ |⏑-|⏑-||⏑-|⏑⏑⏑||⏑-|⏑-
πηδῶσ᾽ ἀεὶ κήρυκες· ὅδε δ᾽ ἀυτοῖς φίλος, |--|⏑-||--|⏑⏑⏑||--|⏑⏑
ὃς ἂν δύνηται πόλεος, ἔν τ᾽ ἀρχαῖσιν ᾖ. |⏑-|⏑-||-⏑⏑|⏑-||--|⏑-
Ἐπὶ τῷδε δ᾽ ἠγόρευε Διομήδης ἄναξ· |⏑⏑-|⏑-||⏑-|⏑⏑⏑||--|⏑-
ὅῦτος κτανεῖν μὲν ὀύτε σ᾽, ὀύτε σύγγονον |--|⏑-||⏑-|⏑-||⏑-|⏑⏑
ἐία, φυγῇ δὲ ζημιοῦντας ἐυσεβεῖν. |--|⏑-||--|⏑-||⏑-|⏑-
Ἐπεῤῥόθησαν δ᾽ ὁι μὲν, ὡς καλῶς λέγοι, |⏑-|⏑-||--|⏑-||⏑-|⏑-
ὁι δ᾽ ὀυκ ἐπῄνουν. Κἀπὶ τῷδ᾽ ἀνίσταται |--|⏑-||--|⏑-||⏑-|⏑⏑
ἀνήρ τις ἀθυρόγλωσσος, ἰσχύων θράσει, |⏑-|⏑⏑⏑||⏑-|⏑-||--|⏑-
Ἀργεῖος, ὀυκ Ἀργεῖος, ἠναγκασμένος, |--|⏑-||--|⏑-||⏑-|⏑⏑
θορύβῳ τε πίσυνος κἀμαθεῖ παῤῥησίᾳ |⏑⏑-|⏑⏑⏑||--|⏑-||--|⏑-
πιθανὸς ἔτ᾽ ἀστοὺς περιβαλεῖν κακῷ τινί· |⏑⏑⏑|⏑-||-⏑⏑|⏑-||⏑-|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

δε ουκ επαίνων σον ξύγγονον, κάλως ἑλίσσων κάκους λόγους, ὅτι καθισταίη νόμους ου κάλους εις τους τεκόντας· άει δε έδιδου το φαιδρώπον όμμα τοίσι φίλοις Αιγίσθου. Γαρ τοιούτον το γένος· κηρύκες άει πηδώσι έπι τον εύτυχη· δε ὅδε αύτοις φίλος, ὁς αν δυνήται πόλεος, τε ῃ εν αρχαίσι. Δε έπι τῷδε άναξ Διομήδης ηγορεύε· ὁύτος μεν εία κτάνειν ούτε σε, ούτε σύγγονον, δε εύσεβειν ζημιούντας φύγῃ. Δε ὁι μεν επερρόθησαν, ὡς λέγοι κάλως, δε ὁι ουκ επῄνουν. Και έπι τῷδε ανίσταται τις άνηρ αθυρογλώσσος, ισχύων θράσει, Αργείος, ουκ Αργείος, ηναγκάσμενος, πίσυνος τε θόρυβῳ και άμαθει παρρήσιᾳ, έτι πίθανος περίβαλειν άστους τίνι κάκῳ·

TRANSLATION.

yet not commending thy brother,—plausibly throwing forth insinuations of evil tendency—as-that he hȧd laid down rules-of-conduct not proper towards parents: ever-and-anon,however, did he confer a smiling glance upon the friends of Ægisthus! For such is this race:—heralds always dance-attendance upon him that is prosperous; and that man is to them a friend, who may have influence in the state, or be in authority.

Now after this-fellow prince Díomede harangued:—he indeed was-for-suffering them to kill neither thee, nor thy brother—but to act-holily by punishing you with exile. And some, verily, murmured-their-assent, that he spoke well, but others praised him not.

And after him up-rises [*Seeming indignant.*] a certain person intemperate-of-tongue, mighty in assurance, an Argive, yet not an Argive, a man-forced-on-us, relying both on the uproar, and on ignorant boldness, ever ready-by-argument to involve the citizens in some mischief:

881. Porson has here given καλῶς on the conjecture of Valckenaer; but in Aldus and MSS. we find καλοῖς.

885. Aldus has τοιόνδ᾽ contrary indeed to most MSS.

887. Porson says:—"interpúnxi post πόλεος, pro quo πόλεως Ald. et pars MSS., non, ùt vúlgò, post δύνηται."—The construction, he acquaints us, is, ὃς ἂν πόλεος, the preposition ἐκ being understood.

888. For τῷδε δ᾽ ἠγόρευε in this line, Aldus and MSS. partially have τῷδ᾽ ἀγόρευε, peccant in quantity.

891. Of this verse there are numerous readings:—Porson has followed Aldus; yet did he think that Eurípidës may have written, λαοὶ δ᾽ ἐπεῤῥόθησαν, ὡς καλῶς λέγοι.

894. An Argive, and yet not an Argive: in allusion, perhaps, to Cléophon,—who was born at Argos of foreign parents.

896. ἀστοὺς is the conjecture of Valckenaer. In MSS. the reading is ἀυτούς.

(ὅταν γὰρ ἡδὺς τοῖς λόγοις, φρονῶν κακῶς, |∪ -|∪ -||- -|∪ -||∪ -|∪ -
πείθῃ τὸ πλῆθος, τῇ πόλει κακὸν μέγα· |- -|∪ -||- -|∪ -||∪ -|∪ ∪
ὅσοι δὲ σὺν νῷ χρηστὰ βουλεύουσ᾽ ἀεὶ, |∪ -|∪ -||- -|∪ -||- -|∪ -
κἂν μὴ παραυτίκ᾽, αὖθις εἰσὶ χρήσιμοι |- -|∪ -||∪ -|∪ -||∪ -|∪ ∪
πόλει· θεᾶσθαι δ᾽ ὧδε χρὴ τὸν προστάτην |∪ -|∪ -||- -|∪ -||- -|∪ -
ἰδόνθ᾽· ὅμοιον γὰρ τὸ χρῆμα γίγνεται |∪ -|∪ -||- -|∪ -||∪ -|∪ ∪
τῷ τοὺς λόγους λέγοντι καὶ τιμωμένῳ·) |- -|∪ -||∪ -|∪ -||- -|∪ -
ὃς εἶπ᾽ Ὀρέστην καὶ σ᾽ ἀποκτεῖναι πέτροις |∪ -|∪ -||- -|∪ -||- -|∪ -
βάλλοντας· ὑπὸ δ᾽ ἔτεινε Τυνδάρεως λόγους |- -|∪ ∪ ∪||∪ -|∪ -||∪ ∪ -|∪ -
τῷ σφὼ κατακτείνοντι τοιούτους λέγειν. |- -|∪ -||- -|∪ -||- -|∪ -
Ἄλλος δ᾽ ἀναστὰς ἔλεγε τῷδ᾽ ἐναντία, |- -|∪ -||- ∪ ∪|∪ -||∪ -|∪ ∪
μορφῇ μὲν οὐκ εὐωπὸς, ἀνδρεῖος δ᾽ ἀνὴρ, |- -|∪ -||- -|∪ -||- -|∪ -
ὀλιγάκις ἄστυ κἀγορᾶς χραίνων κύκλον, |∪ ∪ ∪|∪ -||∪ -|∪ -||- -|∪ ∪
αὐτουργὸς, οἵπερ καὶ μόνοι σώζουσι γῆν, |- -|∪ -||- -|∪ -||- -|∪ -
ξυνετὸς δὲ χωρεῖν ὁμόσε τοῖς λόγοις θέλων, |∪ ∪ -|∪ -||- ∪ ∪|∪ -||∪ -|∪ -
ἀκέραιος, ἀνεπίληπτον ἠσκηκὼς βίον· |∪ ∪ -|∪ ∪ ∪||∪ -|∪ -||- -|∪ ∪

THE ORDER, AND ENGLISH ACCENTUATION.

(γαρ ὅταν ἥδυς τοις λόγοις, φρόνων κάκως, πείθῃ το πλῆθος, μέγα κάκον τῃ πόλει· δε ὅσοι αύθις άει βουλευούσι χρήστα συν νῳ, είσι και έαν μη παραύτικα, χρήσιμοι πόλει· δε ὧδε χρη τον ιδόντα πρόστατην θεάσθαι· γαρ το χρήμα γίγνεται ὁμοίον τῳ λεγόντι τους λόγους, και τιμώμενῳ·) ὃς είπε αποκτείναι Ορέστην και σε βαλλόντας πέτροις· Τυνδάρεως δε ὕπο ετείνε τοιούτους λόγους τῳ κατακτεινόντι σφῳ λέγειν. Δε άλλος ανάστας έλεγε ενάντια τῷδε, μόρφῃ μεν ουκ ευώπος, δε ανδρείος άνηρ, ολίγακις χραίνων άστυ και κύκλον άγορας, αυτούργος, και οίπερ μόνοι σωζούσι γην, ξύνετος δε θέλων χώρειν ὅμοσε τοις λόγοις, ακεραίος, ησκήκως ανεπιλήπτον βίον·

TRANSLATION.

(for, when a man sweet in words, devising ill, persuades the multitude, it is a great injury to the state:—but as-many, again, as always with discernment advise good, are, even if not at-the-present-moment, eventually advantageous to the nation:—now this the intelligent leader ought to consider; for the tendency is alike in him who delivers speeches, and him who-approves-them:) who said that they ought to kill Oréstēs and thee, pelting you with stones: Týndarus, however, was privily furnishing to him eager-for your death such like expressions to utter.

Then another standing-up spoke in opposition to him, in external-appearance indeed not captivating-to-the-eye, but a man possessing-all-the-qualities-of-a-man, a person seldom bemiring the city and circle of the forum, one-who-farmed-his-own-land, (and which-class-of-folks alone preserve the country,) prudent withal, wishing to walk in unison-with his words, uncorrupt, one-who-led an irreproachable life:

897. φρονῶν κακῶς, literally, *scheming evilly—having bad intentions—entertaining ill sentiments—meditating mischief.*

903. In a few MSS. the reading is τιμωρουμένῳ. Musgrave conjectured χερί τ᾽ ἰωμένῳ, and Brunck has τῷ τ᾽ ἰωμένῳ.

906. Aldus and several other editors, as well as MSS., have κατακτείναντι.

908. μορφῇ μὲν οὐκ εὐωπὸς, *not sightly indeed in exterior form—not made to captivate the eye:* ἀνδρεῖος ἀνὴρ, verbally, *a manly man—a man of intelligence and wisdom.*

909. Musgrave in this verse preferred στείνων to χραίνων, contrary to every MS. Brunck and Beck have both κραίνων, badly. The literal sense is,—"*dirtying* or *bedaubing with his feet:*" ironically hinting that very few men of such integrity and worth were to be found in the city.

910. One Scholiast explains αὐτουργὸς by οἰκείαις χερσὶν ἐργαζόμενος: another understood it to mean, "*a cultivator of his own ground:*" Grotius translates it, "*agrícola;*" Musgrave, "*operárius.*"

ὃς εἶπ' Ὀρέστην παῖδα τὸν Ἀγαμέμνονος |⏑ -|⏑ -||- -|⏑ ⏑ ⏑||⏑ -|⏑ ⏑
στεφανοῦν, ὃς ἠθέλησε τιμωρεῖν πατρὶ, |⏑ ⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
κακὴν γυναῖκα κἄθεον κατακτανὼν, |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ἣ κεῖν' ἀφῄρει, μήθ' ὁπλίζεσθαι χέρα, |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
μήτε στρατεύειν ἐκλιπόντα δώματα, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
εἰ τἄνδον οἰκουρήμαθ' οἱ λελειμμένοι |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
φθείρουσιν ἀνδρῶν εὐνίδας λωβώμενοι. |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
Καὶ τοῖς γε χρηστοῖς εὖ λέγειν ἐφαίνετο, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
κοὐδεὶς ἔτ' εἶπε σὸς δ' ἐπῆλθε σύγγονος, |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
ἔλεξε δ'· ὦ γῆν Ἰνάχου κεκτημένοι, |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
ὑμῖν ἀμύνων οὐδὲν ἧσσον ἢ πατρὶ, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ἔκτεινα μητέρ'· εἰ γὰρ ἀρσένων φόνος |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
ἔσται γυναιξὶν ὅσιος, οὐ φθάνοιτ' ἔτ' ἂν |- -|⏑ -||⏑ ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
θνήσκοντες, ἢ γυναιξὶ δουλεύειν χρεών. |- -|⏑ -||⏑ -|⏑ -||- -|⏑ -
Τοὐναντίον δὲ δράσετ' ἢ δρᾶσαι χρεών. |- -|⏑ -||⏑ -|⏑ -||- -|⏑ -
Νῦν μὲν γὰρ ἡ προδοῦσα λέκτρ' ἐμοῦ πατρὸς |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
τέθνηκεν· εἰ δὲ δὴ κατακτενεῖτ' ἐμὲ, |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Ὅς είπε στέφανουν Ορέστην τον παίδα Αγαμέμνονος, ὃς ηθελήσε τιμώρειν πάτρι, κατάκτανων κάκην και άθεον γυναίκα, ἣ αφῄρει κείνο, μήτε ὁπλιζέσθαι χέρα, μήτε στρατεύειν εκλιπόντα δώματα, ει ὁι λελείμμενοι φθειρούσι τα οικουρήματα ένδον, λωβώμενοι εύνιδας άνδρων. Και τοις χρήστοις γε εφαίνετο λέγειν ευ, και ούδεις είπε έτι· δε σος σύγγονος επήλθε, δε ελέξε· Ω κεκτήμενοι γην Ἴναχου, αμύνων ὕμιν ούδεν ἧσσον η πάτρι, εκτείνα μήτερα· γαρ ει φόνος άρσενων έσται ὅσιος γυναίξι, ουκ έτι αν φθανοίτε θνησκόντες, η χρέων δουλεύειν γυναίξι. Δε δράσετε το ενάντιον η χρέων δράσαι. Γαρ νυν μεν ἡ προδούσα λέκτρα έμου πάτρος τεθνήκε· δη δε ει κατακτενείτε έμε,

TRANSLATION.

he proposed to crown Oréstës the son of Agamémnon, who had chosen to avenge his father—by slaying a wicked and an impious woman, that had put this out of the power of men, either to arm the hand for war or to undertake-an-expedition, leaving their home; if those who are left abuse what is entrusted to their care in the house,—defiling their husband's beds. And to the good-intentioned at least appeared he to speak well: and no one harangued farther:—

But thy brother advanced, and said:—

"O! inhabitants of the land of Inachus, avenging you, no less than my father, slew I my mother:—for if the murder of the men shall become licensed to the women, ye can no longer escape dying—else must ye live-in-thraldom to your wives. But ye are doing the reverse of what ye ought to do! For now in fact she, who betrayed the bed of my sire, is dead: therefore then if ye kill me,

913. ὅς γ' Aldus:—sed γ' omíttunt códices áliqui. PORSON.

916. ἣ κεῖν' ἀφῄρει, literally, *her who had taken that* or *it away—her who had put an end to that-affair*, signifying that she had checked the warlike ardor of husbands, or had rendered it unsafe for them to go abroad—through the bad precedent she had set to wives.

917. In the Harleían MS. the reading is μήτ' ἐκστρατεύειν,—contrary to most others, and indeed by no means elegantly with ἐκλιπόντα so near, in the same line.

922. After this verse we meet in various editions, (and on the concurrent authority of many MSS.,) with the following:—πάλαι Πελασγοὶ, Δαναΐδαι δὲ δεύτερον, *ólim Pelásgi, pósteà aútèm Danáïdæ.*

925. ὅσιος, *holy—hallowed—justifiable.*

929. Porson in his note upon this line says: "κατακτανεῖτέ με ex MSS. edidêre Brúnckius et Béckius: sed in tálibus rébus analógia codícibus est pótior: sémpèr ígitur futúrum per ε scribam."

ὁ νόμος ἀνεῖται, κὀυ φθάνοι θνήσκων τις ἂν, |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||– –|⏑ ⏑
ὡς τῆς γε τόλμης ὀυ σπάνις γενήσεται. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ἀλλ᾽ ὀυκ ἔπειθ᾽ ὅμιλον, ἐῦ δοκῶν λέγειν· |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
νικᾷ δ᾽ ἐκεῖνος ὁ κακὸς ἐν πλήθει λέγων, |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ –
ὃς ἠγόρευε, σύγγονον σέ τε κτανεῖν. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Μόλις δ᾽ ἔπεισε μὴ πετρουμένους θανεῖν |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
τλήμων Ὀρέστης· ἀυτόχειρι δὲ σφαγῇ |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ὑπέσχετ᾽ ἐν τῇδ᾽ ἡμέρᾳ λείψειν βίον |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ξὺν σοί· πορεύει δ᾽ ἀυτὸν ἐκκλήτων ἄπο |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Πυλάδης δακρύων· ξὺν δ᾽ ὁμαρτοῦσιν φίλοι |⏑ ⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
κλαίοντες, οἰκτείροντες. Ἔρχεται δέ σοι |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
πικρὸν θέαμα, καὶ πρόσοψις ἀθλία. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Ἀλλ᾽ ἐυτρέπιζε φάσγαν᾽ ἢ βρόχον δέρῃ, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ὡς δεῖ λιπεῖν σε φέγγος· ἡὐγένεια δὲ |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ὀυδέν σ᾽ ἐπωφέλησεν· ὀυδ᾽ ὁ Πύθιος |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
τρίποδα καθίζων Φοῖβος, ἀλλ᾽ ἀπώλεσεν. |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ὁ νόμος ανείται, και ούτις αν φθάνοι θνήσκων, ὡς της τόλμης γε ου γενήσεται σπάνις. Αλλα ουκ επείθε ὁμίλον, δόκων λέγειν ευ· δε ὁ εκείκος κάκος λέγων εν πλήθει νίκᾳ, ὃς ηγορεύε κτάνειν σύγγονον τε σε. Δε μόλις τλήμων Ορέστης επείσε μη θάνειν πετρούμενος· ὑπέσχετο δε εν τῇδε ἥμερᾳ λείψειν βίον αυτοχείρι σφάγῃ, ξυν σοι· δε Πύλαδης πορεύει αύτον άπο εκκλήτων δακρύων· φίλοι δε ὁμαρτούσι ξυν, κλαίοντες, οικτειρόντες. Ἐρχεται δε σοι πίκρον θεάμα, και άθλια προσόψις. Ἀλλα ευτρεπίζε φάσγανα η βρόχον δέρῃ, ὡς δει σε λίπειν φέγγος· δε ἡ ευγενεία επωφελήσε σε ούδεν· ούδε ὁ Πύθιος Φοίβος καθίζων τρίποδα, άλλα απώλεσε.

TRANSLATION.

the law has-become-inefficient, and no one can prevent dying, forasmuch-as of audaciousness at-least there will not be lack."

Yet convinced he not the people, though appearing to reason well; but that villain, who spoke in the crowd, out-does him,—he that argued for killing thy brother and thee.

And with-difficulty did the wretched Oréstës prevail on them that ye should not die by-being-thrown-at-with-stones:—he has, however, promised, that in-the-course-of this day, he will resign his life by self-inflicted slaughter, together with thee:—so Pýladës is conducting him from the council, weeping: his wellwishers, also, are-walking-in-company with him, bewailing him, pitying him!

[*Pitifully.*] He comes, then, to thee a sad spectacle, and a mournful sight!—But prepare the sword, or the noose for thy neck, as thou must quit the light—for [*Heaving a heavy sigh of sorrow.*] thy noble-descent hath benefited thee nothing: nor the Pýthian Phoébus who sits on the tripod—but has-proved-thy-destruction! [*Exit Messenger.*]

930. ἀνεῖται, literally, *is dissolved—is abolished—is become of none effect—is abrogated—hath lost its power* or *force:*—this word Musgrave rendered, literally, "*dissolvétur*,"—but certainly "*dissolúta érit, it will have been cancelled* or *annulled*," is much nearer to the meaning intended to be conveyed. Κὀυ φθάνοι θνήσκων τις ἂν, *no one*, (i. e., *no husband*) *will be able to make sure of escape from death*, or, *can with certainty avoid dying at the hands of his wife.*

935. μόλις δ᾽ ἔπεισε μὴ πετρουμένους θανεῖν, *but with difficulty persuaded he them*, (that is, *obtained he from them*, viz. *the Argives*,) *for you* (viz. *thyself and himself*) *not to die being-stoned-to-death.*

943 ὡς δεῖ λιπεῖν σε φέγγος, *as it behoves thee to leave the light*—i. e., *by submitting to death thou must migrate into darkness.*

945. ἀπώλεσε, *hath destroyed thee*, with reference to the command of Phoébus, I presume,—not to the noble descent.

ΧΟ. Ὦ δυστάλαινα παρθέν᾽, ὡς ξυνηρεφὲς |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
πρόσωπον ἐις γῆν σὸν βαλοῦσ᾽ ἄφθογγος ἐῖ, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ὡς ἐις στεναγμοὺς καὶ γόους δραμουμένη. 948 |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –

ΗΛΕΚΤΡΑ.

Κατάρχομαι στεναγμὸν, ὦ Πελασγία, [Στροφή.] |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ – α′
τιθεῖσα λευκὸν ὄνυχα διὰ παρηΐδων, |⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ ⏑ ⏑||⏑ –|⏑ – β′
ἁιματηρὸν ἄταν, |– ⏑|– ⏑||– – γ′
κτύπον τε κρατὸς, ὃν ἔλαχ᾽ ἁ κατὰ χθονὸς |⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑ δ′
νερτέρων καλλίπαις θεά. |– ⏑|– –||⏑ –|⏑ – ε′
Ἰακχείτω δὲ γᾶ Κυκλωπία, |⏑ – –||– ⏑ –|⏑ –|⏑ – ζ′
σίδαρον ἐπὶ κάρα τιθεῖσα κούριμον, 955 |⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ –||⏑ –|⏑ ⏑ η′
πήματ᾽ ὄικων. |– ⏑|– – θ′
Ἔλεος, ἔλεος ὅδ᾽ ἔρχεται |⏑ ⏑ ⏑|⏑ ⏑ ⏑||⏑ –|⏑ ⏑ ι′
τῶν θανουμένων ὕπερ |– ⏑|– ⏑||– ⏑|⏑ κ′
στρατηλάτων Ἑλλάδος ποτ᾽ ὄντων. |⏑ –|⏑ –||– ⏑|– ⏑||– – λ′

Βέβακε γὰρ βέβακεν, ὄιχεται τέκνων [Ἀντιστρ.] |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ – α′
πρόπασα γέννα Πέλοπος, ὅ τ᾽ ἐπὶ μακαρίοις |⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ ⏑ ⏑||⏑ ⏑ ⏑|⏑ – β′
ζῆλος ὢν ποτ᾽ ὄικοις. 962 |– ⏑|– ⏑||– – γ′

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Ω δυσταλαίνα πάρθενε, ὡς ει αφθόγγος βαλούσα σον ξυνήρεφες προσώπον εις γην, ὡς δραμούμενη εις στενάγμους και γόους. ΗΛ. Κατάρχομαι στενάγμον, ω Πελάσγια, τιθείσα λεύκον όνυχα δία παρήϊδων, ἁιματήρον άταν, τε κτύπον κράτος, ὁν ἁ κάλλιπαις θέα νέρτερων κάτα χθόνος έλαχε. Δε Κυκλώπια γα ιακχείτω, τιθείσα κούριμον σιδάρον έπι κάρα, πήματα οίκων. Ὅδε έλεος, έλεος έρχεται ὕπερ των θανούμενων όντων πότε στρατήλατων Ἑλλαδος. Γαρ προπάσα γέννα τέκνων Πέλοπος βεβάκε, βεβάκε, οίχεται, τε ὁ ζήλος ων πότε έπι μακάριοις οίκοις.

TRANSLATION.

Chorus. [*Feelingly to Eléctra.*] O! hapless maiden,—how thou art silent, having cast thy muffled looks to the ground, as if about to run into lamentations and groans!

Electra. [*Most piteously.*] I begin the lament, O! Pelásgia, applying my white nail to my cheeks, a bleeding disfigurement,—and the slapping unto my head, which the lovely Goddess of the Mánës beneath the Earth has-to-her-share!

And let the Cyclópian land howl,—applying to the head the cropping steel, over the calamities of our family. [*The Chorus weeps.*]

This commiseration, this commiseration proceeds for those that are about to die,—those who once were chieftains of Greece!

Yea, the entire race of the children of Pelops is gone, it is gone, it has perished, and the happiness which once resided in these blest abodes!

947. ἄφθογγος, literally, *mute—speechless—devoid of utterance—dumb.*

949. Aldus and most other editors on the authority of MSS. prefix to this line, ἀὶ ἀὶ, two extrameter interjections, and I think aptly. All MSS., too, have στεναγμῶν in lieu of στεναγμόν.

950. Compare this verse, and the next save one, with verses 648, 649, 650, and 651 of the Hécuba.

952. In several MSS. ἁ is omitted, the reading being ἔλαχε in some, and ἔλαχεν in others.

953. In Aldus et MSS. we find Περσέφασσα after νερτέρων, and τῶν Ἀτρειδᾶν before πήματ᾽ in verse 956, below.

954. Aldus has ἰαχείτω and Κυκλωπεία.

955. κράτα Aldus et quídam MSS., sed κάρα plúres. Porson.

962. For ζῆλος, most MSS. have ζηλωτὸς with οἶκος for ὄικοις. Porson's reading is the emendation of Musgrave.

Φθόνος νιν εἷλε θεόθεν, ἅ τε δυσμενὴς |∪ –|∪ –||∪ ∪ ∪|∪ –||∪ –|∪ – δ′
φοινία ψῆφος ἐν πόλει. |– ∪|– –||∪ –|∪ – ε′
Ἰὼ ἰὼ πανδάκρυτ᾽ ἐφαμέρων |∪ ∪ ∪ –||– ∪ –||∪ –|∪ – ζ′
ἔθνη πολύπονα, λεύσσεθ᾽ ὡς παρ᾽ ἐλπίδας |– –|∪ ∪ ∪||∪ –|∪ –||∪ –|∪ ∪ η′
μοῖρα βαίνει. |– ∪|– – θ′
Ἕτερα δ᾽ ἕτερος ἀμείβεται |∪ ∪ ∪|∪ ∪ ∪||∪ –|∪ ∪ ι′
πήματ᾽ ἐν χρόνῳ μακρῷ· |– ∪|– ∪||– ∪|– κ′
βροτῶν δ᾽ ὁ πᾶς ἀστάθμητος αἰών. |∪ –|∪ –||– ∪|– ∪||– – λ′

Μόλοιμι τὰν Οὐρανοῦ καὶ |∪ –|∪ –||– ∪|– –
μέσον χθονὸς τεταμέναν |∪ –|∪ –||∪ –|∪ –
αἰωρήμασι πέτραν |– –|– ∪ ∪||∪ –
ἁλύσεσι χρυσέαις, φερομέναν |∪ ∪ ∪|∪ –||∪ –|∪ ∪ ∪||–
δίναισι βῶλον ἐξ Ὀλύμπου, |– –|∪ –||∪ –|∪ –||–
ἵν᾽ ἐν θρήνοισιν ἀναβοάσομαι |∪ – –||– ∪ ∪ ∪||∪ –|∪ ∪
γέροντι πατρὶ Ταντάλῳ, |∪ –|∪ –||∪ –|∪ –
ὃς ἔτεκεν ἔτεκε γενέτορας |∪ ∪ ∪|∪ ∪ ∪||∪ ∪ ∪|∪ ∪
ἐμέθεν δόμων, |∪ ∪ –|∪ –
οἳ κατεῖδον ἄτας, |– ∪|– ∪||– –

THE ORDER, AND ENGLISH ACCENTUATION.

Φθόνος θέοθεν εἷλε νιν, τε ἁ δύσμενης φοίνια ψήφος εν πόλει. Ἰω ίω πανδακρύτε πολύπονα έθνη εφάμερων, λεύσσετε ὡς πάρα έλπιδας μοίρα βαίνει. Δε εν μάκρῳ χρόνῳ ἕτερος αμείβεται ἕτερα πήματα· δε βρότων ὁ πας αίων ασταθμήτος. Μολοίμι ταν πέτραν τετάμεναν αιωρήμασι χρύσεαις ἁλύσεσι μέσον ούρανου και χθόνος, βώλον εξ Ολύμπου φερόμεναν διναίσι, ἵνα εν θρηνοίσι αναβοάσομαι γερόντι πάτρι Τάνταλῳ, ὃς έτεκε γενέτορας δόμων έμεθεν, έτεκε, ὁι κατείδον άτας,

TRANSLATION.

Indignation from heaven hath seized them—and a hateful murderous sentence in the city!

Alas! alas! ye tear-fraught toil-versed tribes of fleeting-man,—look how contrary to expectation fate evenes!

[*Moralizingly and reconciledly.*] But—in the long lapse of time each different-individual receives-in-his-turn his different sufferings:—and of mortals the whole lifetime is unsure!

[*With pathos.*] Would I could go to that rock suspended in its loftiness by golden chains mid-way betwixt heaven and earth, a spherical-mass from Olýmpus borne-onward in rapid-circumvolutions; that in my plaints I might call-aloud to my ancient father Tántalus, who begat the progenitors of my family,—begat those that witnessed havoc,

963. φθόνος, *envy—reprehension—censure—displeasure—frown—wrath—indignation:*—νιν, *them,* if we read οἴκοις in the preceding verse, but "*it*" with οἶκος.

965. πανδάκρυτα, *all-tearful,*—*prone to tears* or *to weeping*:—ἐφαμέρων, literally, *of beings lasting for one day—of short lived creatures—of ephémerals.*

966. Aldus has λεύσεσθ᾽ and ἐλπίδα.

973. πέτραν, *rock,* more with allusion, I think, to the sun, than to the πέτρον mentioned in verse 6, above. The sentence is all rhapsodical—and consequently the ideas are in a great measure perturbed. Porson very appropriately quotes:—ἔνιοι δὲ ἀκούουσι τὸν πέτρον ἐπὶ τοῦ ἡλίου. Τὸν γὰρ Τάνταλον, φυσιολόγον γενόμενον, και μύδρον ἀποφήναντα τὸν ἥλιον, ἐπὶ τούτῳ δίκας ὑποσχεῖν· ὥστε καὶ ἐπῃωρῆσθαι ἀυτῷ τὸν ἥλιον, ὑφ᾽ οὗ δειματοῦσθαι καὶ καταπτήσσειν. Περὶ δὲ τοῦ ἡλίου ὁι φυσικοί φασιν, ὡς λίθος καλεῖται ὁ ἥλιος. Καὶ Ἀναξογόρου δὲ γενόμενον τὸν Ευριπίδην μαθητὴν, πέτρον ἐιρηκέναι τὸν ἥλιον. Scholiástes Píndari ad Olym. I. 97.

976. Most MSS. and editions have ἀναβοάσω: the Harleían MS. ἀναβοάσωμαι.

ποτανὸν μὲν δίωγμα πώλων |⏑ ⏑ – –||⏑ –|⏑ –||–
τεθριπποβάμονοι στόλῳ |⏑ –|⏑ –||⏑ –|⏑ –
Πέλοψ ὅτε πελάγεσι |⏑ –|⏑ ⏑ ⏑||⏑ ⏑ ⏑
δειδίφρευσε Μυρτίλου φόνον |– ⏑|– ⏑||– ⏑|– ⏑||⏑
δικὼν ἐς οἶδμα πόντου, |⏑ –|⏑ –||⏑ –|–
λευκοκύμοσι πρὸς Γεραιστίαις |– ⏑|– ⏑ ⏑||– ⏑|– ⏑||–
ποντίων σάλων |– ⏑|– ⏑||–
ἠόσιν ἁρματεύσας· |– ⏑ ⏑ –||⏑ –|–
ὅθεν δόμοισι τοῖς ἐμοῖς |⏑ –|⏑ –||⏑ –|⏑ –
ἦλθ' ἀρὰ πολύστονος, |– ⏑|– ⏑||– ⏑|⏑
Μαιάδος τόκου |– ⏑|– ⏑||–
τὸ χρυσόμαλλον ἀρνὸς ὁπότ' |⏑ –|⏑ –||⏑ –|⏑ ⏑ ⏑
ἐγένετο τέρας ὀλοὸν ὀλοὸν |⏑ ⏑ ⏑|⏑ ⏑ ⏑||⏑ ⏑ ⏑|⏑ ⏑ ⏑
λόχευμα ποιμνίοισιν |⏑ –|⏑ –||⏑ –|⏑
Ἀτρέος ἱπποβότα· |– ⏑ ⏑|– ⏑ ⏑|–
ὅθεν ἔρις τό τε πτερωτὸν |⏑ ⏑ ⏑|– ⏑||– ⏑|– ⏑
ἁλίου μετέβαλεν ἅρμα |– ⏑|– ⏑||⏑ ⏑ ⏑|– ⏑
τὰν πρὸς ἑσπέραν κέλευθον |– ⏑|– ⏑||– ⏑|– ⏑
Οὐρανοῦ προσαρμόσασα |– ⏑|– ⏑||– ⏑|– ⏑
μονόπωλον ἐς Ἀῶ· |⏑ ⏑ –|⏑ ⏑ –||–

THE ORDER, AND ENGLISH ACCENTUATION.

ὅτε μεν Πέλοψ πόтανον διώγμα πώλων πελάγεσι δειδιφρεύσε τεθριπποβάμονι στόλῳ φόνον Μύρτιλου, δίκων ες οίδμα πόντου, ἁρματεύσας ἠοσι πόντιων σάλων προς λευκοκύμασι Γεραίστιαις· ὅθεν τοις έμοις δομοίσι ἠλθε πολύστονος ἀρα, ὅποτε τόκου Μαίαδος, το χρυσομάλλον άρνος, όλοον τέρας, όλοον λοχεύμα, εγένετο ποιμνιοίσι ἱππόβοτα Ἀτρεος· ὅθεν τε έρις μετέβαλε το πτερώτον ἅρμα ἅλιου, προσαρμοσάσα προς ταν ἕσπεραν κελεύθον ούρανου ες μονοπώλον Ἀω·

TRANSLATION.

what-time, indeed, Pélops in the fleet race of steeds alongside the main accomplished-as-he-drove in his four-horse chariot the murder of Mýrtilus, by hurling him down into the surge of the ocean, as-he-was-guiding-his-car on the shores of the marine brine, near to Geraéstus with-its snowy-billows:—whence on my house came a doleful curse, when by the agency of Maía's son, the Golden-fleeced Lamb, that fatal prodigy, that fatal production, appeared among the flocks of the warlike Atréus: whereupon Discord drove back the winged chariot of the Sun, repelling it from the western path of the sky towards Auróra with-single-horse:

981. The reading of all MSS., and, I believe, of all editions before Porson's, is τὸ πτανόν.

983. Aldus has ὁπότε: MSS. are found to fluctuate between this and ὅτε.—Pélops, a son of Tántalus king of Phrýgia, had become enamoured of Hippodamía, daughter of Œnómaus king of Písa. To outrun Œnómaus, (who possessed the finest stud in the world,) in a chariot race was the only condition on which she was to be obtained. Mýrtilus, a son of Mercury, was Œnómaus's charioteer:—him did Pélops bribe, and afterwards slay: different authors, however, give a different account of the time, and also of the manner, of the death of Mýrtilus,—few of them relating that he lost his life either in the race or by drowning.

986. Geraéstus was a port of Euboéa. Aldus's reading of this verse is λευκοκύμασι πρὸς Γεραστίαις, contrary to most MSS.

991. Μαιάδος τόκου, *the son of Maía*, viz. Mercury, the father of Mýrtilus, as was mentioned in note 983. In all MSS. λόχευμα ποιμνίοισι, (which here constitutes ver. 994 below,) has precedence of this verse. It was Musgrave who first transposed it to where it now stands.

998. Most MSS. have ἕσπερον.

ἑπταπόρου τε δρόμημα Πελειάδος |–⏑⏑|–⏑⏑|–⏑⏑|–⏑⏑
ἐις ὁδὸν ἄλλαν Ζεὺς μεταβάλλει· |–⏑⏑|––||–⏑⏑|––
τῶνδέ τ' ἀμείβει θανάτους θανάτων, |–⏑⏑|––||⏑⏑–|⏑⏑–
τά τ' ἐπώνυμα δεῖπνα Θυέστου. |⏑⏑–|⏑⏑–||⏑⏑–|–*
Λέκτρα τε Κρήσσας |–⏑⏑|––
'Αερόπας δολίας δολίοισι γάμοις, |⏑⏑⏑–|⏑⏑–||⏑⏑–|⏑⏑–
τὰ πανύστατα δ' ἐις ἐμὲ καὶ γενέταν |⏑⏑–|⏑⏑–||⏑⏑–|⏑⏑–
ἐμὸν ἦλθε δόμων |⏑⏑–|⏑⏑–
πολυπόνοις ἀνάγκαις. |⏑⏑⏑–||⏑–|–
ΧΟ. Καὶ μὴν ὅδε σὸς ξύγγονος ἕρπει |––|⏑⏑–||–⏑⏑|––
ψήφῳ θανάτου κατακυρωθεὶς, |––|⏑⏑–||⏑⏑–|––
ὅ τε πιστότατος πάντων Πυλάδης, |⏑⏑–|⏑⏑–||––|⏑⏑–
ἰσάδελφος ἀνὴρ, ὀρθῶν νοσερὸν |⏑⏑–|⏑⏑–||––|⏑⏑–
κῶλον 'Ορέστου, |–⏑⏑|––
ποδὶ κηδοσύνῳ παράσειρος. |⏑⏑–|⏑⏑–||⏑⏑–|⏑*
ΗΛ. 'Οὶ 'γώ· πρὸ τύμβου γάρ σ' ὁρῶσ' ἀναστένω, |––|⏑–||––|⏑–||⏑–|⏑–
ἀδελφὲ, καὶ πάροιθε νερτέρων πυρᾶς. |⏑–|⏑–||⏑–|⏑–||⏑–|⏑–

THE ORDER, AND ENGLISH ACCENTUATION.

τε Ζευς μεταβάλλει δρομήμα ἑπτάπορου Πελείαδος εις άλλαν ὅδον· τε τώνδε αμείβει θάνατους θάνατων, τε τα δείπνα Θυέστου επώνυμα. Λέκτρα τε Κρήσσας Αέροπας δόλιας δολιοίσι γάμοις, ἤλθε τα πανύστατα δε εις έμε και έμον γένεταν, πολύπονοις ανάγκαις δόμων. ΧΟ. Και μην ὅδε σος ξύγγονος ἕρπει κατακυρώθεις ψήφῳ θάνατου, τε ὁ πιστότατος πάντων Πύλαδης, ισαδέλφος άνηρ, όρθων νόσερον κώλον Ορέστου, παρασείρος κηδόσυνῳ πόδι. ΗΛ. Οι έγω· γαρ ανάστενω σε, α δέλφε, ὁρώσα προ τύμβου, και παροίθε πύρας νέρτερων.

TRANSLATION.

and Júpiter turns the course of the seven-moving Pleíadës into another track:—and thenceforth sends he deaths in succession to deaths, and the feast of Thyéstës so called.

The bed, too, of the Crétan Aëropë, deceitful in a deceitful marriage, has come as a finishing-stroke both upon me and upon my father to the miserable destruction of our family!

CHORUS. [*With much sadness—interruptingly.*] And lo! here is thy brother advancing, condemned by the vote of death,—and the most faithful of all, Pýladës, a man like-a-brother, supporting the enfeebled limbs of Oréstës, walking-by-his-side—with tenderly-solicitous step! [*Enter Oréstës and Pýladës slowly and pensively.*]

ELECTRA. [*Sorrowfully to Oréstës.*] Alas! me!—For I bewail thee, my brother, seeing thee before the sepulchre—and before the funeral-pyre of the dead! [*Weeps bitterly, and utters most piteous moans.*]

1001. Aldus and the greater part of editions and MSS. have δρομήματα Πλειάδος. The Pleíadës were daughters of Atlas. See the note at v. 757 of the Medéa.

1002. μεταβάλλει, *he changes—he turns topsy-turvy—he drives-aside.* In several MSS. the reading is μεταβάλοι,—and in some, μεταβάλλοι.

1003. ἀμείβει, *he barters* or *alternates, he gives in exchange* or *in succession.*

1004. Porson here says: "vérte, *Thyestéas dápes, sic nominátas de Thyéste.*"

1007. For καὶ many MSS. have δέ.

1008. For ἦλθε, Aldus and MSS. have ἤλυθε. It was Brunck, I believe, who first corrected this error.

1009. Another reading is πολυστόνοις ἀνάγκαις, literally, *to the mournful necessities* or *fates:* a third is, σὺν πολυστόνοις.

1010. Aldus and a few others omit σός.

1013. Porson at this verse remarks as follows:—"ἰθύνων Aldus et ómnes MSS. mólossum pro spondéo aùt anapaésto:" but is ἰθύνων of necessity a molóssus?

1017. Several MSS. and Brunck have νερτέρου, badly.

'Οἲ 'γὼ μάλ' αὖθις. Ὥς σ' ἰδοῦσ' ἐν ὄμμασι |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
πανυστάτην πρόσοψιν ἐξέστην φρενῶν. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ΟΡ. Οὐ σῖγ', ἀφεῖσα τοὺς γυναικείους γόους, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
στέρξεις τὰ κρανθέντ'; Οἰκτρὰ μὲν τάδ', ἀλλ' ὅμως |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
φέρειν ἀνάγκη τὰς παρεστώσας τύχας. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ΗΛ. Καὶ πῶς σιωπῶ; Φέγγος εἰσορᾶν θεοῦ |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
τόδ' οὐκέθ' ἡμῖν τοῖς ταλαιπώροις μέτα. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΟΡ. Σὺ μή μ' ἀπόκτειν'. Ἅλις ὑπ' Ἀργείας χερὸς |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
τέθνηχ' ὁ τλήμων· τὰ δὲ παρόντ' ἔα κακά. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
ΗΛ. Ὦ μέλεος ἥβης σῆς, Ὀρέστα, καὶ πότμου, |– ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ –
θανάτου τ' ἀώρου, ζῆν ἐχρῆν σ' ὅτ' οὐκέτ' εἶ. |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΟΡ. Μὴ πρὸς θεῶν μοι περιβάλῃς ἀνανδρίαν, |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
εἰς δάκρυα πορθμεύουσ' ὑπόμνησιν κακῶν. |– ⏑ ⏑|⏑ –||– –|⏑ –||– –|⏑ –
ΗΛ. Θανούμεθ'· οὐχ οἷόν τε μὴ στένειν κακά· |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πᾶσιν γὰρ οἰκτρὸν ἡ φίλη ψυχὴ βροτοῖς. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ΟΡ. Τόδ' ἦμαρ ἡμῖν κύριον· δεῖ δ' ἢ βρόχους |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ἅπτειν κρεμαστούς, ἢ ξίφος θήγειν χερί. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Οι έγω μάλα αύθις. Ὡς εξέστην φρένων ιδούσα σε εν όμμασι πανύστατην προσόψιν. ΟΡ. Ου σίγα στέρξεις τα κραθέντα, αφείσα τους γυναικείους γόους; Τάδε μεν οίκτρα, άλλα ὅμως ανάγκη φέρειν τας παρεστώσας τύχας. ΗΛ. Και πως σιώπω; Ούκετι μέτα τοις ταλαιπώροις ἥμιν είσοραν τόδε φέγγος θέου. ΟΡ. Μη συ αποκτείνε με. Ὁ τλήμων τεθνήκα ἅλις ὕπο Αργείας χέρος· δε έα τα παρόντα κάκα. ΗΛ. Ω μέλεος σης ἥβης, Ορέστα, και πότμου, τε αώρου θάνατου, έχρην σε ζην ὅτε ούκετι ει. ΟΡ. Μη προς θέων περίβαλης ανάνδριαν μοι, πορθμευούσα εις δάκρυα ὑπομνήσιν κάκων. ΗΛ. Θανούμεθα· ουκ όιον τε μη στένειν κάκα· γαρ ἡ φίλη ψύχη οίκτρον πάσι βρότοις. ΟΡ. Τόδε ήμαρ κύριον ἥμιν· δε δει η ἅπτειν κρεμάστους βρόχους, η θήγειν ξίφος χέρι.

TRANSLATION.

Ah! me! greatly again! How I am bereft of my senses, seeing thee before mine eyes for the last sight!

Orestes. [*With a frown of rebuke.*] Wilt thou not silently acquiesce with the measures decreed,—ceasing-from womanish groans?—These things, indeed, are lamentable—but yet it is necessary to bear our present misfortunes! Electra. [*In great distress.*] And how can I be silent? It is no longer permitted to hapless us to view this light of the God!

Orestes. [*Sighing.*] Do not thou kill me! I, the unhappy, have died enough under the Argive hand:—so pass-over our present ills!

Electra. Oh! wretched in thy youth, Oréstēs, and in thy fate, and thine untimely death,—it behoved thee to be living when thou art no more! Orestes. [*Sobbing.*] Do not, by the Gods, throw cowardice around me, bringing-forward unto tears the remembrance of my woes!

Electra. We have to die: it is not possible not to bewail our sufferings—for the dear life is a thing-piteable to all mortals!

Orestes. This is the day appointed for us:—and we must either fit the suspendent ropes, or whet the sword with our hand.

1018. MSS. and editions disagree in this verse. Aldus gives ὡς ἰδοῦσ' ὄμμασι, clearly wrong: Barnes and a few more have ὡς ἰδοῦσά σ' ὄμμασι:—Canter and others, ὡς ἰδοῦσά σ' ἐν (or ἀν') ὄμμασι. Porson conjectured ὥς σ' ἰδοῦσ' ἐν.

1020. For γόους many advocate λόγους.

1021. MSS. are divided between κρανθέντ' and κραθέντ'. Aldus has the latter.

1022. In several copies we find σ' after φέρειν, *it behoves* THEE. King rejected the pronoun, and thus may the "*necessity*" refer either to Eléctra individually, or to both sufferers conjointly.

ΗΛ. Σύ νυν μ' ἀδελφὲ, μή τις Ἀργείων κτάνῃ, 1035 |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ὕβρισμα θέμενος τὸν Ἀγαμέμνονος γόνον. |⏑ –|⏑ ⏑ ⏑||– ⏑ ⏑|⏑ –||⏑ –|– ⏑
ΟΡ. Ἅλις τὸ μητρὸς αἷμ' ἔχω· σὲ δ' οὐ κτενῶ· |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἀλλ' αὐτόχειρι θνῆσχ', ὅτῳ βούλει, τρόπῳ. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ΗΛ. Ἔσται τάδ'· οὐδὲν σοῦ ξίφους λελείψομαι. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ἀλλ' ἀμφιθεῖναι σῇ δέρῃ θέλω χέρας. |– –|⏑ –||– –|⏑ –||⏑ –|– ⏑
ΟΡ. Τέρπου κενὴν ὄνησιν, εἰ τερπνὸν τόδε, 1041 |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
θανάτου πέλας βεβῶσι περιβαλεῖν χέρας. |⏑ –|⏑ –||⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
ΗΛ. Ὦ φίλτατ'. Ὦ ποθεινὸν ἥδιστόν τ' ἔχων |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
τῆς σῆς ἀδελφῆς ὄνομα καὶ ψυχὴν μίαν. |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
ΟΡ. Ἔκ τοι με τήξεις· καί σ' ἀμείψασθαι θέλω |– –|⏑ –||– –|⏑ –||– –|⏑ –
φιλότητι χειρῶν· τί γὰρ ἔτ' αἰδοῦμαι τάλας; 1046 |⏑ ⏑ –|⏑ ||– ⏑ ⏑|⏑ –||– –|⏑ –
Ὦ στέρν' ἀδελφῆς, ὦ φίλον πρόσπτυγμ' ἐμὸν, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
τάδ' ἀντὶ παίδων καὶ γαμηλίου λέχους |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
προσφθέγμαθ' ἡμῖν τοῖς ταλαιπώροις πάρα. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΗΛ. Συ νυν με, αδέλφε, μη τις Αργείων κτάνῃ, θέμενος ὑβρίσμα τον γόνον Αγαμέμνονος. ΟΡ. Ἔχω ἅλις το αίμα μήτρος· δε σε ου κτένω· άλλα θνήσκε αυτοχείρι ὅτῳ τρόπῳ βούλει. ΗΛ. Τάδε έσται· ούδεν σου ξίφους λελείψομαι. Ἄλλα θέλω αμφιθείναι χέρας σῃ δέρῃ. ΟΡ. Τέρπου κένην ονήσιν, ει τόδε τέρπνον, περίβαλειν χέρας βεβώσι πέλας θάνατου. ΗΛ. Ω φίλτατε. Ω έχων ποθείνον τε ἡδίστον όνομα και μίαν ψύχην της σης αδέλφης. ΟΡ. Τοι εκτήξεις με· και θέλω αμειψάσθαι σε φιλοτήτι χείρων· γαρ τι τάλας έτι αιδούμαι; Ω στέρνα αδέλφης, ω έμον φίλον προσπτύγμα, τάδε προσφθέγματα πάρα ἥμιν τοις ταλαιπώροις άντι παίδων και γαμήλιου λέχους.

TRANSLATION.

Electra. [*Earnestly.*] Kill me thou then, O brother—let none of the Argives kill me, bringing reproach upon the race of Agamémnon!

Orestes. I have enough of the blood of thy mother: and thee will I not slay: wherefore die by thine own hand in whatever way thou wilt!

Electra. It shall be so:—not an instant after thy sword will I be left behind. [*Throwing out her arms affectionately.*] But I wish to clasp mine hands around thy neck. [*She tenderly embraces her brother.*]

Orestes. Thou enjoyest a frivolous gratification, if this be an enjoyment, to throw thine hands around those tripping hard upon death!

Electra. [*With fervency.*] Oh! dearest! O thou that hast the beloved and most sweet name, and one soul with thy sister!

Orestes. [*Heaving a sigh.*] Actually thou wilt melt me: and I long to answer thee in the endearing-embrace of thine arms: for why, wretched man, am I any-longer ashamed? [*Clasps her to his breast.*] O bosom of my sister, O dear object of my caresses, these [*Kissing her.*] embraces are allowed us, miserable beings, instead of children and the bridal bed!

1035. In the first section of this verse there is an ellipsis of κτεῖνε—or rather of κτάνε, 2. sing. 2. aor. imperat. act., but with singular propriety.

1036. ὕβρισμα θέμενος, *putting contumely* or *insult—reflecting disgrace—casting a stigma—bringing reproach.*

1037. For αἷμ' ἔχω· σὲ δ', some MSS. have αἷμ'· ἐγὼ δέ σ', others αἷμ'· ἐγὼ σὲ δ'.

1039. οὐδὲν σοῦ ξίφους λελείψομαι, verbally, *nothing shall I be deserted by* or *left behind thy sword*—i.e., *I shall make away with myself the instant thou plungest thy sword into thyself—the instant thou diest.*

1042. θανάτου πέλας βεβῶσι, *those walking up to death's door.*

1046. Aldus has χερῶν, contrary both to the metre and to MSS. Similarly too in ver. 1620, below, his reading is χέρας.

1047. ὦ φίλον πρόσπτυγμ' ἐμὸν, literally, *O my dear caress!*

1049. For ἡμῖν, Aldus and most MSS. have ἀμφί. Brunck, however, gave ἄρτι, on the conjecture of Musgrave.

ΗΑ. Φεῦ· πῶς ἂν ξίφος νῷ ταυτὸν, εἰ θέμις, κτάνοι, |–¦|– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
καὶ μνῆμα δέξαιθ' ἓν, κέδρου τεχνάσματα; |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΟΡ. Ἥδιστ' ἂν εἴη ταῦθ'· ὁρᾷς δὲ δὴ φίλων |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ὡς ἐσπανίσμεθ', ὥστε κοινωνεῖν τάφου. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ΗΑ. Οὐδ' εἶφ' ὑπέρ σου, μὴ θανεῖν σπουδὴν ἔχων, |– –|⏑ –||– –|⏑ –||– –|⏑ –
Μενέλαος ὁ κακὸς, ὁ προδότης τοὐμοῦ πατρός; |⏑ ⏑ –|⏑ ⏑ ⏑||⏑ ⏑ ⏑|⏑ –||– –|⏑ ⏑
ΟΡ. Οὐδ' ὄμμ' ἔδειξεν· ἀλλ' ἐπὶ σκήπτροις ἔχων |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
τὴν ἐλπίδ', ηὐλαβεῖτο μὴ σώζειν φίλους. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Ἀλλ' εἶ', ὅπως γενναῖα κ' Ἀγαμέμνονος |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
δράσαντε κατθανούμεθ' ἀξιώτατα. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Κἀγὼ μὲν εὐγένειαν ἀποδείξω πόλει, |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||– –|⏑ –
παίσας πρὸς ἧπαρ φασγάνῳ· σὲ δ' αὖ χρεὼν |– –|⏑ –¦– –|⏑ –||⏑ –|⏑ –
ὅμοια πράσσειν τοῖς ἐμοῖς τολμήμασι. |⏑ –|⏑ –¦– –|⏑ –||– –|⏑ ⏑
Πυλάδη, σὺ δ' ἡμῖν τοῦ φόνου γενοῦ βραβεὺς, |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
καὶ κατθανόντοιν εὖ περίστειλον δέμας, |– –|⏑ –¦– –|⏑ –||– –|⏑ ⏑
θάψον τε κοινῇ, πρὸς πατρὸς τύμβον φέρων. |– –|⏑ –||– –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΗΑ. Φευ· πως αν ταύτον ξίφος, ει θέμις, κτάνοι νω, και ἓν μνήμα, τεχνάσματα κέδρου, δεξαίτο; ΟΡ. Ταύτα αν είη ἡδίστα· δε ὅρας ὡς εσπανίσμεθα δη φίλων, ὥστε κοινώνειν τάφου. ΗΑ. Ούδε Μενελάος ὁ κάκος, ὁ πρόδοτης του έμου πάτρος, είπε ὕπερ σου, έχων σπούδην μη θάνειν; ΟΡ. Ούδε εδείξε όμμα· άλλα έχων την έλπιδα έπι σκήπτροις, ηυλαβείτο μη σώζειν φίλους. Ἀλλα εία, κατθανούμεθα δρασάντε ὅπως γενναία και αξιώτατα Αγαμέμνονος. Και έγω μεν αποδείξω ευγενείαν πόλει, παίσας προς ἧπαρ φάσγανῳ· δε σε αυ χρέων πράσσειν ὁμοία τοις έμοις τολμήμασι. Δε συ, Πύλαδη, γένου βράβευς του φόνου ἥμιν, και ευ περιστείλον δέμας κατθανόντοιν, τε θάψον κοίνῃ, φέρων προς τύμβον πάτρος.

TRANSLATION.

ELECTRA. [*Resignedly.*] Alas! How can the same sword (if this request be lawful) kill us-both, and one tomb, wrought of cedar, receive us?

ORESTES. This would be most sweet: but thou seest how destitute we now are of friends, in respect of sharing-together a grave!

ELECTRA. Did not Meneláus, the base man, the deserter of my father, speak in-behalf-of thee, exerting his endeavour thou shouldest not die?

ORESTES. He shewed it not even in his look: but keeping his hope on the sceptre, he took-good-care not to save his friends!

[*With firmness.*] But come, we will die behaving in-a-manner nobly, and most worthily of Agamémnon. And I, for troth, will exhibit my high-descent to the city—striking home to my heart with the sword: and thee, on-the-other-hand, it behoves to act correspondently with my bold-enterprizes.

[*With earnestness to Pýladës.*] And do thou, Pýladës, be the umpire of our death, and rightly compose the bodies of us-two-deceased—and inter us together, bearing us to our father's tomb!

1051. Brunck, from conjecture, edited τέχνασμά τε, disliking the plural noun τεχνάσματα, in apposition with μνῆμα in the singular; but this construction was not uncommon with the Greeks. So also with the Latins. Porson quotes from Ovid, as a parallel to this verse: "*Cognóvi* clýpeum, *laévæ* gestámina *nóstræ.*" Metamor. XV. 163. On μνῆμα, literally, *memorial* or *monument*, the professor says: "réctè vocátur μνῆμα quícquid mórtuos tégit, vèl órnat."

1054. σπουδὴν ἔχων, *having haste*, an idiom synonymous with, "*taking a warm interest* or *decided part.*"

1058. ὅπως γενναῖα δράσαντε, *ùt generósa faciéntes*—i.e., *quália nobília sunt agéntes:* freely, *behaving with noble firmness.*

1062. ὅμοια πράσσειν, *to do things similar*, i.e., *to behave with equal resolution.*

Καὶ χαῖρ'· ἐπ' ἔργον δ', ὡς ὁρᾷς, πορεύομαι. |--|⏑-||--|⏑-||⏑-|⏑⏑
ΠΥ. Ἐπίσχες· ἓν μὲν πρῶτά σοι μομφὴν ἔχω, |⏑-|⏑-||--|⏑-||--|⏑-
εἰ ζῆν με χρήζειν, σοῦ θανόντος, ἤλπισας. |--|⏑-||--|⏑-||⏑-|⏑⏑
ΟΡ. Τί γὰρ προσήκει κατθανεῖν σ' ἐμοῦ μέτα; |⏑-|⏑-||--|⏑-||⏑-|⏑⏑
ΠΥ. Ἤρου; Τί δὲ ζῆν σῆς ἑταιρείας ἄτερ; |--|⏑-||--|⏑-||--|⏑⏑
ΟΡ. Οὐκ ἔκτανες σὴν μητέρ', ὡς ἐγὼ τάλας. |--|⏑-||--|⏑-||⏑-|⏑-
ΠΥ. Ξὺν σοί γε· κοινῇ ταῦτα καὶ πάσχειν με δεῖ. |--|⏑-||--|⏑-||--|⏑-
ΟΡ. Ἀπόδος τὸ σῶμα πατρὶ, μὴ ξύνθνησκέ μοι· |⏑⏑-|⏑-||⏑-|⏑-||--|⏑-
σοὶ μὲν γὰρ ἔστι πόλις, ἐμοὶ δ' οὐκ ἔστι δὴ, |--|⏑-||⏑⏑⏑|⏑-||--|⏑-
καὶ δῶμα πατρὸς, καὶ μέγας πλούτου λιμήν. |--|⏑-||--|⏑-||--|⏑-
Γάμων δὲ τῆς μὲν δυσπότμου τῆσδ' ἐσφάλης, |⏑-|⏑-||--|⏑-||--|⏑-
ἥν σοι κατηγγύησ', ἑταιρείαν σέβων. |--|⏑-||⏑-|⏑-||--|⏑-
Σὺ δ' ἄλλο λέκτρον παιδοποίησαι λαβών· |⏑-|⏑-||--|⏑-||--|⏑-
κῆδος δὲ τοὐμὸν καὶ σὸν οὐκέτ' ἐστὶ δή. |--|⏑-||--|⏑-||⏑-|⏑-
Ἀλλ' ὦ ποθεινὸν ὄνομ' ὁμιλίας ἐμῆς, |--|⏑-||⏑⏑⏑|⏑-||⏑-|⏑-
χαῖρ'· οὐ γὰρ ἡμῖν ἐστὶ τοῦτο, σοί γε μήν. |--|⏑-||--|⏑-||⏑-|⏑-
Οἱ γὰρ θανόντες χαρμάτων τητώμεθα. |--|⏑-||--|⏑-||--|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Και χαίρε· δε έπι έργον πορεύομαι, ὡς ὅρας. ΠΥ. Επίσχες· ἐν μεν ἔχω πρῶτα μόμφην σοι, ει ἤλπισας με χρήζειν ζῆν, σου θανόντος. ΟΡ. Γαρ τι προσήκει σε κάτθανειν μέτα ἔμου; ΠΥ. Ἥρου; Δε τι ζῆν ἄτερ σης ἑταιρείας; ΟΡ. Ουκ ἔκτανες σην μήτερα, ὡς ἔγω τάλας; ΠΥ. Ξυν σοι γε· και δει με πάσχειν ταύτα κοίνη. ΟΡ. Ἀποδος το σώμα πάτρι, μη ξυνθνήσκε μοι· γαρ σοι μεν ἔστι πόλις, δε ἔμοι ου δη ἔστι, και δώμα πάτρος, και μέγας λίμην πλούτου. Δε ἐσφαλης μεν γάμων της δύσποτμου, ἣν κατηγγυήσα σοι, σέβων ἑταιρείαν. Δε συ λάβων άλλο λέκτρον παιδοποιήσαι· δε το ἔμον κῆδος και σον δη ούκετι ἔστι. Ἀλλα, ω ποθείνον ὄνομα ἐμης ὁμίλιας, χαίρε· γαρ ἥμιν τούτο ουκ ἔστι, μην σοι γε. Γαρ οἱ θανόντες τητώμεθα χάρματων.

TRANSLATION.

And fare well:—for to the deed [*Drawing his sword.*] I go—as thou seest. Pylades. [*Catching him by the arm.*] Hold: one thing indeed have I first in charge against thee, if thou imaginest that I could wish to live, when thou art dead. Orestes. For how does it interest thee to die with me? Pylades. Dost thou ask? For how does it, to live without thy company? Orestes. Thou didst not slay thy mother, as I did, a wretch! Pylades. With thee, however:—and I ought to endure those sufferings in common with thee. Orestes. [*Pushing him away.*] Take thy body back to thy father—die not with me:—for thou, in sooth, hast a city, (but I no longer have,) and the mansions of thy sire—and a vast harbour of wealth! But thou art baulked indeed of thy marriage with this unfortunate-virgin—whom I betrothed unto thee, revering thy friendship! Nevertheless do thou, contracting other nuptials, become-a-father: but my connection and thine now no longer exists. Wherefore, O endearing name of my acquaintance, have joy: for to us this accrues not, though to thee at-least it does! For we the dead are reft of delights.

1070. MSS. and editions have ἑταιρίας here—and ἑταιρίαν, 1077, below. Porson has given these words with a diphthong in the penult, but I think unnecessarily.

1072. For δεῖ one MS. in the public library at Cambridge has χρῆ.

1076. Aldus edited γάμου—a reading found in MSS. partially.

1080. MSS. and editions seem divided between ὄμμ' and ὄνομ'. Indeed of the two words neither the one nor the other has much to recommend it. The phrase προσειπεῖν ὄμμα is rather more rational than προσειπεῖν ὄνομα, but it is to authority we must look: ὁμιλίας ἐμῆς, *of my converse—of my intercourse* or *familiarity*.

ΠΥ. Ἦ πολὺ λέλειψαι τῶν ἐμῶν βουλευμάτων. |- ⏑ ⏑|⏑ -||- -|⏑ -||- -|⏑ -
Μήθ' αἷμά μου δέξαιτο κάρπιμον πέδον, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
μὴ λαμπρὸς αἰθὴρ, εἴ σ' ἐγὼ προδούς ποτε, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ἐλευθερώσας τοὐμὸν, ἀπολίποιμί σε. |⏑ -|⏑ -||- -|⏑ ⏑ ⏑||⏑ -|⏑ ⏑
Καὶ ξυγκατέκτανόν γὰρ, οὐκ ἀρνήσομαι, |- -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
καὶ πάντ' ἐβούλευσ', ὧν σὺ νῦν τίνεις δίκας· |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
καὶ ξυνθανεῖν οὖν δεῖ με σοὶ καὶ τῇδ' ὁμοῦ. |- -|⏑ -||- -|⏑ -||- -|⏑ -
Ἐμὴν γὰρ αὐτὴν, ἧς γε λέχος ἐπῄνεσα, |⏑ -|⏑ -||- -|⏑ ⏑ ⏑||⏑ -|⏑ ⏑
κρίνω δάμαρτα· τί γὰρ ἐρῶ καλόν ποτε |- -|⏑ -||⏑ ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
γῆν Δελφίδ' ἐλθὼν, Φωκέων ἀκρόπτολιν, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ὃς, πρὶν μὲν ὑμᾶς δυστυχεῖν, φίλος παρῆν, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
νῦν δ' οὐκέτ' εἰμὶ δυστυχοῦντί σοι φίλος; |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
Οὐκ ἔστιν· ἀλλὰ ταῦτα μὲν κἀμοὶ μέλει. |- -|⏑ -||⏑ -|⏑ -||- -|⏑ -
Ἐπεὶ δὲ κατθανούμεθ', ἐς κοινοὺς λόγους |⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ -
ἔλθωμεν, ὡς ἂν Μενέλεως ξυνδυστυχῇ. |- -|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ -
ΟΡ. Ὦ φίλτατ', εἰ γὰρ τοῦτο κατθάνοιμ' ἰδών. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -

THE ORDER, AND ENGLISH ACCENTUATION.

ΠΥ. Η πόλυ λελεῖψαι των ἐμων βουλεύματων. Μήτε κάρπιμον πέδον δεξαίτο άἰμα μου, μη λάμπρος αἰθηρ, ει πότε πρόδους σε, ελευθερώσας το ἐμον, ἐγω απολιποίμι σε. Και γαρ ξυγκατέκτανον, ουκ αρνήσομαι, και εβουλεύσα πάντα, ὠν συ νυν τίνεις δίκας· και ουν δει με ξύνθανειν σοι και τῆδε ὅμου. Γαρ αὐτην, ἡς λέχος γε επῄνεσα, κρίνω ἐμην δαμάρτα· γαρ τι κάλον πότε, ἐλθων Δέλφιδα γην, ακρόπτολιν Φώκεων, ἐρω, ὁς πριν μεν ὕμας δύστυχειν, πάρην φίλος, δε νυν σοι δυστυχούντι εἰμι ούκετι φίλος; Ουκ ἐστι· ἀλλα ταυτα μεν μέλει και ἐμοι. Δε ἐπει κατθανούμεθα, ελθώμεν εις κοίνους λόγους, ὡς Μενέλεως αν ξυνδύστυχῃ. ΟΡ. Ω φίλτατε, γαρ ει κατθανοίμι ἰδων τούτο.

TRANSLATION.

Pylades. For-certain thou-art-wide-astray of my intentions! [*Raising his eyes to Heaven.*] May neither the fertile plain receive my blood, nor the bright air, if ever, betraying thee, having freed myself, I forsake thee. Since, therefore, in-concert-with-thee-I-committed-the-slaughter, (I will not deny it,) and did-with-thee-plan the whole, for which thou art now suffering vengeance—so too die I must with thee and with this maiden together. Because her, whose bed indeed I espoused, I consider my wife:—for what fair-excuse ever, going to the Délphic land, unto the citadel of the Phóceans, could I adduce,—I who, before-that in sooth thou wast unfortunate, was thy friend at hand—but now to thee, when thou art unfortunate, am no longer a friend?—It is not possible: wherefore these-things for-certain are of care to me also.—But since we are about to die, let us come to a common conference, how Meneláus may be made sharer in our woes!

Orestes. [*Animatedly, and appearing delighted.*] O thou dearest man, for would-that I might die having seen this!

1083. ἦ πολὺ λέλειψαι, *surely thou hast been left much behind*. For ἦ πολὺ, Aldus has ἤπου, which is the reading also of several MSS. At verse 429, above, I noticed this word with reference to its accentuation: but some may say, that whether ἤπου or ἦ που be the correct orthography, the pronunciation is the same. I contend for ἦ που on the fixed principles of accentuation—not indeed denying that the difference of pronunciation is exceedingly little, although in reality, there is a difference.

1090. Aldus omitted γε in this verse, consentingly with many MSS. Brunck, to remedy the defect that this omission occasions in the metre, edited κατῄνεσα for ἐπῄνεσα, but not applicably.

ΠΥ. Πιθοῦ νυν, ἀνάμεινον δὲ φασγάνου τομάς. |⏑ –|⏑ ⏑ ⏑||– –|⏑ –||⏑ –|⏑ –
ΟΡ. Μενῶ, τὸν ἐχθρὸν εἴ τι τιμωρήσομαι. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΠΥ. Σίγα νυν, ὡς γυναιξὶ πιστεύω βραχύ. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΟΡ. Μηδὲν τρέσῃς τάσδ᾽, ὡς πάρεισ᾽ ἡμῖν φίλαι. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΠΥ. Ἑλένην κτάνωμεν, Μενέλεῳ λύπην πικράν. |⏑ ⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
ΟΡ. Πῶς; Τὸ γὰρ ἕτοιμόν ἐστιν, εἴ γ᾽ ἔσται καλῶς. |– ⏑ ⏑|⏑ –||⏑ –|⏑ –||– –|⏑ –
ΠΥ. Σφάξαντες· ἐν δόμοις δὲ κρύπτεται σέθεν. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΟΡ. Μάλιστα· καὶ δὴ πάντ᾽ ἀποσφραγίζεται. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΠΥ. Ἀλλ᾽ οὐκέθ᾽, Ἅιδην νυμφίον κεκτημένη. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΟΡ. Καὶ πῶς; Ἔχει γὰρ βαρβάρους ὀπάονας. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΠΥ. Τίνας; Φρυγῶν γὰρ οὐδέν᾽ ἂν τρέσαιμ᾽ ἐγώ. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΟΡ. Οἵους ἐνόπτρων καὶ μύρων ἐπιστάτας. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΠΥ. Τρυφὰς γὰρ ἥκει δεῦρ᾽ ἔχουσα Τρωϊκάς; |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΟΡ. Ὥσθ᾽ Ἑλλὰς αὐτῇ σμικρὸν οἰκητήριον. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΠΥ. Οὐδὲν τὸ δοῦλον πρὸς τὸ μὴ δοῦλον γένος. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΠΥ. Πίθου νυν, δε αναμείνον τόμας φάσγανου. ΟΡ. Μένω, ει τι τιμωρήσομαι τον έχθρον. ΠΥ. Σίγα νυν, ὡς πιστεύω βράχυ γυναίξι. ΟΡ. Μήδεν τρέσης τάσδε, ὡς παρείσι ἥμιν φίλαι. ΠΥ. Κτανώμεν Ἕλενην, πίκραν λύπην Μενέλεῳ. ΟΡ. Πως; Γαρ έστι το ἑτοίμον, ει γε έσται κάλως. ΠΥ. Σφαξάντες· δε κρύπτεται εν δόμοις σέθεν. ΟΡ. Μαλίστα· και δη αποσφραγίζεται πάντα. ΠΥ. Ἀλλα ούκετι, κεκτήμενη Ἀίδην νύμφιον. ΟΡ. Και πως; Γαρ έχει βάρβαρους οπάονας. ΠΥ. Τίνας; Γαρ έγω αν τρεσαίμι ούδενα Φρύγων. ΟΡ. Οίους επίστατας ενόπτρων και μύρων. ΠΥ. Γαρ ἥκει δεύρο εχούσα Τρωΐκας τρύφας; ΟΡ. Ὥστε Ἕλλας αύτη σμίκρον οικητήριον. ΠΥ. Το δούλον γένος ούδεν προς το μη δούλον.

TRANSLATION.

PYLADES. Be persuaded then, and defer the cut of the sword. ORESTES. I will defer—if I shall any how be avenged on mine enemy. PYLADES. [*Whispering.*] Be silent then, as I have little confidence in women! ORESTES. [*Glancing at the Chorus.*] In-no-wise fear these—as they are present with us our friends. PYLADES. Let us kill Helen, a bitter grief to Meneláus. ORESTES. [*Eagerly.*] In-what-way?—Because here is the ready-heart, provided only it shall be opportunely. PYLADES. By stabbing her: for she is lurking in thy dwelling. ORESTES. Most assuredly: and already is she putting her seal on all my effects. PYLADES. But no longer,—having gotten Pluto for bridegroom.

ORESTES. [*Hesitatingly.*] And how? For she has foreign attendants! PYLADES. Whom? For I would fear no one of Phrygians. ORESTES. Such as overseers of mirrors and scents! PYLADES. For is she come hither with her Trojan fineries. ORESTES. So that Greece to her is a small cottage! PYLADES. A servile race is nothing against one not servile.

1101. ὡς γυναιξὶ πιστεύω βραχὺ, *as I confide little in women*, i. e., *as I have little dependence on their ability to keep a secret.*

1104. τὸ γὰρ ἕτοιμόν ἐστιν, εἴ γ᾽ ἔσται καλῶς, *for the ready will is here, if the deed can be dexterously effected.*

1105. In lieu of δόμοις δὲ κρύπτεται σέθεν, Brunck edited δόμοισι κρύπτεται σέθεν.

1106. πάντ᾽ ἀποσφραγίζεται, *she is putting her seal upon all my property*, as being conjointly with Meneláus, her husband, about to inherit it after my decease, and already actually occupied in securing it.

1109. τίνας; *Whom has she?—What attendants?* For τρέσαιμ᾽ ἐγὼ, Porson cursorily adverts to τρέσαιμεν ἂν—as being perhaps a reading intended.

1110. οἵους ἐπιστάτας, *such as comptrollers* or *purveyors—such men as should preside over—persons of pusillanimity.*

1111. ἔχουσα, literally, *having*: which is a Greek idiom not very congenial to our language. I noticed this discrepancy at verse 484 of the Hécuba.

ΟΡ. Καὶ μὴν τόδ' ἔρξας δὶς θανεῖν οὐ χάζομαι. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΠΥ. Ἀλλ' οὐδ' ἐγὼ μὴν, σοί γε τιμωρούμενος. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΟΡ. Τὸ πρᾶγμα δήλου καὶ πέραιν' ὅπως λέγεις. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΠΥ. Εἴσιμεν ἐς οἴκους δῆθεν ὡς θανούμενοι. |– ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΟΡ. Ἔχω τοσοῦτον, τἀπίλοιπα δ' οὐκ ἔχω. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΠΥ. Γόους πρὸς αὐτὴν θησόμεσθ' ἃ πάσχομεν. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΟΡ. Ὥστ' ἐκδακρῦσαί γ' ἔνδοθεν κεχαρμένην. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΠΥ. Καὶ νῷν παρέσται ταῦθ' ἅπερ κείνῃ τότε. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΟΡ. Ἔπειτ' ἀγῶνα πῶς ἀγωνιούμεθα; |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΠΥ. Κρύπτ' ἐν πέπλοισι τοίσιδ' ἕξομεν ξίφη. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΟΡ. Πρόσθεν δ' ὀπαδῶν τίς ὄλεθρος γενήσεται; |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
ΠΥ. Ἐκκλῄσομεν σφᾶς ἄλλον ἄλλοσε στέγης. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΟΡ. Καὶ τόν γε μὴ σιγῶντ' ἀποκτείνειν χρεών. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΠΥ. Εἶτ' αὐτὸ δηλοῖ τοὔργον ᾗ τείνειν χρεών. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΟΡ. Ἑλένην φονεύειν, μανθάνω τὸ σύμβολον. |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΟΡ. Και μην έρξας τόδε ου χάζομαι θάνειν δις. ΠΥ. Αλλα ούδε έγω μην, τιμωρούμενος σοι γε. ΟΡ. Δήλου το πράγμα και περαίνε ὅπως λέγεις. ΠΥ. Είσιμεν ες οίκους δήθεν ὡς θανούμενοι. ΟΡ. Τοσούτον έχω, δε τα επιλοίπα ουκ έχω. ΠΥ. Θησομέσθα γόους προς αύτην ἁ πάσχομεν. ΟΡ. Ὥστε εκδακρύσαι γε ένδοθεν κεχάρμενην. ΠΥ. Και ταύτα παρέσται νῷν ἅπερ τότε κείνῃ. ΟΡ. Επείτα πως αγωνιούμεθα αγώνα; ΠΥ. Ἕξομεν ξίφη κρύπτα εν τοίσιδε πεπλοίσι. ΟΡ. Δε τις όλεθρος γενήσεται πρόσθεν οπάδων; ΠΥ. Εκκλήσομεν σφας άλλον άλλοσε στέγης. ΟΡ. Και τον γε μη σιγώντα χρέων αποκτείνειν. ΠΥ. Είτα το έργον αύτο δήλοι ᾗ χρέων τείνειν. ΟΡ. Φονεύειν Ἑλένην, μάνθανω το σύμβολον.

TRANSLATION.

Orestes. And in troth having accomplished this, I refuse not to die twice. Pylades. Wherefore nor I, faith—having avenged thee at least. Orestes. Disclose to me the plan—and go through with it as thou sayest. Pylades. We will go into the house then—as if about to die. Orestes. [*Deliberating.*] So far I comprehend, but the rest I do not comprehend. Pylades. We will make our laments to her—of the sufferings we endure. Orestes. So that she will shed tears though inwardly overjoyed. Pylades. And these-doings will be for us afterwards, which at-that-time are for her. Orestes. Then how shall we effect the business? Pylades. We will wear our swords concealed beneath these our robes.

Orestes. But what execution will there be in the presence of her attendants? Pylades. We will bolt them out, one in one part, another in another part of the house. Orestes. And him, indeed, who is not silent we ought to kill! Pylades. Then the incidents themselves will point out the course we must pursue. [*Gives a significant thrust with his hand, and a wink with his eye.*] Orestes. To kill Helen, I understand the sign!

1120. Aldus and some others have κεχαρμένη in the nominative case—as have MSS. partially. The Rules of Syntax indeed admit either κεχαρμένη or κεχαρμένην, although with the infinitive ἐκδακρῦσαι, the latter is preferable: or we may consider it as agreeing with αὐτὴν of the preceding line, governed by πρός.

1122. ἔπειτ' ἀγῶνα πῶς ἀγωνιούμεθα; verbally, *how struggle we afterwards through the struggle? What way at length shall we combat the combat:—how shall we subsequently conflict the conflict?*

1123. Porson edited τοῖσιδ', Musgrave τοῖσίδ',—the word being evidently with a wrong accent in the texts of both.

1125. ἄλλον ἄλλοσε, *one here, one there;* that is, *scattered up and down—dispersed over the house.*

1127. αὐτὸ τοὔργον, *the juncture itself—the incidents of the case—the circumstances of the moment.*

ΠΥ. Ἔγνως· ἄκουσον δ' ὡς καλῶς βουλεύομαι. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Ἐι μὲν γὰρ ἐις γυναῖκα σωφρονεστέραν |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ξίφος μεθεῖμεν, δυσκλεὴς ἂν ἦν φόνος. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Νῦν δ' ὑπὲρ ἁπάσης Ἑλλάδος δώσει δίκην, |– ⏑ ⏑|⏑ –||– –|⏑ –||– –|⏑ –
ὧν πατέρας ἔκτειν', ὧν τ' ἀπώλεσεν τέκνα, |– ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
νύμφας τ' ἔθηκεν ὀρφανὰς ξυναόρων· |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ὀλολυγμὸς ἔσται, πῦρ τ' ἀνάψουσιν θεοῖς, |⏑ ⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
σοὶ πολλὰ κἀμοὶ κέδν' ἀρώμενοι τυχεῖν, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
κακῆς γυναικὸς οὕνεχ' αἷμ' ἐπράξαμεν. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ὁ μητροφόντης δ' ὀυ καλεῖ, ταύτην κτανὼν, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ἀλλ' ἀπολιπὼν τοῦτ' ἐπὶ τὸ βέλτιον πεσεῖ, |– ⏑ ⏑|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
Ἑλένης λεγόμενος τῆς πολυκτόνου φονεύς. |⏑ ⏑ –|⏑ ⏑ ⏑||– –|⏑ –||⏑ –|⏑ –
Ὀυ δεῖ ποτ', ὀυ δεῖ, Μενέλεων μὲν ἐυτυχεῖν, |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
τὸν σὸν δὲ πατέρα καὶ σὲ κἀδελφὴν θανεῖν, |– –|⏑ ⏑ ⏑||⏑ –|⏑ –||– –|⏑ –
μητέρα τ'· ἐῶ τοῦτ', ὀυ γὰρ ἐυπρεπὲς λέγειν· |– ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ –
δόμους τ' ἔχειν σοὺς, δι' Ἀγαμέμνονος δόρυ |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
λαβόντα νύμφην. Μὴ γὰρ οὖν ζῴην ἔτι, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἐι μὴ 'π' ἐκείνῃ φάσγανον σπάσω μέλαν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΠΥ. Ἔγνως· δε ακούσον ὡς κάλως βουλεύομαι. Γαρ ει μεν μεθείμεν ξίφος εις σωφρονέστεραν γυναίκα, φόνος αν ην δύσκλεης. Δε νυν δώσει δίκην ὕπερ ἁπάσης Ἕλλαδος, ὡν πάτερας εκτείνε, τε ὡν τέκνα απώλεσε, τε νύμφας εθήκε όρφανας ξυνάορων· έσται ὀλολύγμος, τε αναψούσι πυρ θέοις, αρώμενοι πόλλα κέδνα τύχειν σοι και έμοι, ὅυνεκα επράξαμεν ἁίμα κάκης γυναίκος. Δε ου κάλει ὁ μητροφόντης, κτάνων ταύτην, άλλα απόλιπων τούτο πέσει έτι το βελτίον, λεγόμενος φόνευς της πολύκτονου Ἕλενης. Ου πότε δει, ου δει, Μενέλεων μεν εύτυχειν, δε τον σον πάτερα, και σε, και αδέλφην θάνειν, τε μήτερα· τούτο έω, γαρ ουκ εύπρεπες λέγειν· τε έχειν σους δόμους, λαβόντα νύμφην δία δόρυ Αγαμέμνονος. Γαρ ουν μη έτι ζῴην, ει μη σπάσω μέλαν φάσγανον έπι εκείνῃ.

TRANSLATION.

PYLADES. Thou comprehendest:—but hark how honorably I plan it. For if, indeed, we were to thrust our sword upon a more modest female, the murder would be scandalous! But now shall she suffer vengeance for the whole of Greece, whose fathers she slew, and whose children she destroyed, and whose brides she bereft of their mates:—there will be a shout-of-acclaim, and they will kindle up fire to the Gods, praying for many blessings to befal thee and me—because we shed the blood of a wicked woman. And thou shalt not be called the matricide, after slaying her; but relinquishing this name thou wilt alight upon a better one, being styled the killer of the many-a-death-causing Helen.

It never were right—it were not right—that Meneláus troth should prosper,—and that thy father, and thee, and thy sister should die, and thy mother, (this I forbear—for it is not befitting to mention it); and that he should take-possession-of thy house, having recovered his bride through the valour of Agamémnon. [*With emotion.*] Wherefore, then, may I no longer live if I draw not my sable sword upon her.

1129. ὡς καλῶς βουλεύομαι, freely, *upon what noble grounds I purpose it—on what honorable principles I scheme it.*

1136. πολλὰ κέδνα τυχεῖν, literally, *that many blessings may happen.*

1139. For βέλτιον many MSS. have βέλτιστον in the superlative degree.

1140. Ἑλένης τῆς πολυκτόνου, literally, *of the many-slaughtering Helen: of Helen the cause of many deaths.*

1145. δι' Ἀγαμέμνονος δόρυ, *by the spear or prowess of Agamémnon:* a compliment to Oréstës,—a slur on Meneláus.

1146. Aldus for 'π' ἐκείνῃ has 'πὶ κείνῃ.

Ἢν δ' οὖν τὸν Ἑλένης μὴ κατάσχωμεν φόνον, |– –|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ ⏑
πρήσαντες οἴκους τούσδε κατθανούμεθα· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἑνὸς γὰρ οὐ σφαλέντες ἕξομεν κλέος, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
καλῶς θανόντες, ἢ καλῶς σεσωσμένοι. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΧΟ. Πάσαις γυναιξὶν ἀξία στυγεῖν ἔφυ |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἡ Τυνδαρὶς παῖς, ἣ κατῄσχυνεν γένος. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΟΡ. Φεῦ· οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ φίλος σαφὴς, |–||– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
οὐ πλοῦτος, οὐ τυραννίς· ἀλόγιστον δέ τι |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||– –|⏑ ⏑
τὸ πλῆθος ἀντάλλαγμα γενναίου φίλου. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Σὺ γάρ τά τ' εἰς Αἴγισθον ἐξεῦρες κακὰ, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
καὶ πλησίον παρῆσθα κινδύνων ἐμοί· |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
νῦν τ' αὖ δίδως μοι πολεμίων τιμωρίαν, |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
κοὐκ ἐκποδὼν εἶ. Παύσομαι δ' αἰνῶν σ', ἐπεὶ |– –|⏑ –||– –|⏑ –||– –|⏑ –
βάρος τι κἀν τῷδ' ἐστὶν, αἰνεῖσθαι λίαν. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Ἐγὼ δὲ πάντως ἐκπνέων ψυχὴν ἐμὴν, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
δράσας τι χρῄζω τοὺς ἐμοὺς ἐχθροὺς θανεῖν, |– –|⏑ –||– –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Δε ην ουν μη κατασχώμεν τον φόνον Ἕλενης, πρησάντες τούσδε οίκους κατθανούμεθα· γαρ ου σφαλέντες ἕνος ἕξομεν κλέος, κάλως θανόντες, η κάλως σεσώσμενοι. ΧΟ. Πάσαις γυναίξι έφυ ἡ Τύνδαρις παις άξια στύγειν, ἣ κατήσχυνε γένος. ΟΡ. Φευ· ουκ έστι ούδεν κρείσσον η σάφης φίλος, ου πλούτος, ου τυράννις· δε το πλήθος τι αλογίστον ανταλλάγμα γενναίου φίλου. Γαρ συ τε εξεύρες τα κάκα εις Αιγίσθον, και παρήσθα πλήσιον έμοι κινδύνων· τε νυν αυ δίδως μοι τιμώριαν πολέμιων, και ουκ ει έκποδων. Παύσομαι δε αίνων σε, έπει έστι τι βάρος και εν τώδε, αινείσθαι λίαν. Δε έγω πάντως έκπνεων έμην ψύχην, χρήσω θάνειν δράσας τι τους έμους έχθρους,

TRANSLATION.

But if by-the-bye we effect not the murder of Helen,—having burnt the house we will perish: because not being disappointed in one thing, we shall have glory,—nobly dying, or nobly rescued!

Chorus. To all women is the Tyndárean lass an object of detestation, who has brought scandal upon the sex!

Orestes. [*With a sigh of much sincerity.*] Heigh! There is nought better than a real friend—neither riches, nor dominion: yea, popular-favor is a something worthless in exchange for a generous friend. [*Taking Pýladës affectionately by the hand.*] For thou in-reality contrivedst the calamities on Ægisthus, and wast near me in my dangers: and now again thou givest me revenge on mine enemies, and art not out-of-the-way. I will, however, desist from praising thee, as there is a burden even in this,—to be praised to-excess.

[*Loosing his friend's hand, and seeming wishful.*] But I, wholly breathing forth my life am-anxious to die after doing something to my foes,

1150. ἢ καλῶς Aldus, cóntra sénsum et MSS. Corréxit Barnésius. Porson.

1151. ἀξία στυγεῖν, *worthy of detestation* or *deserving to be hated.*

1155. τὸ πλῆθος, literally, *the throng* or *multitude*, meaning, *the favour of the people—the friendship of the rabble* or *mob.*

1156. τὰ κακὰ, *the evils inflicted,—the chastisement,—the destruction.*

1158. For τ' some MSS. have δ', both here and above, in verse 1144.

1159. Aldus's reading, and consistently with that of a few MSS., is παύσομαί σ' αἰνῶν. Porson mentions παύσομ' αἰνῶν, and παύσομαι δὲ σ' αἰνῶν, as being other varieties met with,—and from all of which he has conjectured and given παύσομαι δ' αἰνῶν σ', not badly, nor yet meriting much commendation.

1161. πάντως ἐκπνέων ψυχὴν ἐμὴν, freely, *being altogether about to yield up the ghost—being quite in a state of death—being wholly at death's door—being about for certain to take leave of life.*

ἵν᾽ ἀνταναλώσω μὲν, ὅί με πρὀύδοσαν, |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
στένωσι δ᾽, ὅίπερ κἄμ᾽ ἔθηκαν ἄθλιον. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
᾽Αγαμέμνονός τοι παῖς πέφυχ᾽, ὃς ῾Ελλάδος |⏑ ⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ἦρξ᾽ ἀξιωθείς· ὀυ τύραννος, ἀλλ᾽ ὅμως |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ῥώμην θεοῦ τιν᾽ ἔσχ᾽, ὃν ὀυ καταισχυνῶ, |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
δοῦλον παρασχὼν θάνατον, ἀλλ᾽ ἐλευθέρως |- -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ -
ψυχὴν ἀφήσω, Μενέλεων δὲ τίσομαι. |- -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
῾Ενὸς γὰρ ἐι λαβοίμεθ᾽ ἐυτυχοῖμεν ἂν, |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
ἐί ποθεν ἄελπτος παραπέσοι σωτηρία, |- ⏑ ⏑|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ -
κτανοῦσι, μὴ θανοῦσιν· ἐύχομαι τάδε. |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
῝Ο βούλομαι γὰρ ἡδὺ καὶ διὰ στόμα |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
πτηνοῖσι μύθοις ἀδαπάνως τέρψαι φρένα. |- -|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ ⏑
ΗΛ. ᾽Εγὼ, κασίγνητ᾽, ἀυτὸ τοῦτ᾽ ἔχειν δοκῶ |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
σωτηρίαν σοὶ τῷδέ τ᾽, ἐκ τρίτων τ᾽ ἐμοί. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΟΡ. Θεοῦ λέγεις πρόνοιαν· ἀλλὰ ποῦ τόδε; |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
᾽Επεὶ τὸ συνετόν γ᾽ οἶδα σῇ ψυχῇ παρόν. |⏑ -|⏑ ⏑ ⏑||- -|⏑ -||- -|⏑ ⏑
ΗΛ. ῎Ακουε δή νυν· καὶ σὺ δεῦρο νοῦν ἔχε. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ἵνα ανταναλώσω μεν, ὁι προ-έδοσαν με, δε στενώσι, ὁίπερ εθήκαν και έμε άθλιον. Πεφύκα παις τοι Αγαμέμνονος, ὃς ήρξε ῞Ελλαδος αξιώθεις· ου τυράννος, άλλα ὅμως έσχε ῥώμην τίνα θέου, ὃν ου καταίσχυνω, παράσχων δούλον θάνατον, άλλα αφήσω ψύχην ελεύθερως, δε Μενέλεων τίσομαι. Γαρ ει λαβοίμεθα ἕνος αν ευτυχοίμεν, ει πόθεν αέλπτος σωτήρια παράπεσοι κτανούσι, μη θανούσι· τάδε εύχομαι. Γαρ ὁ βούλομαι ἥδυ, και πτηνοίσι μύθοις δία στόμα τέρψαι φρένα αδάπανως. Η. ᾽Εγω δόκω, κασιγνήτε, αύτο τούτο έχειν σωτήριαν σοι τε τῷδε, τε εκ τρίτων έμοι. ΟΡ. Λέγεις προνοίαν θέου· άλλα που τόδε; ᾽Επει οίδα σῃ ψύχῃ πάρον το σύνετον γε. Η. Ακούε δη νυν· και συ έχε νουν δεύρο.

TRANSLATION.

that I may-in-turn-destroy them, in-fact, who betrayed me, and that they may groan, who have rendered me also unhappy.

I am the son for-sure of Agamémnon, who ruled over Greece having-been-deemed-worthy:—no tyrant, but yet had he the power as it were of a God,—whom I will not disgrace, by suffering a slavish death—but I will emit my soul in freedom,—and [*Gnashing his teeth.*] upon Meneláus will I revenge-me.

[*Addressing Pýladës placidly.*] Because if we could gain this one-end we might prove-fortunate—if by-any-chance unanticipated preservation should accrue to the slayers, not the slain:—this I pray for.

[*With ecstacy.*] Yea, what I purpose is sweet—even in fleeting words through the mouth, to delight the mind without cost!

Electra. [*Interruptingly.*] I bethink me, O brother, of the very thing that has salvation in it for thee, and [*Pointing to Pýladës.*] for him, and, in the third place, for me!

Orestes. Thou meanest the considerateness of the God: but where is it?—For I know that in thy mind there is intellect at-least! Electra. Hear me now, therefore, and [*To Pýladës.*] give thou attention hither!

1163. ἀνταναλώσω μὲν (thus writes Porson) divísim édidi cum Morèllo,—quod mélius connéctitur cum δὲ sequénte.

1166. τύραννος, properly, *king*, which I think is the meaning, though I have said "*tyrant*:"—for though Agamémnon was king of Mycénæ, yet was he not king of Greece, but generalissimo of the forces.

1172. For κτανοῦσι μὴ in this verse, Aldus and a few MSS. have κτανοῦσιν, ὄν.

1176. In Aldus and several MSS. the reading is ἐκ τρίτου.

ΟΡ. Λέγ', ὡς τὸ μέλλειν ἀγάθ' ἔχει τιν' ἡδονήν. |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ -
ΗΛ. Ἑλένης κάτοισθα θυγατέρ'; Εἰδότ' ἤρόμην. |⏑⏑-|⏑-||⏑⏑⏑|⏑ -||⏑ -|⏑ -
ΟΡ. Οἶδ', ἣν ἔθρεψεν Ἑρμιόνην μήτηρ ἐμή. |- -|⏑ -||⏑ -|⏑ ⏑ -||- -|⏑ -
ΗΛ. Αὕτη βέβηκε πρὸς Κλυταιμνήστρας τάφον. |- -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
ΟΡ. Τί χρῆμα δράσουσ'; Ὑποτίθης τίν' ἐλπίδα; |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
ΗΛ. Χοὰς κατασπείσουσ' ὑπὲρ μητρὸς τάφῳ. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
ΟΡ. Καὶ δὴ τί μοι τοῦτ' εἶπας εἰς σωτηρίαν; |- -|⏑ -||- -|⏑ -||- -|⏑ -
ΗΛ. Ξυλλάβεθ' ὅμηρον τήνδ', ὅταν στείχῃ πάλιν. |- ⏑ ⏑|⏑ -||- -|⏑ -||- -|⏑ ⏑
ΟΡ. Τίνος τόδ' εἶπας φάρμακον τρισσοῖς φίλοις; |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
ΗΛ. Ἑλένης θανούσης, ἤν τι Μενέλεως σὲ δρᾷ, |⏑⏑ -|⏑-||- -|⏑⏑⏑||⏑ -|⏑-
ἢ τόνδε κἀμέ· πᾶν γὰρ ἓν φίλον τόδε· |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
λέγ' ὡς φονεύσεις Ἑρμιόνην· ξίφος δὲ χρὴ |⏑ -|⏑ -||- -|⏑ ⏑ -||⏑ -|⏑ -
δέρῃ πρὸς αὐτῇ παρθένου σπάσαντ' ἔχειν. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
Κἂν μέν σε σώζῃ, μὴ θανεῖν χρῄζων κόρην, |- -|⏑ -||- -|⏑ -||- -|⏑ -
Μενέλαος, Ἑλένης πτῶμ' ἰδὼν ἐν αἵματι, |⏑⏑-|⏑⏑⏑||- -|⏑ -||⏑ -|⏑⏑
μέθες πεπᾶσθαι πατρὶ παρθένου δέμας. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΟΡ. Λέγε, ὡς το μέλλειν ἁγαθα έχει τίνα ἥδονην. ΗΛ. Κατοίσθα θυγάτερα Ἕλενης; Είδοτε ήρομην. ΟΡ. Οίδα, ἣν έμη μήτηρ εθρέψε Ἑρμίονην. ΗΛ. Ἀύτη βεβήκε προς τάφον Κλυταιμνήστρας. ΟΡ. Τι χρήμα δρασούσα; Τίνα έλπιδα ὑπότιθης; ΗΛ. Κατασπεισούσα χόας τάφῳ ὕπερ μήτρος. ΟΡ. Και δη τι τούτο είπας μοι εις σωτήριαν; ΗΛ. Ξυλλάβετε τήνδε ὁμήρον, ὅταν στείχῃ πάλιν. ΟΡ. Φάρμακον τίνος τρίσσοις φίλοις τόδε είπας; ΗΛ. Ἕλενης θανούσης, ην Μενέλεως δρᾳ τι σε, η τόνδε και έμε, (γαρ τόδε φίλον παν ἑν,) λέγε ὡς φονεύσεις Ἑρμίονην· δε χρη σπασάντα ξίφος έχειν προς αύτῃ δέρῃ πάρθενου. Και έαν μεν Μενελάος σώζῃ σε, χρῄζων κόρην μη θάνειν, ἰδων πτώμα Ἕλενης εν άίματι, μέθες δέμας πάρθενου πάτρι πεπάσθαι.

TRANSLATION.

Orestes. [*Eagerly.*] Speak,—for-as-much-as the existing-prospect of good has in it some pleasure! Electra. [*Very significantly.*] Art thou acquainted with the daughter of Helen? Ye-both-of-you-understand whom I mean! Orestes. I know,—her whom my mother brought-up, Hermíonë. Electra. [*Archly.*] She is gone to Clytemnéstra's tomb. Orestes. What act to-perform? What hope suggestest thou? Electra. To-pour libations upon the grave,—in behalf of her mother.

Orestes. And still what is this, thou hast told me, tending-to preservation? Electra. Seize her as a pledge, when she is coming back.

Orestes. A remedy of-what-sort to the three friends—is this thou hast mentioned!

Electra. When Helen is dead, if Meneláus does aught to thee, or to [*Looking at Pýladës.*] him, and to me, (for this friendly-firm is all one,) say that thou wilt kill Hermíonë: and thou oughtest, having drawn thy sword, to hold it to the very neck of the virgin. And if, indeed, Meneláus save thee, (anxious that the maiden die not, when he sees Helen's corse in gore,) restore the person of the damsel for the father to possess.

1180. τὸ λέγειν Aldus (says Porson) et pars códicum:—τὸ μέλλειν múlti, quod óptimè cum accusatívo constrúctum illústrat Musgrávius, præsértìm ex Iphigeníâ Aúlid. 1124, 1125,—οἶσθα γὰρ πατρὸς πάντως ἃ μέλλει.

1184. Brunck edited, with reference to Hermíonë, ὑποτιθεῖσα. Aldus has ὑποτιθείς τιν'.—MSS. seem divided between ὑποτιθεὶς τίν' and ὑποτίθης τίν'. The latter, however, is certainly by far the better, and perhaps the more general reading.

1185. In some editions we find τάφου, and in others τάφον.

1190. MSS. not a few have πᾶσι, *in all things*, instead of πᾶν, *all*.

1194. Aldus, with singular incorrectness (as in ver. 20, above) has Μενέλεως.

ʼΗν δʼ, ὀξυθύμου μὴ κρατῶν φρονήματος, |--|˘-||--|˘-||˘-|˘˘
κτείνῃ σε, καὶ σὺ σφάζε παρθένου δέρην. |--|˘-||˘-|˘-||˘-|˘-
Καί νιν δοκῶ, τὸ πρῶτον ἢν πολὺς παρῇ, |--|˘-||˘-|˘-||˘-|˘-
χρόνῳ μαλάξειν σπλάγχνον· ὀύτε γὰρ θρασὺς, |˘-|˘-||--|˘-||˘-|˘˘
ὀύτʼ ἄλκιμος πέφυκε. Τήνδʼ ἡμῖν ἔχω |--|˘-||˘-|˘-||--|˘-
σωτηρίας ἔπαλξιν· ἐίρηται λόγος. |--|˘-||˘-|˘-||--|˘˘
ΟΡ. ʼΩ τὰς φρένας μὲν ἄρσενας κεκτημένη, |--|˘-||˘-|˘-||--|˘-
τὸ σῶμα δʼ ἐν γυναιξὶ θηλείαις πρέπον, |˘-|˘-||˘-|˘-||--|˘˘
ὡς ἀξία ζῆν μᾶλλον ἢ θανεῖν ἔφυς. |--|˘-||--|˘-||˘-|˘-
Πυλάδη, τοιαύτης ἆρʼ ἁμαρτήσει τάλας |˘˘-|˘-||--|˘-||--|˘-
γυναικὸς, ἢ ζῶν μακάριον κτήσει λέχος; |˘-|˘-||-˘˘|˘-||--|˘˘
ΠΥ. ʼΕι γὰρ γένοιτο, Φωκέων δʼ ἔλθοι πόλιν, |--|˘-||˘-|˘-||--|˘˘
καλοῖσιν ὑμεναίοισιν ἀξιουμένη. |˘-|˘˘˘||--|˘-||˘-|˘-
ΟΡ. Ἥξει δʼ ἐς όικους Ἑρμιόνη τίνος χρόνου; |--|˘-||--|˘˘-||˘-|˘-
Ὡς τἄλλα γʼ ἐῖπας, ἐίπερ ἐυτυχήσομεν, |--|˘-||˘-|˘-||˘-|˘˘
κάλλισθʼ, ἑλόντες σκύμνον ἀνοσίου πατρός. |--|˘-||--|˘˘˘||˘-|˘˘

THE ORDER, AND ENGLISH ACCENTUATION.

Δε ην, μη κράτων οξυθύμου φρονήματος, κτείνῃ σε, συ και σφάζε δέρην πάρθενου. Και δόκω, ην το πρώτον πάρῃ πόλυς, νιν χρόνῳ μαλάξειν σπλάγχνον· γαρ πεφύκε ούτε θράσυς, ούτε άλκιμος.—Τήνδε επάλξιν σωτήριας ἥμιν έχω· λόγος ειρήται. ΟΡ. Ω κεκτήμενη μεν τας άρσενας φρένας, δε το σώμα εν θηλείαις γυναίξι πρέπον, ὡς έφυς μάλλον άξια ζῆν η θάνειν. Πύλαδη, άρα τάλας ἁμαρτήσει τοιαύτης γυναίκος, η ζων κτήσει μακάριον λέχος; ΠΥ. Γαρ ει γενοίτο, δε έλθοι πόλιν Φώκεων, αξιούμενη καλοίσι ὑμεναιοίσι. ΟΡ. Δε τίνος χρόνου Ἑρμίονη ἥξει ες οίκους; Ὡς τα άλλα γε είπας καλλίστα, είπερ ευτυχήσομεν ἑλόντες σκύμνον ανόσιου πάτρος.

TRANSLATION.

But should he, not governing his angry temper, slay thee,—do thou also gash the throat of the virgin.

And I think that, although at first he come-to-us big, he will in time soften his heart:—for he is neither hardy, nor valiant. [*Emphatically.*] This fortress of safety for us have I:—my plan has been stated.

Orestes. [*In accents of the most unqualified admiration.*] O! thou that hast indeed a masculine mind, but a form among delicate females beauteous, to-what-a-degree art thou more worthy to live than to die!

[*Turning with fervour to his friend.*] Pýladës, wilt thou be miserably disappointed of such a woman, or, dwelling with her, wilt thou obtain this happy marriage?

Pylades. [*Sighing, yet hopeful.*] For would it might be so,—and that she could come to the city of the Phóceans, meeting-with-her-deserts in splendid nuptials!

Orestes. [*To Eléctra.*] But at what time will Hermíonë return home? Since as for the rest in sooth thou hast spoken most-admirably,—if we could succeed in catching the whelp of the impious father!

1197. *σὺ σφάζε παρθένου δέρην*, literally, *do thou stab the neck of the virgin*, i. e., *do thou slaughter her by thrusting thy sword into her throat.*

1205. The more common lection here is *ἁμαρτήσῃ*. Some indeed contend for *ἁμαρτήσεις*. And instead of *τάλας*, the Harleian MS. in the British Muséum has *φίλης*—a few others, *φίλος*.

1206. Aldus edited *ἢ*—Brunck, from conjecture, *ἧ*: a reading Porson has followed—and with this remark: "póteris et *ἧς* légere."

1209. *ἐς οἴκους*, *ad dómos* vel *ad dómum*.

1210. At this verse Porson writes as follows: "*εἰ τάδʼ* Aldus, sed *εἴπερ* MSS. plúrimi.—Jungénda sunt *εὐτυχήσομεν ἑλόντες*, ut *ηὐτύχει βαλών*, Iph. Taur. 330."

ΗΛ. Καὶ δὴ πέλας νιν δωμάτων ἐῖναι δοκῶ, |– –|⏑ –||– –|⏑ –||– –|⏑ –
τοῦ γὰρ χρόνου τὸ μῆκος ἀυτὸ συντρέχει. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΟΡ. Καλῶς· σὺ μὲν νῦν, ξύγγον' Ἠλέκτρα, δόμων |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
πάρος μένουσα, παρθένου δέχου πόδα. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Φύλασσε δ', ἤν τις, πρὶν τελευτηθῇ φόνος, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἢ ξύμμαχός τις, ἢ κασίγνητος πατρὸς |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ἐλθὼν ἐς ὀίκους φθῇ· γέγωνέ τ' ἐις δόμους, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἢ σανίδα παίσασ', ἢ λόγους πέμψασ' ἔσω. |– ⏑ ⏑|⏑ –||– –|⏑ –||– –|⏑ –
Ἡμεῖς δ' ἔσω στείχοντες, ἐπὶ τὸν ἔσχατον |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
ἀγῶν' ὁπλιζώμεσθα φασγάνῳ χέρας, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Πυλάδη· σὺ γὰρ δὴ ξυμπονεῖς ἐμοὶ πόνους. |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ὦ δῶμα ναίων νυκτὸς ὀρφναίας πάτερ, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
καλεῖ σ' Ὀρέστης παῖς σὸς ἐπίκουρον μολεῖν |⏑ –|⏑ –||– –|⏑ ⏑ ⏑||– –|⏑ –
τοῖς δεομένοισι· διὰ σὲ γὰρ πάσχω τάλας |– ⏑ ⏑|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ –
ἀδίκως· προδέδομαι δ' ὑπὸ κασιγνήτου σέθεν, |⏑ ⏑ –|⏑ ⏑ ⏑||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
δίκαια πράξας· οὗ θέλω δάμαρθ' ἑλὼν |⏑ –|⏑ ||– –|⏑ –||⏑ –|⏑ –
κτεῖναι· σὺ δ' ἡμῖν τοῦδε συλλήπτωρ γενοῦ. |– –|⏑ –||– –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΗΛ. Και δη δόκω νιν είναι πέλας δώματων, γαρ το αύτο μήκος του χρόνου σύντρεχει. ΟΡ. Κάλως· συ μεν νυν, Ηλέκτρα ξύγγονε, μενούσα πάρος δόμων, δέχου πόδα πάρθενου. Δε φυλάσσε, ην τις, πριν φόνος τελευτήθη, η τις ξύμμαχος η κασιγνήτος πάτρος, έλθων ες οίκους φθη· τε γεγώνε εις δόμους, η παισάσα σάνιδα, η πεμψάσα λόγους έσω. Δε ήμεις, Πύλαδη, γαρ συ δη ξύμπονεις έμοι πόνους, στειχόντες έσω, ὁπλιζωμέσθα χέρας φάσγανῳ έπι τον έσχατον αγώνα. Ω πάτερ ναίων δώμα ορφναίας νύκτος, Ορέστης σος παις κάλει σε μόλειν επικούρον τοις δεομενοίσι· γαρ δία σε τάλας πάσχω άδικως· δε πράξας δικαία προδέδομαι ΰπο κασιγνήτου σέθεν· δαμάρτα ὁυ θέλω ἔλων κτείναι· δε συ γένου συλλήπτωρ ήμιν τούδε.

TRANSLATION.

Electra. Even already, methinks, she must be near the house,—for the exact length of time tallies. Orestes. Excellent:—do thou therefore now, Eléctra my sister, remaining in-front-of the mansion, await the maiden's arrival. And watch, lest any-one, before the murder be consummated, either some ally, or my father's brother, coming to the palace forestall us:—and do thou sound-an-alarm into the house,—either by knocking at the doors, or by sending thy voice in within. [*To Pýladës.*] And let us, O Pýladës, (for thou verily dost undertake with me this labor,) proceeding in, arm our hand with the sword for the final struggle! [*Falling down upon one knee, he clasps his hands, and rests his forehead on them: Eléctra and Pýladës also fix their eyes upon the ground, each with hands devoutly clasped.*] Oh! my father, that inhabitest the abode of gloomy night, Oréstës thy son invokes thee to come a succour to thy suppliants—because through thee am I, (unhappy man,) suffering unjustly: and, although I have acted meritoriously, yet am I betrayed by thy brother:—whose wife, having seized her, I wish to destroy: wherefore do thou become an auxiliary to us in this affair!

1212. Porson by some oversight prefixed ΠΥ. instead of ΗΛ. to this verse.

1213. Literally, *for of the time the very length tallies*, that is, *she has been already gone a sufficient length of time, considering the purpose for which she went, and the distance.* For τοῦ, in this verse, Canter and MSS. have καί: and many, ἀυτῷ for ἀυτό.

1214. In place of νῦν, MSS. partially, and Aldus, have δή.

1219. σανίδας Aldus et MSS. quídam, sed métro conveniéntèr májor pars σανίδα. Porson.

1221. A few MSS. have ὁπλιζόμεσθα.

ΗΛ. Ὦ πάτερ, ἵκου δῆτ', εἰ κλύεις ἔσω χθονὸς |- ⏑ ⏑|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
τέκνων καλούντων, οἳ σέθεν θνήσκουσ' ὕπερ. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
ΠΥ. Ὦ ξυγγένεια πατρὸς ἐμοῦ, κἀμὰς λιτὰς, |- -|⏑ -||⏑ ⏑ ⏑|⏑ -||- -|⏑ -
Ἀγάμεμνον, εἰσάκουσον, ἔκσωσον τέκνα. |⏑ ⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
ΟΡ. Ἔκτεινα μητέρ'. ΠΥ. Ἡψάμην δ' ἐγὼ ξίφους. |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ΗΛ. Ἐγὼ δέ γ' ἐπεκέλευσα κἀπέλυσ' ὄκνου. |⏑ -|⏑ ⏑ ⏑||⏑ -|⏑ -||⏑ -|⏑ -
ΟΡ. Σοὶ, πάτερ, ἀρήγων. ΗΛ. Οὐδ' ἐγὼ προὔδωκά σε. |- ⏑ ⏑|⏑ -||- -|⏑ -||- -|⏑ ⏑
ΠΥ. Οὔκουν ὀνείδη τάδε κλύων ῥύσει τέκνα; |- -|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ ⏑
ΟΡ. Δακρύοις κατασπένδω σ'. ΗΛ. Ἐγὼ δ' οἰκτοισί γε. |⏑ ⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
ΠΥ. Παύσασθε, καὶ πρὸς ἔργον ἐξορμώμεθα· |- -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
εἴπερ γὰρ εἴσω γῆς ἀκοντίζουσ' ἀραὶ, |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
κλύει· σὺ δ', ὦ Ζεῦ πρόγονε, καὶ Δίκης σέβας, |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ -
δότ' εὐτυχῆσαι τῷδ' ἐμοί τε τῇδέ τε· |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
τρισσοῖς φίλοις γὰρ εἷς ἀγὼν, δίκη μία, |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
ἢ ζῆν ἅπασιν, ἢ θανεῖν ὀφείλεται. |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΗΛ. Ἴκου δήτα, ω πάτερ, ει έσω χθόνος κλύεις τέκνων καλούντων, οἱ θνησκούσι ὕπερ σέθεν. ΠΥ. Ω ξυγγενεία έμου πάτρος, εισακούσον, Αγαμέμνον, και έμας λίτας, εκσώσον τέκνα. ΟΡ. Εκτείνα μήτερα. ΠΥ. Δε έγω ἥψαμην ξίφους. ΗΛ. Δε έγω γε επεκελεύσα και επελύσα όκνου. ΟΡ. Αρήγων σοι, πάτερ. ΗΛ. Ούδε έγω προ-εδώκα σε. ΠΥ. Ούκουν κλύων τάδε ονείδη ῥύσει τέκνα; ΟΡ. Κατασπένδω σε δάκρυοις. ΗΛ. Δε έγω γε οικτοίσι. ΠΥ. Παυσάσθε, και εξορμώμεθα προς έργον· γαρ είπερ άραι ακοντιζούσι είσω γης, κλύει· δε συ, ω Ζευ πρόγονε, και σέβας Δίκης, δότε ευτυχήσαι τῷδε τε έμοι τε τῇδε· γαρ τρίσσοις φίλοις ἑις άγων, μία δίκη οφείλεται, ἁπάσι η ζῆν, η θάνειν.

TRANSLATION.

Electra. Come then, O father, if beneath the Earth thou hearest thy children call,—who are dying for thy sake!

Pylades. [*Fervently.*] O relative of my father, give-ear, Agamémnon, to my prayers also,—save thy children!

Orestes. [*Exultingly.*] I slew my mother! Pylades. But I directed the sword! Electra. And I, at-least, prompted you, and rid you of dread!

Orestes. Aiding thee, sire!—Electra. [*Appealingly.*] Neither did I abandon thee! Pylades. Wilt thou not therefore, hearing these exprobrations, protect thy children?

Orestes. [*Piteously.*] I pour libations upon thee with my tears. Electra. And I indeed with my laments!

Pylades. [*To Oréstës and Eléctra.*] Cease ye, and let us hasten to the deed:—for, if prayers penetrate to beneath the Earth, he hears: [*Raising his eyes and his hands in prayer to heaven.*] and do thou, O Júpiter, our ancestor, and thou revered-deity of Justice, grant success-to him-here-present, and to me, and to this virgin:—because over us three friends does one conflict—one fate impend,—for all to live, or all to die! [*Exeunt Oréstës and Pýladës resolutely, to the Palace.*]

1231. Pýladës appealing to Agamémnon styles him the relative of his father, which by marriage he certainly was, as Anaxíbia the wife of Stróphius and mother of Pýladës, was sister to Agamémnon and Meneláus.

1234. MSS. and editions differ in this line. The Scholiast seems to have read, κἀγὼ δ' ἐπεκέλευσα. Musgrave conjectured ἐπεγκέλευσα, to the entire satisfaction of Brunck.

1236. Aldus and indeed several early MSS. have οὐκοῦν and ῥῦσαι. The Scholiast explains ὀνείδη (Latínè, *exprobratiónes*) by τῶν εὐεργεσιῶν τὰς ὑπομνήσεις.

1241. MSS. fluctuate between δότ' in the plural, and δός in the singular.

1243. ὀφείλεται, literally, *is due.*

ΗΛ. Μυκηνίδες ὦ φίλαι, [Στροφή.] |∪–∪∪–∪– α′
τὰ πρῶτα κατὰ Πελασγὸν ἕδος Ἀργείων— |∪–|∪∪∪||∪–||∪∪∪|––||– β′
ΧΟ. Τίνα θροεῖς ἀΰταν, πότνια; Παραμένει |∪∪∪–∪–||–∪∪∪||∪∪∪– γ′
γὰρ ἔτι σοι τόδ' ἐν Δαναϊδῶν πόλει. |∪∪∪–∪–||∪∪∪–∪– δ′
ΗΛ. Στῆθ' αἱ μὲν ὑμῶν τήνδ' ἁμαξήρη τρίβον· |––|∪–||––|∪–||––|∪∪ ε′
αἱ δ' ἐνθάδ' ἄλλον οἶμον, ἐς φρουρὰν δόμων. |––|∪–||∪–|∪–||––|∪– ζ′
ΧΟ. Τί δέ με τόδε χρέος ἀπύεις; |∪∪∪|∪∪∪||∪–|∪– η′
Ἔνεπέ μοι, φίλα. |∪∪∪–∪– θ′
ΗΛ. Φόβος ἔχει με, μή τις ἐπὶ δώμασι |∪∪∪–∪–||∪∪∪–∪– ι′
σταθεὶς ἐπὶ φοίνιον αἷμα |*∪||–∪∪|–∪∪||–∪ κ′
πήματα πήμασιν ἐξεύρῃ. |–∪∪|–∪∪|––|– λ′
ΗΜΙΧ. Α′. Χωρεῖτ'· ἐπειγώμεσθ'· ἐγὼ μὲν οὖν τρίβον |––|∪–||––|∪–||∪–|∪∪ μ′
τήνδ' ἐκφυλάξω, τὴν πρὸς ἡλίου βολάς. |––|∪–||––|∪–||∪–|∪– ν′
ΗΜΙΧ. Β′. Καὶ μὴν ἐγὼ τήνδ', ἣ πρὸς ἑσπέραν φέρει. |––|∪–||––|∪–||∪–|∪– ξ′
ΗΛ. Δόχμια νῦν κόρας διάφερ' ὀμμάτων |∪∪∪–∪–||∪∪∪–∪– ο′
ἐκεῖθεν ἐνθάδ', εἶτ' ἐπ' ἄλλην σκοπιάν. |∪–|∪–||∪–|∪–||–∪∪– π′
ΧΟ. Ἔχομεν ὡς θροεῖς. |∪∪∪–∪– ρ′

THE ORDER, AND ENGLISH ACCENTUATION.

ΗΛ. Ω φίλαι Μυκήνιδες, τα πρώτα κάτα Πελάσγον ἕδος Αργείων—ΧΟ. Τίνα αὔταν θρόεις, πότνια; Γαρ τόδε ἔτι παράμενει σοι εν πόλει Δανάϊδων. ΗΛ. Στήτε άι ὔμων μεν τήνδε άμαξήρη τρίβον· δε άι ένθαδε άλλον οίμον, ες φρούραν δόμων. ΧΟ. Δε τι χρέος άπυεις με τόδε; Ἔνεπε μοι, φίλα. ΗΛ. Φόβος ἔχει με, μη τις στάθεις ἐπι δώμασι ἐπι φοίνιον άιμα εξεύρῃ πήματα πήμασι. ΗΜΙΧ. Α′. Χωρείτε· επειγωμέσθα· έγω ουν μεν εκφυλάξω τήνδε τρίβον, την προς βόλας ἥλιου. ΗΜΙΧ. Β′. Και έγω μην τήνδε, ἣ φέρει προς ἕσπεραν. ΗΛ. Νυν διάφερε κόρας όμματων δόχμια εκείθεν ένθαδε, είτα ἐπι άλλην σκόπιαν. ΧΟ. Ἔχομεν ὡς θρόεις.

TRANSLATION.

Electra. [*To the Chorus in the back-ground.*] O my friends, the Mycénidës, the foremost at the Pelasgian seat of the Argives—

Chorus. [*Advancing.*] What cry art thou raising, my respected mistress? For this-appellation still awaits thee in the city of the Dánaï.

Electra. [*Pointing.*] Stand ye some of you here in this wain-rut way, and some of you there in that other path, in watch of the house.

Chorus. [*Mildly.*] But for what purpose dost thou bid me this? Tell me, darling!

Electra. Fear possesses me, lest any one, situate about the palace over this murderous deed, contrive evils upon evils! [*The Chorus forms itself into two divisions.*]

1. Semichorus. [*To one another.*] Go ye:—let us hasten: I then [*Taking up their station.*] will indeed guard this road—this one towards the orient-beams of the sun.

2. Semichorus. And I fortroth this, which leads to the west.

Electra. Now turn the glances of your eyes askance, that-way this-way,—then on some other view. Chorus. We are as thou commandest.

1245. τὰ πρῶτα, *the foremost*, and not αἱ πρῶται. See the note at ver. 913 of the Medéa. Musgrave proposed to place ἕδος after, instead of before, Ἀργείων.

1246. Porson in his note on this verse, says: —" ἀΰταν pro αὐδὰν ex conjectúrâ Musgrávii adoptávit Brúnckius,—quod vérum vidétur.—In antistróphico felicitèr rescrípsit Brúnckius φαντάζεται pro προσέρχεται."—He subjoins: "málui áddere ὦ ex Parisiénsium úno:" badly.

1250. In place of με, Aldus, and MSS. partly, have μοι: and in the next verse ἔννεπε, to which I see no objection.

1259. Porson wished to read παλινσκοπιὰν for ἐπ' ἄλλην σκοπιάν.

ΗΛ. Ἑλίσσετε νῦν βλέφαρα [Ἀντιστροφή.] |⏑ - ⏑ ⏑ - ⏑ ⏑ ⏑ α′
κόραισι, δίδοτε διὰ βοστρύχων πάντῃ. |⏑-|⏑⏑⏑||⏑⏑⏑||-⏑|--||- β′
ΗΜΙΧ. Ὅδε τις ἐν τρίβῳ φαντάζεται; Τίς ὅδ᾽ ἄρ᾽ ἀμ- |⏑⏑⏑-⏑-||--⏑-||⏑⏑⏑- γ′
φὶ μέλαθρον πολεῖ σὸν ἀγρότας ἀνήρ; |⏑⏑⏑-⏑-||⏑⏑⏑-⏑- δ′
ΗΛ. Ἀπωλόμεσθ᾽ ἄρ᾽, ὦ φίλαι· κεκρυμμένους |⏑ -|⏑-||⏑ -|⏑-||⏑ -|⏑- ε′
θῆρας ξιφήρεις αὐτίκ᾽ ἐχθροῖσιν φανεῖ. |- -|⏑-||- -|⏑-||- -|⏑- ζ′
ΗΜΙΧ. Ἄφοβος ἔχε· κενὸς, ὦ φίλα, |⏑⏑⏑|⏑⏑⏑||⏑ -|⏑ - η′
στίβος, ὃν οὐ δοκεῖς. |⏑⏑⏑-⏑- θ′
ΗΛ. Τί δὲ, τὸ σὸν βέβαιον ἔτι μοι μένει; |⏑⏑⏑-⏑-||⏑⏑⏑-⏑- ι′
Δὸς ἀγγελίαν ἀγαθάν τιν᾽, |*⏑||-⏑⏑|-⏑⏑||-⏑ κ′
εἰ τάδ᾽ ἔρημα τὰ πρόσθ᾽ αὐλᾶς. |-⏑⏑|-⏑⏑|- -|- λ′
ΗΜΙΧ. Καλῶς τά γ᾽ ἐνθένδ᾽, ἀλλὰ τἀπὶ σοῦ σκόπει, |⏑-|⏑-||--|⏑-||⏑-|⏑- μ′
ὡς οὔτις ἡμῖν Δαναϊδῶν πελάζεται. |--|⏑-||-⏑⏑|⏑-||⏑-|⏑⏑ ν′
ΗΜΙΧ. Εἰς ταυτὸν ἥκεις· καὶ γὰρ οὐδὲ τῇδ᾽ ὄχλος. |--|⏑-||--|⏑-||⏑-||⏑⏑ ξ′
ΗΛ. Φέρε νυν ἐν πύλαισιν ἀκοὰν βάλω. |⏑⏑⏑-⏑-||⏑⏑⏑-⏑- ο′
Τί μέλλεθ᾽, οἱ κατ᾽ οἶκον, ἐν ἡσυχίᾳ |⏑-|⏑-||⏑-|⏑-||-⏑⏑- π′
σφάγια φοινίσσειν; |⏑⏑⏑- - - ϱ′

THE ORDER, AND ENGLISH ACCENTUATION.

ΗΛ. Νυν ἑλίσσετε κοραίσι βλέφαρα, δίδοτε δία βόστρυχων πάντῃ. ΗΜΙΧ. Α′. Ὅδε τις φαντάζεται εν τρίβῳ; Τις άρα ὅδε άγροτας άνηρ πόλει άμφι σον μέλαθρον; ΗΛ. Απωλομέσθα άρα, ω φίλαι· αύτικα φάνει εχθροίσι κεκρύμμενους θήρας ξιφήρεις. ΗΜΙΧ. Α′. Ἐχε άφοβος· στίβος, ω φίλα, ὁν ου δόκεις, κένος. ΗΛ. Δε τι, το σον έτι μένει βεβαίον μοι; Δος τίνα άγαθαν αγγέλιαν, ει τα τάδε πρόσθε αύλας ερήμα. ΗΜΙΧ. Β′. Τα ενθένδε γε κάλως, άλλα σκόπει τα έπι σου, ὡς ούτις Δανάϊδων πελάζεται ἥμιν. ΗΜΙΧ. Α′. Ἥκεις εις ταύτον· γαρ ούδε και όχλος τῇδε. ΗΛ. Φέρε νυν βάλω ἀκοαν εν πυλαίσι. Τι μέλλετε, οἱ κάτα οίκον, φοινίσσειν σφάγια εν ἡσύχιᾳ;

TRANSLATION.

Electra. [*Impassionately.*] Now roll with your eyes betwixt your eyelids,—dart them through your ringlets in-every-direction!

1. Semichorus. [*Looking to the left.*] Is this any body appears in the road? Who is that country fellow lounges about thy residence?

Electra. [*Palpitatingly.*] We are undone then, O my friends: he will immediately disclose to the foe the lurking beasts-of-prey armed-with-their-swords! 1. Semichorus. [*Looking more attentively.*] Be fearless:—the road, O friend (which thou thinkest is not) is clear!

Electra. [*To the other Semichorus.*] But what?—Does thine still remain secure for me? Give me some good tidings,—whether the space before the hall be empty.

2. Semichorus. All here, at-least, is well: wherefore [*To the other Semichorus.*] see to that by thee, as no one of the Dánaï is approaching us!

1. Semichorus. Thou art come to the same report with me:—for neither, too, is there any stir in-this-direction.

Electra. Come I will now send my voice in at the doors. [*Going up to the key-hole, and calling through it to Oréstës and Pýladës, within.*] Why delay you, ye that are in the house, to sacrifice your victim in stillness?

1263. Porson has given φαντάζεται, on the conjecture of Brunck, in lieu of προσέρχεται of MSS. and editions. Many will scan this verse, I doubt not, in a manner very different from that above.

1266. Aldus has ἐχθροῖς ἢν φανῇ, and several MSS. ἐχθροῖς εἰ φανεῖ.

1267. In Aldus's text the reading is κενὸς γάρ: and σὺ δοκεῖς in the next verse.

1270. τινά μοι Aldus et MSS., sed μοι víri dócti (says the learned professor) ejecêre própter métrum.

1272. Of this line various lections are found, for which see Porson's note.

Ὀυκ ἐισακούουσ᾽. Ὦ τάλαιν᾽ ἐγὼ κακῶν.	|- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
Ἆρ᾽ ἐις τὸ κάλλος ἐκκεκώφωται ξίφη;	|- -|⏑ -||⏑ -|⏑ -||- -|⏑ -
Τάχα τις Ἀργείων	|⏑ ⏑ ⏑ -||- -
ἔνοπλος ὁρμήσας	|⏑ ⏑ ⏑ -||- -
ποδὶ βοηδρόμῳ	|⏑ ⏑ ⏑ -||⏑ -
μέλαθρα προσμίξει.	|⏑ ⏑ ⏑ -||- -
Σκέψασθε νῦν ἄμεινον· ὀυχ ἕδρας ἀγών·	|- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ἀλλ᾽ ἁι μὲν ἐνθάδ᾽, ἁι δ᾽ ἐκεῖσ᾽ ἑλίσσετε.	|- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
ΧΟ. Ἀμείβω κέλευθον	|⏑ - -||⏑ - ⏑
σκοποῦσα πάντᾳ.	|⏑ -|⏑ -||-
ΕΛ. Ἰὼ Πελασγὸν Ἄργος, ὄλλυμαι κακῶς.	|- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ΗΛ. Ἠκούσαθ᾽; Ὁἵ Ἄνδρες χεῖρ᾽ ἔχουσιν ἐν φόνῳ.	|- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
Ἑλένης τὸ κώκυμ᾽ ἐστὶν, ὡς ἀπεικάσαι.	|⏑ ⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ΗΜΙΧ. Α΄. Ὦ Διὸς, ὦ Διὸς ἀέναον κράτος,	|- ⏑ ⏑|- ⏑ ⏑|- ⏑ ⏑|- ⏑ ⏑
ἔλθ᾽ ἐπίκουρον ἐμοῖς φίλοισι πάντως.	|- ⏑ ⏑|- ⏑ ⏑||- ⏑|- ⏑|- -
ΕΛ. Μενέλαε, θνήσκω· σὺ δὲ παρών μ᾽ ὀυκ ὠφελεῖς.	|⏑ ⏑ -|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ -

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THE ORDER, AND ENGLISH ACCENTUATION.

Ουκ εισακουούσι. Ω έγω ταλαίνα κάκων. Ἀρα ξίφη εκκεκωφώται εις το κάλλος; Τάχα τις Αργείων ὁρμήσας ένοπλος προσμίξει μέλαθρα βοήδρομῳ πόδι. Νυν σκεψάσθε αμείνον· ουκ άγων ἕδρας· άλλα ἑλίσσετε, ἁι μεν ένθαδε, δε ἁι εκείσε. ΧΟ. Αμείβω κελεύθον σκοπούσα πάντᾳ. ΕΛ. Ἰω Πελάσγον Ἄργος, κάκως όλλυμαι. ΗΛ. Ηκούσατε; Ὁι άνδρες εχούσι χείρα εν φόνῳ. Ἐστι το κωκύμα Ἑλενης, ὡς απείκασαι. ΗΜΙΧ. Α΄. Ω Δίος, ω Δίος αέναον κράτος, έλθε επικούρον έμοις φιλοίσι πάντως. ΕΛ. Μενελάε, θνήσκω· δε συ πάρων ουκ ώφελεις με.

TRANSLATION.

[*To herself.*] They hear not. [*Coming back disappointedly.*] Alas! me, wretched in miseries! Are the swords then struck-dumb at her beauty?

[*Irresolutely.*] Perhaps some Argive rushing-forward in-arms will approach the palace with succouring step!

[*To the Chorus.*] Now watch more vigilantly:—this is no exertion of sitting-still:—wherefore wheel ye round—some indeed this way, and some that. Chorus. I change the direction, looking-about on-all-sides.

Helen. [*Loudly within.*] Oh! Pelásgian Argos, I am miserably slain!

Electra. [*To the Chorus.*] Heard ye?—The men have their hand in the murder! [*Listening, and appearing pleased.*] It is the shriek of Helen, as-far-as I can guess!

1. Semichorus. O! Jove's, O! Jove's eternal might, come a help to my friends in-every-way!

Helen. [*Screaming dreadfully within.*] Meneláus, I die! And thou at hand dost not help me! [*Groans are heard, and the sound of much bustle and uproar in the palace.*]

1279. ἐκκεκώφωται might be rendered, "*stupified*" or "*paralysed*," with perhaps more propriety than "*struck-dumb*:" in English, however, the words I have employed are metaphorically very expressive.—Barnes mentions three other lections, *viz.* ἐκκεκώφωνται, ἐκκεκώφηνται, and ἐκκεκώφηται. Much satisfactory information on these different readings, will be found in Porson's note: wherein he notices the two significations of κωφός.

1281. MSS. indeed not a few have ἐν ὅπλοις: but certainly the adjective, both in respect of the metre, and of elegance of diction, is far preferable.

1286. MSS. fluctuate between ἀμείβω and ἀμείβομεν. With the latter σκοποῦσαι of course follows in the next line.

1289. Porson's reading here is indisputably the best. In his note upon this verse he says: "vúlgò, ἠκούσατ᾽; Ἄνδρες. Artículum áddidi."

1291. ἀέναον, *sémpèr flúens—ætérnum.* Aldus, against the metre, has ἀένναον.

ΗΛ. Φονεύετε, καίνετ᾽, ὄλλυτε, |⏑ – ⏑ ⏑‖– ⏑ –‖⏑ ⏑
δίπτυχα δίστομα φάσγαν᾽ |– ⏑ ⏑|– ⏑ ⏑|– ⏑
ἐκ χερὸς ἱέμενοι, |– ⏑ ⏑|– ⏑ ⏑|⏑
τὰν λειποπάτορα, |– – ⏑ ⏑‖⏑ ⏑
λειπόγαμον, ἃ πλείστους |– ⏑ ⏑ ⏑‖– – –
ἔκανεν Ἑλλάνων |⏑ ⏑ ⏑ –‖– –
δορὶ παρὰ ποταμὸν ὀλομένους, |⏑ ⏑ ⏑|⏑ ⏑ ⏑‖⏑ ⏑ ⏑|⏑ –
ὅθι δάκρυα δάκρυσι συνέπεσεν, |⏑ ⏑ ⏑|⏑ ⏑ ⏑‖⏑ ⏑ ⏑|⏑ ⏑ ⏑
ἔπεσε σιδαρέοισι βέλεσιν |⏑ ⏑ ⏑|⏑ –‖⏑ –|⏑ ⏑ ⏑‖⏑
ἀμφὶ τὰς Σκαμάνδρου δίνας. |– ⏑ – ⏑ –‖– ⏑ –
ΧΟ. Σιγᾶτε, σιγᾶτ᾽· ᾐσθόμην κτύπον τινὸς |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
κέλευθον εἰσπεσόντος ἀμφὶ δώματα. |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
ΗΛ. Ὦ φίλταται γυναῖκες, εἰς μέσον φόνον |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
ἥδ᾽ Ἑρμιόνη πάρεστι· παύσωμεν βοήν· |– –|⏑ ⏑ –‖⏑ –|⏑ –‖– –|⏑ –
στείχει γὰρ εἰσπεσοῦσα δικτύων βρόχους. |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
Καλὸν τὸ θήραμ᾽, ἢν ἁλῷ, γενήσεται. |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Πάλιν κατάστηθ᾽ ἡσύχῳ μὲν ὄμματι, |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
χρόᾳ δ᾽ ἀδήλῳ τῶν δεδραμένων πέρι. |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΗΛ. Φονεύετε, καίνετε, όλλυτε, ἱέμενοι εκ χέρος δίπτυχα δίστομα φάσγανα, ταν λειποπάτορα, λειπόγαμον, ά έκανε πλείστους Ἑλλάνων ολόμενους δόρι πάρα πόταμον, ὅθι δάκρυα συνέπεσε δάκρυσι, έπεσε σιδαρεοίσι βέλεσι άμφι τας δίνας Σκαμάνδρου. ΧΟ. Σιγάτε, σιγάτε' ήσθομην κτύπον τίνος εισπεσόντος κελεύθον άμφι δώματα. ΗΛ. Ω φίλταται γυναίκες, ἥδε εις μέσον φόνον παρέστι Ἑρμίονη· παυσώμεν βόην· γαρ στείχει εισπεσούσα βρόχους δίκτυων. Κάλον το θηράμα γενήσεται, ην ἅλῳ. Πάλιν καταστήτε ἥσυχῳ όμματι μεν, δε χρόᾳ αδήλῳ πέρι των δεδράμενων.

TRANSLATION.

Electra. [*Vociferating exhortingly through the door.*] Kill, strike, slay (plunging with your hand the two two-edged swords into her) the forsaker-of-her-father,—the deserter-of-her-husband,—her who was-the-death-of many a Greek slain in battle at the river—whence tears have fallen-commingled with tears—have fallen on account of the weapons of iron beside the Scamánder's eddying-pools.

Chorus. [*Interruptingly.*] Be silent, be silent:—I heard the sound of some-one entering-upon the path round the palace!

Electra. [*To the Chorus.*] O ye dearest women,—here, in the midst of the slaughter, is Hermíonë;—let us cease-from our clamor—for she comes about to-fall into the meshes of our nets. [*Appears overjoyed.*] A goodly prey will she be, if she be caught!

[*With an expressive motion of the hand.*] Again to your stations with a calm countenance the-while, and with a color unindicative of what has been done. [*Eléctra and the Chorus assume an air of great composure.*]

1294. In editions, and MSS. partially, θείνετε is given after καίνετε in this verse, and πέμπετε after φάσγανα in the next.

1295. δίπτυχα δίστομα φάσγανα, *the duplex double-mouthed swords.*

1298—1300 Verbally, *who slew many Greeks perishing by the spear at the river.* In lieu of ἔκανεν, most MSS. have ἔκτανεν.

1301. In Aldus's edition, and likewise in some others, συνέπεσεν is wanting.

1303. The Scamánder was a celebrated river of Phrýgia, rising in Ida.

1304. Aldus's reading, and that too of MSS. generally, is κτύπου.

1311. χρόᾳ ex membránis Brúnckius: χροιᾷ Áldus et plerique MSS. Párùm réfert. Aldus δεδραγμένων, múlti códices πεπραγμένων: álii corrúptè δεδρωμένων vel πεπρωμένων. Déniquè, ὑπὲρ pro περὶ MSS. quídam et Aldus. Porson.

Κἀγὼ σκυθρωποὺς ὀμμάτων ἕξω κόρας, |--|⏑-||--|⏑-||--|⏑-
ὡς δῆθεν ὀυκ ἐιδυῖα τἀξειργασμένα. |--|⏑-||--|⏑-||--|⏑⏑
Ὦ παρθέν', ἥκεις τὸν Κλυταιμνήστρας τάφον |--|⏑-||--|⏑-||--|⏑⏑
στέψασα, καὶ σπείσασα νερτέροις χοάς; |--|⏑-||--|⏑-||⏑-|⏑-
ΕΡ. Ἥκω λαβοῦσα πρευμένειαν· ἀλλά με |--|⏑-||⏑-|⏑-||⏑-|⏑⏑
φόβος τις ἐισελήλυθ', ἥντιν' ἐν δόμοις, |⏑-|⏑-||⏑-|⏑-||⏑-|⏑-
τηλουρὸς ὀῦσα δωμάτων, κλύω βοήν. |--|⏑-||⏑-|⏑-||⏑-|⏑-
ΗΛ. Τί δ'; Ἄξι' ἡμῖν τυγχάνει στεναγμάτων. |⏑-|⏑-||--|⏑-||⏑-|⏑-
ΕΡ. Ἐύφημος ἴσθι· τί δὲ νεώτερον λέγεις; |--|⏑-||⏑⏑⏑|⏑-||⏑-|⏑-
ΗΛ. Θανεῖν Ὀρέστην κἄμ' ἔδοξε τῇδε γῇ. |⏑-|⏑-||--|⏑-||⏑-|⏑-
ΕΡ. Μὴ δῆτ', ἐμούς γε συγγενεῖς πεφυκότας. |--|⏑-||⏑-|⏑-||⏑-|⏑⏑
ΗΛ. Ἄραρ'· ἀνάγκης δ' ἐις ζυγὸν καθέσταμεν. |⏑-|⏑-||--|⏑-||⏑-|⏑⏑
ΕΡ. Ἦ τοῦδ' ἕκατι καὶ βοὴ κατὰ στέγας; |--|⏑-||⏑-|⏑-||⏑-|⏑-
ΗΛ. Ἱκέτης γὰρ Ἑλένης γόνασι προσπεσὼν βοᾷ— |⏑⏑-|⏑⏑⏑||-⏑⏑|⏑-||⏑-|⏑-
ΕΡ. Τίς; Ὀυ γὰρ ὀῖδα μᾶλλον, ἢν σὺ μὴ λέγῃς. |⏑-|⏑-||⏑-|⏑-||⏑-|⏑-
ΗΛ. Τλήμων Ὀρέστης, μὴ θανεῖν, ἐμοῦ θ' ὕπερ. |--|⏑-||--|⏑-||⏑-|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Και έγω ἕξω σκυθρώπους κόρας όμματων, ὡς ου δήθεν ειδυία τα εξειργάσμενα. Ω πάρθενε, ἥκεις στεψάσα τον τάφον Κλυταιμνήστρας, και σπεισάσα χόας νέρτεροις; ΕΡ. Ἥκω λαβούσα πρευμενείαν· άλλα τις φόβος εισελήλυθε με, βόην ἥντινα εν δόμοις κλύω, ούσα τηλούρος δώματων. ΗΛ. Δε τι; Τύγχανει ἥμιν άξια στενάγματων. ΕΡ. Ἴσθι ευφήμος· δε τι νεώτερον λέγεις; ΗΛ. Εδόξε τήδε γῃ Ορέστην και έμε θάνειν. ΕΡ. Μη δήτα, πεφύκοτας έμους σύγγενεις γε. ΗΛ. Αράρε, δε εις ζύγον ανάγκης καθέσταμεν. ΕΡ. Η και βόη κάτα στέγας ἑκάτι τούδε; ΗΛ. Γαρ πρόσπεσων ἵκετης γόνασι Ἕλενης βόᾳ— ΕΡ. Τις; Γαρ μάλλον ουκ οίδα, ην συ μη λέγῃς. ΗΛ. Τλήμων Ορέστης, τε ὕπερ έμου, μη θάνειν.

TRANSLATION.

And I will preserve a pensive cast of countenance, as if not at-all acquainted with what has happened. [*Hermionë enters.*]

[*To Hermionë.*] O virgin, art thou come from crowning Clytemnéstra's tomb, and from pouring out libations to the dead?

Hermione. I am come having gained her favour:—but some apprehension has invaded me on account of a din, which in the palace I hear being-as-yet a-long-way-off the house!

Electra. [*Sorrowfully.*] And why? There have happened to us things worthy of groans! Hermione. Be goodly-worded:—but of what later-occurrence speakest thou? Electra. [*With tears.*] It has been decreed by this land that Oréstës and I die! Hermione. [*Most pathetically.*] Not so, ye who are my kinsfolks indeed!

Electra. [*Sobbing much.*] It is fixed: and in the yoke of necessity we stand. Hermione. And was the outcry in the house on account of this? Electra. For having fallen down a suppliant at the knees of Helen, he cries out—Hermione. Who? For more I know not, unless thou tell me! Electra. The wretched Oréstës,—and in behalf of me, that we die not!

1312. Literally, *and I will have* or *uphold grave-faced glances of the eyes*, that is, *a sedate look—a serious aspect.*

1315. For νερτέροις some have νερτέρας, and others νερτέρων.

1316. In a plurality of MSS. the reading is μοι, which is certainly, (to say the least of it,) less appropriate than με.

1323. ἄραρ', *it hath been decreed* or *been settled.*—Porson here says: "ἄραρεν Aldus, sed ómnes férè MSS. ἄραρ' et δ' rétinent, quod omíttunt membránæ:—ἄραρε secúndam prodúcit. Réctè ígitur hanc lectiónem probávit Barnésius."

1326. MSS. fluctuate between ὀυ γὰρ and ὀυδέν:—Aldus has the former.

ΕΡ. Ἐπ᾽ ἀξίοισί γ᾽ ἆρ᾽ ἀνευφημεῖ δόμος. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΗΛ. Περὶ τοῦ γὰρ ἄλλου μᾶλλον ἂν φθέγξαιτό τις; |⏑ ⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Ἀλλ᾽ ἐλθὲ καὶ μετάσχες ἱκεσίας φίλοις, |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ –
σῇ μητρὶ προσπεσοῦσα τῇ μέγ᾽ ὀλβίᾳ, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Μενέλαον ἡμᾶς μὴ θανόντας εἰσιδεῖν. |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἀλλ᾽, ὦ τραφεῖσα μητρὸς ἐν χεροῖν ἐμῆς, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
οἴκτειρον ἡμᾶς, κἀποκούφισον κακῶν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἴθ᾽ εἰς ἀγῶνα δεῦρ᾽· ἐγὼ δ᾽ ἡγήσομαι· |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
σωτηρίας γὰρ τέρμ᾽ ἔχεις ἡμῖν μόνη. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΕΡ. Ἰδοὺ, διώκω τὸν ἐμὸν εἰς δόμους πόδα. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
Σώθηθ᾽, ὅσον γε τοὐπ᾽ ἔμ᾽. ΗΛ. Ὦ κατὰ στέγας, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
φίλοι ξιφήρεις, οὐχὶ συλλήψεσθ᾽ ἄγραν; |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ΕΡ. Οἲ ᾽γώ. Τίνας τούσδ᾽ εἰσορῶ; ΟΡ. Σιγᾷν χρεών· |– –|⏑ –||– –|⏑ –||– –|⏑ –
ἡμῖν γὰρ ἥκεις, οὐχὶ σοὶ σωτηρία. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΗΛ. Ἔχεσθ᾽, ἔχεσθε· φάσγανον δὲ πρὸς δέρῃ |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
βαλόντες, ἡσυχάζεθ᾽, ὡς εἰδῇ τόδε |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Μενέλαος, οὕνεκ᾽ ἄνδρας, οὐ Φρύγας κακοὺς |⏑ ⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
εὑρὼν, ἔπραξεν οἷα χρὴ πράσσειν κακούς. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΕΡ. Ἆρα ἔπι αξιοίσι γε δόμος ανευφήμει. ΗΛ. Γαρ πέρι του ἄλλου μάλλον αν τις φθεγξαίτο;—Ἀλλα ἔλθε και μετάσχες ἱκέσιας φίλοις, προσπεσούσα σῃ μήτρι τῃ μέγα ὀλβιᾳ, Μενελάον μη εἴσιδειν ἥμας θανόντας. Ἀλλα οικτείρον ἥμας, ω τραφείσα εκ χέροιν ἔμης μήτρος, και αποκούφισον κάκων. Ἴθι δεύρο εις αγώνα· δε έγω ἡγήσομαι· γαρ μόνη ἔχεις τέρμα σωτήριας ἥμιν. ΕΡ. Ἴδου, διώκω τον ἔμον πόδα εις δόμους. Σωθήτε, ὅσον γε ἔπι ἔμε. ΗΛ. Ω κάτα στέγας, φίλοι ξιφήρεις, ούχι συλληψέσθε άγραν; ΕΡ. Οι έγω. Τίνας τούσδε είσορω; ΟΡ. Χρέων σίγᾳν· γαρ ἥκεις σωτήρια ἥμιν, ούχι σοι. ΗΛ. Εχέσθε, εχέσθε· δε βαλόντες φάσγανον προς δέρῃ, ἡσυχάζετε, ὡς Μενελάος είδῃ τόδε, ὅυνεκα εὕρων άνδρας, ου κάκους Φρύγας, επράξε οἷα χρη πράσσειν κάκους.

TRANSLATION.

Hermione. Then for sufficient-reasons in troth did the house lament! Electra. Because for what other-reason rather should one cry out? But come [*Beseechingly.*] and join in supplication with thy friends, falling-down-before thy mother, the greatly blest, that Meneláus see us not perish! Wherefore, pity us, O thou that receivedst thine education at the hands of my mother, and alleviate our sufferings! [*Nearing the door of the palace.*] Come hither to the trial: and I will lead-the-way: for thou alone hast the accomplishing of our preservation!

Hermione. [*Following Eléctra.*] Behold I direct my step towards the house. [*Generously*] Be saved, as far at-least as lieth in me!

Electra. [*Calling very slily through the key-hole.*] O ye in the house, my dear warriors, will ye not seize your prey? [*Oréstës and Pýladës issue forth.*] Hermione. [*Screaming with affright.*] Ah! me!—What-persons those I see? [*Pýladës and Oréstës secure her.*] Orestes. Thou must be silent:—for thou art come a means-of-preservation to us, not to thyself.

Electra. Hold her, hold her: and, clapping your sword to her neck, rest-quiet, that Meneláus may know this, that having found men, not dastard Phrygians, he has treated them in a way he should treat cowards! [*Exeunt Oréstës and Pýladës conducting Hermionë into the Palace.*]

1330. Several MSS. and Aldus have μετάσχε, contrary to the metre.

1338. In most MSS. and editions, the reading is τοὐπ᾽ ἐμοὶ, causing, as Porson observes, an intolerable hiátus with the vowel following.

Ἰὼ ἰὼ φίλαι, κτύπον ἐγείρετε,	|∪–∪–∪–||∪∪∪–∪–
κτύπον καὶ βοὰν,	|∪––∪–
πρὸ μελάθρων, ὅπως ὁ πραχθεὶς φόνος	|∪∪∪–∪–||∪––∪–
μὴ δεινὸν Ἀργείοισιν ἐμβάλῃ φόβον,	|––∪–∪–||∪–∪–∪–
βοηδρομῆσαι πρὸς δόμους τυραννικοὺς,	|∪–∪–––||∪–∪–∪–
πρὶν ἐτύμως ἴδω τὸν Ἑλένας φόνον	|∪∪∪–∪–||∪∪∪–∪–
καθαιμακτὸν ἐν δόμοις κείμενον,	|∪––∪–||∪–––∪∪
ἢ καὶ λόγον του προσπόλων πυθώμεθα.	|––|∪–||––|∪–||∪–|∪∪
Τὰς μὲν γὰρ οἶδα συμφορὰς, τὰς δ' ὀυ σαφῶς.	|––|∪–||∪–|∪–||––|∪–

ΧΟ. Διὰ δίκας ἔβα	|∪∪∪–||∪–
θεῶν νέμεσις εἰς Ἑλέναν·	|∪–∪∪||∪–∪∪||–
δακρύοισι γὰρ Ἑλλάδ' ἅπασαν ἔπλησε,	|∪∪–|∪∪–|∪∪–|∪∪–|∪
διὰ τὸν ὀλόμενον, ὀλόμενον Ἰδαῖον	|∪∪∪∪∪∪∪∪||∪∪∪–––
Πάριν, ὃς ἄγαγ' Ἑλλάδ' εἰς Ἴλιον.	|∪∪∪∪∪–||∪––∪∪
Ἀλλὰ κτυπεῖ γὰρ κλῇθρα βασιλείων δόμων,	|––|∪–||––|∪∪∪||––|∪–
σιγήσατ', ἔξω γάρ τις ἐκβαίνει Φρυγῶν,	|––|∪–||––|∪–||––|∪–
οὗ πευσόμεσθα τἀν δόμοις ὅπως ἔχει.	|––|∪–||∪–|∪–||∪–|∪–

THE ORDER, AND ENGLISH ACCENTUATION.

Ἰω ἰω φίλαι, εγείρετε κτύπον, κτύπον και βόαν, προ μέλαθρων, ὅπως φόνος ὁ πράχθεις μη ἔμβαλη δείνον φόβον Αργειοίσι, βοηδρομήσαι προς τυράννικους δόμους, πριν έτυμως ἴδω τον φόνον Ἑλενας κείμενον καθαιμάκτον εν δόμοις, η και πυθώμεθα λόγον του πρόσπολων. Γαρ σύμφορας μεν τας οἶδα, δε τας ου σάφως. ΧΟ. Δία δίκας ἔβα νέμεσις θέων εις Ἑλεναν· γαρ δακρυοίσι επλήσε ἀπάσαν Ἑλλαδα, δία τον ολόμενον, ολόμενον Ιδαίον Πάριν, ὃς άγαγε Ἑλλαδα εις Ἴλιον. Ἀλλα σιγήσατε, γαρ κλήθρα βασιλείων δόμων κτύπει, γαρ τις Φρύγων εκβαίνει ἔξω, ὁυ πευσομέσθα τα εν δόμοις ὅπως ἔχει.

TRANSLATION.

[*Rejoicingly to the Chorus.*] Hurrah! hurrah! my friends, raise a noise, a noise and a shout, before the palace, that the murder which has been perpetrated strike not dread alarm into the Argives, causing-them-to-flock-with-succour to the regal mansions, before I plainly see the slain-body of Helen lying drenched-in-gore within the house, or else we hear the report from some-one of her attendants.

For the havoc indeed in part I know,—but part not accurately. [*Exit Eléctra, proceeding rapturously into the palace.*]

Chorus. [*In a strain of approbation.*] With justice is the vengeance of the Gods come on Helen: for with tears filled she the whole of Greece, because of the woful, the woful Idaéan Paris,—who drew the Grecian-states to Troy! But be silent,—for the bolts of the royal palace resound, and some one [*A private door is seen to open—and one of Helen's foreign Pages rushes out.*] of the Phrygians is sallying forth,—from whom we shall hear of the affairs in the house, in what state they are.

1351. Aldus in this verse edited πρὶν ἂν, consentingly with many MSS.—Φόνον, literally, *slaughter* or *murder*: but here, as the "*effect*," not the "*act*," is meant, I have said, "*slain-body.*"

1352. MSS. vary between δόμοις and δόμοισι, both equally good.

1358. ὀλόμενον, *wo-fraught—ruin-bringing—destructive—pernicious.* In Aldus and MSS. partly this word is not repeated—as it is in the text above, on the authority of other MSS.

1361. I have supposed the Phrygian to make his escape from the palace by a private door—and not by that at which the murderers entered.

ΦΡΥΞ.

Ἀργεῖον ξίφος ἐκ θανάτου πέφευγα |– –|– ⏑ ⏑|– ⏑ ⏑||– ⏑|– ⏑
βαρβάροις ἐυμαρίσιν, |– ⏑|– –||– ⏑|⏑
κεδρωτὰ παστάδων ὑπὲρ τέρεμνα |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑
Δωρικάς τε τριγλύφους, |– ⏑|– ⏑||– ⏑|–
φροῦδα, φροῦδ', ὦ γᾶ, γᾶ, |– ⏑|– –||– –
βαρβάροισι δρασμοῖς. |– ⏑|– ⏑||– –
Αἶ αἶ· πᾶ φύγω, ξέναι, |– –||– ⏑|– ⏑||⏑
πολιὸν αἰθέρ' ἀμπτάμενος, |⏑ ⏑ ⏑ – ⏑ –||⏑ ⏑ ⏑
ἢ πόντον, Ὠκεανὸς ὃν |– –|⏑ –||⏑ ⏑ ⏑ ⏑
ταυρόκρανος ἀγκάλαις |– ⏑|– ⏑||– ⏑|–
ἑλίσσων κυκλεῖ χθόνα; |⏑ – –||⏑ – ⏑ ⏑

ΧΟ. Τί δ' ἔστιν, Ἑλένης πρόσπολ', Ἰδαῖον κάρα; |⏑ –|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ –
ΦΡ. Ἴλιον, Ἴλιον, ὤμοι μοι, |– ⏑ ⏑|– ⏑ ⏑||– –|–
Φρύγιον ἄστυ καλλίβωλον, |⏑ ⏑ ⏑ – ⏑ –||⏑ – ⏑
Ἴδας ὄρος ἱερὸν, |– – ⏑ ⏑||⏑ ⏑ ⏑
ὥς σ' ὀλόμενον στένω, |– ⏑ ⏑ ⏑ – ⏑ –
ἁρμάτειον, ἁρμάτειον μέλος |– ⏑ – ⏑ –||⏑ – – ⏑ –
βαρβάρῳ βοᾷ, |– ⏑|– ⏑||–

THE ORDER, AND ENGLISH ACCENTUATION.

ΦΡ. Αργείον ξίφος εκ θάνατου πεφεύγα βάρβαροις ευμάρισι, ὕπερ κεδρώτα τερέμνα πάσταδων τε Δώρικας τρίγλυφους, φρούδα, φρούδα, ω γα, γα, βαρβαροίσι δράσμοις. Αι αι' πα, ξέναι, φύγω, αμπτάμενος πόλιον αίθερα, η πόντον, ὃν Ωκέανος ταυροκράνος ἑλίσσων άγκαλαις κύκλει χθόνα; ΧΟ. Δε τι έστι, πρόσπολε Ἕλενης, Ιδαίον κάρα; ΦΡ. Ἴλιον, Ἴλιον, οίμοι μοι, καλλιβώλον Φρύγιον άστυ, ἵερον όρος Ἴδας, ὡς στένω σε ολόμενον, ἁρματείον, ἁρματείον μέλος βάρβαρῳ βόᾳ,

TRANSLATION.

Phrygian. [*Entering with speed.*] The Argive sword have I from-the-midst-of death escaped in barbaric slippers—over the [*Panting.*] cedar frames of the bedsteads and the Doric triglyphs, (gone, gone, O country, [*Weeping.*] country,) with outlandish flight.

Alas! alas! Whither, O strangers, can I flee, taking-to-wing through the boary air, or the sea, which the Ocean (with-bull-like-head) rolling in his arms, diffuses-around the Earth? [*Runs about distractedly.*]

Chorus. [*With impatience.*] But what is the matter, O attendant of Helen, thou man of Ida?

Phrygian. [*Paying no attention, but continuing to run up and down.*] O Ilion, Ilion, woes me! O fertile Phrygian city, O sacred hill of Ida, how I lament over thee destroyed,—a sad, sad strain for my barbaric voice,

1364. Several MSS. and editions have ἐν ἐυμαρίσι: but Brunck, on the authority of other MSS. rejected ἐν.

1366. In Aldus and indeed MSS. partly, the reading is τριγλύφας.

1367. In very many editions ὦ is wanting: nor in fact does the verse (which is a trochaic dimeter brachycatalectic, commonly called an Ithyphallic, like the one immediately following it,) at all require the presence of this word:—φροῦδα, φροῦδα, γᾶ, γᾶ, being equally good in rhythm, and indeed equally good in sense—with φροῦδα, φροῦδα, ὦ γᾶ, γᾶ.

1374. For ἔστιν, Aldus has ἔσθ',—consentingly with some MSS. but in repugnance to the metre.—Ἰδαῖον κάρα, literally, *Idaéan head* or *Idaéan person*, a mode of salutation intolerable English!

1376. καλλίβωλον, *having a fine soil—an agreeable and rich situation.*

1378. ὀλόμενον of course agrees with ὄρος the last and nearest substantive,—agreeably to the Greek idiom.

διὰ τὸ τᾶς ὀρνιθόγονον ὄμμα — |⏑ ⏑ ⏑ – – –||⏑ ⏑ ⏑ – ⏑
κυκνοπτέρου καλλοσύνας — |– –|⏑ –||– ⏑ ⏑ –
Λήδας σκύμνου δυσελένας — |– –|⏑ –||– ⏑ ⏑ –
δυσελένας, ξεστῶν — |– ⏑ ⏑ –||– –
Περγάμων Ἀπολλωνίων — |– ⏑ – ⏑||– – ⏑ –
ἐριννὺν, ὀτοτοὶ, — |⏑ – ⏑ ⏑ ⏑ –
ἰαλέμων, ἰαλέμων. — |⏑ –|⏑ –||⏑ –|⏑ –
Δαρδανία τλάμων, Γανυμήδεος — |– ⏑ ⏑|– –|– ⏑ ⏑|– ⏑ ⏑
ἱπποσύνα, Διὸς εὐνέτα. — |– ⏑ ⏑|– ⏑ ⏑|– ⏑ –
ΧΟ. Σαφῶς λέγ' ἡμῖν αὔθ' ἕκαστα τἀν δόμοις· — |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
τὰ γὰρ πρὶν οὐκ εὔγνωστα συμβαλοῦσ' ἔχω. — |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΦΡ. Αἴλινον αἴλινον ἀρχὰν θανάτου — |– ⏑ ⏑|– ⏑ ⏑||– –|⏑ ⏑ –
βάρβαροι λέγουσιν, αἶ, αἶ, — |– ⏑|– ⏑||– ⏑|– –
Ἀσιάδι φωνᾷ, βασιλέων — |⏑ ⏑ ⏑|⏑ –||– ⏑ ⏑|⏑ –
ὅταν αἷμα χυθῇ κατὰ γᾶν ξίφεσιν — |⏑ ⏑ –|⏑ ⏑ –||⏑ ⏑ –|⏑ ⏑ –
σιδαρέοισιν Ἀΐδα. — |⏑ –|⏑ –||⏑ –|⏑ –
Ἦλθον εἰς δόμους, ἵν' αὔθ' ἕκαστά σοι λέγω, — |– ⏑|– ⏑||– ⏑|– ⏑||– ⏑|– ⏑||–
λέοντες Ἕλλανες δύο διδύμω· — |⏑ –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –
τῷ μὲν ὁ στρατηλάτας πατὴρ ἐκλῄζετο· — |– ⏑ ⏑|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

δία το ορνιθόγονον όμμα τας δυσέλενας, δυσέλενας σκύμνου κυκνόπτερου καλλόσυνας Λήδας, ερίννυν ξέστων Απολλώνιων Πέργαμων, ότοτοι, ιάλεμων ιάλεμων. Τλάμων Δαρδάνια, ἱππόσυνα Γανυμήδεος εύνετα Δίος. ΧΟ. Λέγε ἥμιν σάφως αύτα ἑκάστα τα εν δόμοις· γαρ συμβαλούσα ουκ ευγνώστα έχω τα πριν. ΦΡ. Αίλινον, αίλινον λεγούσι βάρβαροι, άρχαν θάνατου Ασίαδι φώνᾳ, αι αι, ὅταν άίμα βασίλεων χύθῃ κάτα γαν σιδαρεοίσι ξίφεσι Ἀΐδα. Ἥλθον εις δόμους, ἵνα λέγω σοι αύτα ἑκάστα, δύο δίδυμω Ἑλλάνες λεόντες· τῳ μεν ὁ στρατήλατας εκλῄζετο πάτηρ·

TRANSLATION.

on account of the bird-begotten form of the hapless Helen, of the hapless Helen,—offspring of the swan-winged beauteous Léda,—fiend of the splendidly-built Apollónian Pérgamus, eh! hey!—lamentable, lalentable! [*Whines and sheds tears.*]

[*Distractedly.*] Oh! thou wretched Dardania,—equestrian-school of Gánymede the bed-mate of Jove!

Chorus. [*To the Phrygian.*] Relate to us clearly each particular incident that took place in the house:—for, conjecturing, I do not rightly comprehend thy previous-statement!

Phrygian. [*Wildly.*] "*Aílinon, Aílinon,*" exclaim the barbarians, the pröem of death in the language of Asia, alas! alas! when the blood of the royal is spilt on the ground by the iron swords of slaughter!

[*A little more composedly.*] There came into the palace, (that I may recount to thee each particular circumstance,) two twin-like Grecian lions: of the one indeed the leader-of-the-forces was said to be father:

1381. Ὀρνιθόγονον ὄμμα, literally, *bird-begotten eye—bird-sprung countenance*—for Helen was begotten of Júpiter in the shape of a swan.

1382. For κυνοπτέρου, in this line, many editions and MSS. have κυνόπτερον, badly.

1383. Another reading is σκύμνον, *cátulum* vel *filiam*, instead of σκύμνου, *cátuli* vel *filiæ*. Aldus has δυσελένας only once.

1384—5. ξεστῶν περγάμων, literally, *of the polished ramparts*, viz. those of Troy.

1386. I have pointed this and the following verse very differently from Porson, for I consider ἰαλέμων to be in apposition with περγάμων.

1394. Ἀσιάδι φωνᾷ, *in Asiatic voice.*

ὁ δὲ παῖς Στροφίου, κακόμητις ἀνὴρ,	|⏑ ⏑ –|⏑ ⏑ –‖⏑ ⏑ –|⏑ ⏑ –
οἷος Ὀδυσσεὺς, σιγᾷ δόλιος,	|– ⏑ ⏑|– –‖– –|⏑ ⏑ –
πιστὸς δὲ φίλοις, θρασὺς εἰς ἀλκὰν,	|– –|⏑ ⏑ –‖⏑ ⏑ –|– –
ξυνετὸς πολέμου, φόνιός τε δράκων.	|⏑ ⏑ –|⏑ ⏑ –‖⏑ ⏑ –|⏑ ⏑ –
Ἔῤῥοι τᾶς ἡσύχου προνοίας	|– –|– ⏑ ⏑‖– ⏑|– –
κακοῦργος ὤν.	|⏑ –|⏑ –
Οἱ δὲ πρὸς θρόνους ἔσω μολόντες	|– ⏑|– ⏑‖– ⏑|– ⏑‖– ⏑
ἇς ἔγημ᾽ ὁ τοξότας Πάρις	|– ⏑|– ⏑‖– ⏑|– ⏑‖⏑
γυναικὸς, ὄμμα δακρύοις	|⏑ –|⏑ –‖⏑ –|⏑ –
πεφυρμένοι, ταπεινοὶ	|⏑ –|⏑ –‖⏑ –|⏑
ἕζονθ᾽, ὁ μὲν τὸ κεῖθεν, ὁ δὲ τὸ κεῖθεν,	|– –|⏑ –‖⏑ –|⏑ ⏑ ⏑‖⏑ –|⏑
ἄλλος ἄλλοθεν πεφραγμένοι.	|– ⏑|– ⏑‖– ⏑|– ⏑‖⏑
Περὶ δὲ γόνυ χέρας ἱκεσίους	|⏑ ⏑ ⏑|⏑ ⏑ ⏑‖⏑ ⏑ ⏑|⏑ –
ἔβαλον, ἔβαλον Ἑλένας ἄμφω.	|⏑ ⏑ ⏑ ⏑ ⏑‖⏑ ⏑ ⏑ –‖– –
Ἀνὰ δὲ δρομάδες ἔθορον, ἔθορον	|⏑ ⏑ ⏑ ⏑‖⏑ ⏑ ⏑ ⏑‖⏑ ⏑ ⏑ ⏑
ἀμφίπολοι Φρύγες· προσεῖπε δ᾽	|– ⏑ ⏑ –‖⏑ –|⏑ –‖⏑
ἄλλος ἄλλον πεσὼν ἐν φόβῳ,	|– ⏑ –‖– ⏑ –‖– ⏑ –
μή τις εἴη δόλος.	|– ⏑ –‖– ⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

δε ὁ παις Στρόφιου, κακομήτις άνηρ, οἷος Οδύσσευς, σίγᾳ δόλιος, δε πίστος φίλοις, θράσυς εις άλκαν, ξύνετος πόλεμου, τε φόνιος δράκων. Ἑρροι τας ἥσυχου προνοίας, ων κακούργος. Δε οἱ μολόντες έσω προς θρόνους ἁς ὁ τόξοτας Πάρις εγήμε γυναίκος, πεφύρμενοι όμμα δάκρυοις, ἑζόντο ταπείνοι, ὁ μεν το κείθεν, δε ὁ το κείθεν, πεφράγμενοι άλλος άλλοθεν. Δε πέρι γόνυ έβαλον ἱκέσιους χέρας, Ἕλενας άμφω έβαλον. Δε Φρύγες αμφίπολοι έθορον, έθορον άνα δρόμαδες· δε άλλος προσείπε άλλον πέσων εν φόβῳ, μη είη τις δόλος.

TRANSLATION.

but the other the son of Stróphius, a mischief-scheming man, such another as Ulýssës,—secretly insidious, but faithful to his friends, bold in battle, skilled in war, and blood-thirsty as the dragon!

[*Imprecatingly.*] May he perish for his deep-concealed design, being the worker-of-evil!

[*Recitatively.*] So having come in, close-up-to the chair of her whom the archer Paris took for wife, bathed as to their eyes in tears, they sat-them-down in-humble-plight, the one indeed [*Pointing.*] here, and the other fortroth there, fencing her in—each on an opposite side of her.

And around her knees flung they their suppliant hands—around Helen's did they both-of-them fling them.

Whereupon the Phrygian attendants took-to-their-heels—took-to-their-heels off in-quick-time,—and one called out unto another, being himself fallen into dread, "*See there be no treachery.*"

1400. ἀνὴρ post κακομήτας áddunt fére ómnes MSS. cum Aldo. Pro κακομήτας ígitur édidi κακόμητις,—ut hic vérsus sequéntibus símilis fíat. PORSON.

1406. πρὸς θρόνους ἔσω μολόντες, literally, *having come inside up to the royal-seats—to the throne* or *seat-of-state*.

1411. ἄλλος ἄλλοθεν πεφραγμένοι, freely, *hemming her in, the one on one side of her, the other on the other*.

1412. Aldus gives χεῖρας in this verse, and ἔβαλλον in the next.—In line 1419, too, below, he has εἰς for ἐς.

1414—15. ἀνὰ δὲ δρομάδες ἔθορον,—ἔθορον ἀμφίπολοι Φρύγες, *but swift away ran—ran the Phrygian attendants-in-waiting*. The poet takes every opportunity of stigmatizing the Phrygians as cowards, but the Greeks he always represents as men of at least unquestionable bravery.

1417. *Let there not be treachery*:—literally, *lest there be guile*.

Κἀδόκει τοῖς μὲν οὔ· |–⏑–||–⏑–
τοῖς δ' ἐς ἀρκυστάταν |–⏑–||–⏑–
μηχανὰν ἐμπλέκειν |–⏑–||–⏑–
παῖδα τὴν Τυνδαρίδ' ὁ |–⏑–||–⏑⏑⏑
μητροφόντας δράκων. |–⏑–||–⏑–
ΧΟ. Σὺ δ' ἦσθα ποῦ τότ', ἢ πάλαι φεύγεις φόβῳ; |⏑–|⏑–||⏑–|⏑–||––|⏑–
ΦΡ. Φρυγίοις ἔτυχον Φρυγίοισι νόμοις |⏑⏑–|⏑⏑–||⏑⏑–|⏑⏑–
παρὰ βόστρυχον αὔραν, αὔραν, |⏑⏑–|⏑⏑–||––|–*
Ἑλένας, Ἑλένας, εὐπαγεῖ κύκλῳ |⏑⏑–|⏑⏑–||–⏑|–⏑||–
πτερίνῳ πρὸ παρηΐδος ἀΐσσων |⏑⏑–|⏑⏑–||⏑⏑–|–*
βαρβάροις νόμοισιν· |–⏑|–⏑||–⏑
ἃ δὲ λίνον ἠλακάτᾳ |–⏑⏑⏑||–⏑⏑–
δακτύλοις ἕλισσε, |–⏑|–⏑||–⏑
νήματα δ' ἵετο πέδῳ, |–⏑⏑|–⏑⏑||⏑–
σκύλων Φρυγίων ἐπὶ τύμβον ἀγάλ- |––|⏑⏑–||⏑⏑–|⏑⏑–
ματα συστολίσαι χρῄζουσα λίνῳ, |⏑⏑–|⏑⏑–||––|⏑⏑–
φάρεα πορφύρεα, |–⏑⏑|–⏑⏑|⏑
δῶρα Κλυταιμνήστρᾳ. |–⏑⏑|––|–

THE ORDER, AND ENGLISH ACCENTUATION.

Και τοις μεν ουκ ἔδοκει· δε τοις ὁ μητροφόντας δράκων ἐμπλεκειν την Τυνδάριδα παίδα ες αρκύστατην μήχαναν. Χ. Δε που ἤσθα συ τότε, η πάλαι φεύγεις φόβῳ; ΦΡ. Φρύγιοις νόμοις, Φρυγιοίσι, ἔτυχον αίσσων αὔραν, αὔραν πάρα βόστρυχον Ἕλενας, εὔπαγει πτέρινῳ κύκλῳ, Ἕλενας, προ παρήϊδος βάρβαροις νομοίσι· δε ἃ ἑλίσσε δάκτυλοις λίνον ηλάκατᾳ, τε νήματα ἵετο πέδῳ, χρηζούσα συστόλισαι Φρύγιων σκύλων πορφύρεα φάρεα λίνῳ, αγάλματα ἐπι τύμβον, δῶρα Κλυταιμνήστρᾳ.

TRANSLATION.

And to some, indeed, there appeared to be no danger: although to others the dragon stained-with-his-mother's blood seemed bent on enfolding in his closest toils the daughter of Týndarus.

Chorus. But where wast thou then,—or hadst thou long-before fled through fear?

Phrygian. [*Composedly.*] After the Phrýgian manner, the Trojan fashion, I chanced to be fanning the gale,—the gale in the ringlets of Helen, with the closely-set circle of-feathers,—of Helen, afore her cheek, after the barbaric fashion:—and she was winding with her fingers the flax upon the distaff,—and the thread-she-had-spun she let-coil on the floor, desirous of making from the Phrýgian spoils a purple robe of linen, as an ornament for the tomb,—a present to Clytemnéstra.

1418. κἀδόκει τοῖς μὲν οὔ· *and to these indeed it did not seem*,—that is, *to some there did not appear, indeed, to be any treachery:* else may we understand the substantive δράκων in verse 1422, below, as being the nominative case to ἐδόκει—*to some indeed the dragon did not appear to be bent on mischief,—but to others he seemed in intention about to enfold the Tyndárean maiden* (Helen) *in his closest toils.*

1421. παῖδα τὴν Τυνδαρίδα, literally, *the Tyndárean girl—the Tyndárean lass.*—In Aldus, and likewise several MSS., τὴν is wanting:—but (as Porson has observed) the metre from verse 1416, to 1422, inclusively is cretic,—consisting of one trimeter and six dimeter,—pure, with the admixture of a single paéon, namely, the last foot of verse 421.

1427. Many learned editors (as Porson remarks) being displeased with ἀΐσσειν in an active sense, have substituted αἰθύσσειν for it here, and again in the Bácchæ, verse 147: but verbs denoting motion, rightly take after them an accusative of the thing to which they more immediately and transitively refer.

1431. For θ', Aldus and some others have δ': in numerous MSS., too, the reading is νῆμα θ' or νῆμα δ'.

Προσεῖπε δ' Ὀρέστας |∪–∪‖∪––
Λάκαιναν κόραν· ὦ Διὸς παῖ, |∪––‖∪––‖∪––
θὲς ἴχνος πέδῳ δεῦρ' |∪––‖∪––
ἀποστᾶσα κλισμοῦ, |∪––‖∪––
Πέλοπος ἐπὶ προπάτορος ἕδραν |∪∪∪∪∪‖∪∪∪∪∪‖–
παλαιᾶς ἑστίας, |∪––‖–∪–
ἵν' εἰδῇς λόγους ἐμούς. |∪––‖∪–|∪–
Ἄγει δ', ἄγει νιν· ἃ δ' ἐφεί- |∪–|∪–‖∪–|∪–
πετ', οὐ πρόμαντις ὧν ἔμελλ'. |∪–|∪–‖∪–|∪–
Ὁ δὲ ξύνεργος ἄλλ' ἔπρασσ' |∪–|∪–‖∪–|∪–
ἰὼν κακὸς Φωκεύς· |∪–|∪–‖––
οὐκ ἐκποδὼν ἴτ', ἀλλ' ἀεὶ κακοὶ Φρύγες; |––|∪–‖∪–|∪–‖∪–|∪∪
Ἔκλῃσε δ' ἄλλον ἄλλοσε στέγης· |––|∪–‖∪–|∪–‖∪–
τοὺς μὲν ἐν σταθμοῖσιν ἱππικοῖς, |–∪|–∪‖–∪|–∪‖–
τοὺς δ' ἐν ἐξέδραισι, τοὺς δ' |–∪|–∪‖–∪|–
ἐκεῖσ' ἐκεῖθεν, ἄλλον ἄλλοσε |∪–|∪–‖∪–|∪–‖∪∪
διαρμόσας ἀπόπρο δεσποίνας. |∪–|∪–‖∪–|∪–‖––

THE ORDER, AND ENGLISH ACCENTUATION.

Δε Ορέστας προσείπε Λακαίναν κόραν· Ω παι Δίος, θες ίχνος δεύρο πέδῳ αποστάσα κλίσμου, έπι ἕδραν παλαίας ἕστιας προπάτορος Πέλοπος, ἵνα είδῃς έμους λόγους. Δε άγει, άγει νιν· δε ἁ εφείπετο, ου προμάντις ὼν εμέλλε. Ὁ ξυνέργος δε κάκος Φώκευς ίων επράσσε άλλα· Ουκ ίτε έκποδων, άλλα Φρύγες άει κάκοι; Δε εκλῄσε άλλον άλλοσε στέγης· τους μεν εν ἵππικοις σταθμοίσι, δε τους εν εξεδραίσι, δε τους εκείσε εκείθεν, άλλον άλλοσε διάρμοσας απόπρο δεσποίνας.

TRANSLATION.

But Oréstës said to the Spartan maid:—

"*O daughter of Jove, set thy footstep here upon the floor, removing from thy seat unto the place of the ancient altar of our forefather Pélops,—that thou mayest hear my words.*"

So he leads her, he leads her:—and she followed him, not presaging what was about to happen.

His accomplice, too, the wicked Phócean walking-onward managed the other matters:—

"*Will ye not get out of the way—but are the Phrygians always unmannerly?*"

So he bolted us out, here-one there-one, in different parts of the palace:—some, indeed, in the stables of the horses, and some in the outhouses, and some here—some there,—dispersing us up and down at a distance from our mistress.

1437. Λάκαιναν, *Spartan—Lacedæmonian* or *Laconian:*—an epithet promiscuously applied to female natives of Lacedaémon, but more particularly to Helen; and borrowed, perhaps, from Lacaéna, a wanton woman of Lacónia.

1439. κλισμοῦ, properly, *sofa* or *couch.*

1440—1. ἕδραν παλαιᾶς ἑστίας, *the seat* or *place of the ancient hearth.*

1444. In Aldús, and editions very generally, the reading is ἔμελλεν, to which some add παθεῖν:—the nominative case to ἔμελλε, may be either *he*, or *she*, or *it:* thus, *unconscious* or *not dreaming of what was going to happen*, or *what he was going to do*, or *what she was going to suffer.*

1447. Aldus contrary to the metre has ἀιεί. That he should have erred in this respect so very often is in some degree unaccountable.

1448. Another lection is, ἄλλον ἄλλοσ' (or ἄλλος ἄλλον) ἐν στέγαις.—It is difficult to translate this idiomatical phrase, *verbátim*, so as to make sense.

1450. Several MSS. and editions, (among them that of Aldus) have ἕδραισι.

ΧΟ. Τί τοὐπὶ τῷδε συμφορᾶς ἐγίγνετο; |⏑ – |⏑ – ||⏑ – |⏑ – ||⏑ – |⏑ ⏑
ΦΡ. Ἰδαία μᾶτερ μᾶτερ, |⏑ – – – ||– – ⏑
ὀβρίμα ὀβρίμα, αἶ, αἶ, |– ⏑ ⏑ |– ⏑ ⏑ ||– –
φονίων παθέων, ἀνόμων τε κακῶν |⏑ ⏑ – |⏑ ⏑ – ||⏑ ⏑ – |⏑ ⏑ –
ἅπερ ἔδρακον ἔδρακον |⏑ ⏑ – |⏑ ⏑ – |⏑ ⏑
ἐν δόμοις τυράννων. |– ⏑ |– ⏑ ||– –
Ἀμφὶ πορφυρέων πέπλων ὑπὸ σκότου |– ⏑ |– ⏑ ||– ⏑ |– ⏑ ||– ⏑ |–
ξίφη σπάσαντες ἐν χεροῖν, |⏑ – |⏑ – ||⏑ – |⏑ –
ἄλλος ἄλλοσε |– ⏑ |– ⏑ ⏑
δίνασεν ὄμμα, μή τις παρὼν τύχοι. |– ⏑ ⏑ – ⏑ – ||– ⏑ – ⏑ –
Ὡς κάπροι δ᾽ ὀρέστεροι γυ- |– ⏑ |– ⏑ ||– ⏑ |– ⏑
ναικὸς ἀντίοι σταθέντες |– ⏑ |– ⏑ ||– ⏑ |– ⏑
ἐννέπουσι· κατθανεῖ, |– ⏑ |– ⏑ ||– ⏑ |–
κατθανεῖ· κακός σ᾽ ἀποκτείνει πόσις, |– ⏑ – ⏑ – ||⏑ – – – ⏑ –
τοῦ κασιγνήτου προδοὺς |– ⏑ |– – ||– ⏑ |–
ἐν Ἄργει θανεῖν γόνον. |⏑ – – ⏑ – ||⏑ ⏑
Ἁ δ᾽ ἀνίαχεν, ἴαχεν ὤμοι μοι· |– ⏑ ⏑ ⏑ ||⏑ ⏑ ⏑ ⏑ – ||– –
λευκὸν δ᾽ ἐμβαλοῦσα πῆχυν στέρνοις, |– – – ⏑ – ||⏑ – – – –
κτύπησε κρᾶτα μέλεον πλαγὰν, |⏑ – ⏑ – ⏑ ⏑ ⏑ ||– – –

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Τι το σύμφορας εγίγνετο έπι τῷδε; ΦΡ. Ὀβριμα, όβριμα, Ιδαία μάτερ, μάτερ, αι, αι, φόνιων πάθεων, τε άνομων κάκων, ἅπερ έδρακον, έδρακον εν δόμοις τυράννων. Σπασάντες εν χέροιν ξίφη ὕπο σκότου άμφι πορφύρεων πέπλων, άλλος δίνασε όμμα άλλοσε, μη τις τύχοι πάρων. Δε ὡς ορέστεροι κάπροι σταθέντες άντιοι γυναίκος εννεπούσι· Κάτθανει, κάτθανει· κάκος πόσις αποκτείνει σε, πρόδους γόνον του κασιγνήτου θάνειν εν Ἀργει. Δε ἁ ανίαχε, ίαχε, ώμοι μοι· δε εμβαλούσα λεύκον πήχυν στέρνοις, κτυπήσε μέλεον πλάγαν κράτα,

TRANSLATION.

CHORUS. What occurrence took place after this?

PHRYGIAN. [*Frantic and ghastly*] O! powerful, powerful Idaéan mother, mother, alas! alas! the murderous sufferings, and the lawless evils, which I saw, I saw in the palace of the royal! [*He shudders and screams with affright.*]

[*Much more rationally.*] Having drawn, in their hands, their swords in concealment beneath their purple robes, each turned his eye on either side, lest any one should chance to be present. Then like mountain boars standing up right-against the lady, they say:—

"*Thou shalt die, thou shalt die:—thy base husband destroys thee, having given up the seed of his brother to perish at Argos.*"

Whereupon [*Imitating here both the attitude and voice of his terrified mistress.*] she shrieked, she shrieked "*Ah! me, me:*"—and throwing her white arm against her bosom, she inflicted wretched blows on her head,

1453. Τί τοὐπὶ τῷδε συμφορᾶς ἐγίγνετο—*What was the upshot of the catástrophë after that? What was the issue of the calamity after this?* Some read ταῖσδε συμφοραῖς.

1458. ἐν δόμοις τυράννων,—freely, *in the royal palace—in the regal mansion.*

1459. ὑπὸ σκότου, *under darkness,*—that is, *in the dark* or *in concealment.*

1460. ξίφη σπάσαντες ἐν χεροῖν, literally, *having drawn their swords in their hands,* that is, *having their naked swords in their hands—having their swords drawn.*

1467. In MSS., and in Aldus, τοῦ is omitted. King has τόν.

1469. ἁ δ᾽ ἴαχεν ἴαχεν édidit Aldus: váriant códices. PORSON.

1471. In room of πλαγὰν Brunck gives πλαγᾷ consentingly with some MSS.

φυγᾷ δὲ ποδὶ τὸ χρυσεοσάνδαλον |∪ - ∪ ∪ ∪ ∪||- ∪ ∪|- ∪ ∪
ἴχνος ἔφερεν, ἔφερεν· ἐς κόμας δὲ |∪ ∪ ∪ ∪|∪ ∪ ∪ ∪||- ∪|- ∪
δακτύλους δικὼν Ὀρέστας |- ∪|- ∪||- ∪|- -
Μυκηνίδ᾽ ἀρβύλαν προβὰς, |∪ -|∪ -||∪ -|∪ -
ὤμοις ἀριστεροῖσιν ἀνακλάσας δέρην, |- -|∪ -||∪ -|∪ ∪ ∪||∪ -|∪ -
παίειν λαιμὸν ἔμελλεν |- -|- ∪ ∪|- ∪
εἴσω μέλαν ξίφος. |- -|∪ -||∪ ∪
ΧΟ. Ποῦ δῆτ᾽ ἀμύνειν οἱ κατὰ στέγας Φρύγες; |- -|∪ -||- -|∪ -||∪ -|∪ ∪
ΦΡ. Ἰαχᾷ δόμων θύρετρα καὶ σταθμοὺς |∪ ∪ -|∪ -||∪ ∪ ∪|- ∪||-
μοχλοῖσιν ἐκβαλόντες, ἔνθ᾽ ἐμίμνομεν, |- -|∪ -||∪ -|∪ -||∪ -|∪ ∪
βοηδρομοῦμεν ἄλλος ἄλλοθεν στέγης, |∪ -|∪ -||∪ -|∪ -||∪ -|∪ -
ὁ μὲν πέτρους, ὁ δ᾽ ἀγκύλας, |∪ -|∪ -||∪ -|∪ -
ὁ δὲ ξίφος πρόκωπον ἐν χεροῖν ἔχων. |∪ -|∪ -||∪ -|∪ -||∪ -|∪ -
Ἔναντα δ᾽ ἦλθε Πυλάδης |∪ -|∪ -||∪ -|∪ -
ἀλίαστος, οἷος, οἷος |∪ ∪ -|∪ -||∪ -|∪
Ἕκτωρ ὁ Φρύγιος, ἢ τρικόρυθος Αἴας, |- -|∪ ∪ ∪||∪ -|∪ ∪ ∪||∪ -|-
ὃν εἶδον, εἶδον ἐν πύλαισι Πριαμίσι· |∪ -|∪ -||∪ -|∪ -||∪ ∪ ∪|∪ ∪
φασγάνων δ᾽ ἀκμὰς ξυνήψαμεν· |- ∪|- -||- ∪|- ∪||∪

THE ORDER, AND ENGLISH ACCENTUATION.

δε πόδι φύγα έφερε, έφερε το χρυσεοσάνδαλον ίχνος· δε Ορέστας δίκων δάκτυλους ες κόμας, πρόβας Μυκήνιδα άρβυλαν, ανάκλασας δέρην αριστεροίσι ώμοις, εμέλλε παίειν μέλαν ξίφος είσω λαίμον. ΧΟ. Που δήτα Φρύγες οἱ κάτα στέγας αμύνειν; ΦΡ. Ἰαχα μοχλοίσι εκβαλόντες θύρετρα δόμων και στάθμους, ένθα εμίμνομεν, βοηδρομούμεν άλλος άλλοθεν στέγης, ὁ μεν έχων πέτρους, δε ὁ άγκυλας, δε ὁ προκώπον ξίφος εν χεροιν. Δε Πύλαδης ήλθε ενάντα αλιάστος, όίος, όίος ὁ Φρύγιος Ἕκτωρ, η τρικόρυθος Αίας, ὃν ειδον, είδον εν Πριάμισι πυλαίσι· δε ξυνήψαμεν άκμας φάσγανων·

TRANSLATION.

and with her foot in flight did she bear-onward—did she bear-onward her golden-sandaled step :—but Oréstës, thrusting his fingers into her tresses, having outstript the Mycénian shoe,—bending-back her neck over her left shoulder,—was [*Wringing his hands—and sighing.*] about to plunge the dark sword into her throat. Chorus. Where then were the Phrýgians, those under the same roof, to assist her?

Phrygian. [*With animation, and priding himself in his valor.*] Having with a shout, by means of bars, burst open the doors of the palace, and the stalls where we were waiting, we fly-to-her-assistance, a-different-party from-a-different-part of the house,—one indeed with stones, and another with thonged-javelins—and another with a long-bladed sword in his hands. But Pýladës came against us, impetuous, like-to, like-to the Phrýgian Héctor, or the triple-crested Ajax, whom I saw, I saw at the gates of Priam :—so we clashed-together the points of our swords:

1472. In some few copies we find φυγάδι for φυγᾷ, nor badly.

1475. Μυκηνίδ᾽ ἀρβύλαν προβὰς, literally, *having gotten before the Mycénian boot* or *slipper*,—a circumlocution for "*having overtaken Hélen,*—that is, *having outrun her in her flight* or *come up with her.*"

1476. Sic Aldus et pars códicum, numerósius quàm ἀριστεροῖς. Sic vérsu 1509 pro τέχναις édidi τέχναισιν ex Mosquénsi prímo ápud Béckium. Porson.

1477. Aldus and MSS. partially have λαιμῶν: Brunck and several others, λαιμὸν as above.

1483—4. Here the weapons are those of cowards. The expression altogether borders on the burlesque, and induces a temporary smile—much better adapted to comedy than to tragedy:—the poet's aim, however, was to ridicule the Phrýgians, and extol the Greeks.

1485. Several MSS. have ἐναντία.

τότε δὴ, τότε διαπρεπεῖς |⏑ ⏑ –|⏑ ⏑ ⏑ ⏑||⏑ –
ἐγένοντο Φρύγες, ὅσον Ἄρεος ἀλκὰν |⏑ ⏑ –|⏑ ⏑ ⏑ ⏑||⏑ ⏑ ⏑ ⏑|– –
ἥσσονες Ἑλλάδος ἐγενόμεθ᾽ αἰχμᾶς· |– ⏑ ⏑|– ⏑ ⏑||⏑ ⏑ ⏑ ⏑|– –
ὃ μὲν οἰχόμενος φυγὰς, ὃ δὲ νέκυς ὢν, |⏑ ⏑ –|⏑ ⏑ –||⏑ ⏑ ⏑ ⏑|⏑ ⏑ –
ὃ δὲ τραῦμα φέρων, ὃ δὲ λισσόμενος |⏑ ⏑ –|⏑ ⏑ –||⏑ ⏑ –|⏑ ⏑ –
θανάτου προβολάν· |⏑ ⏑ –|⏑ ⏑ –
ὑπὸ σκότον δ᾽ ἐφεύγομεν· |⏑ ⏑ ⏑ –||⏑ – ⏑ ⏑
νεκροὶ δ᾽ ἔπιπτον, οἱ δ᾽ ἔμελλον, οἱ δ᾽ ἔκειντ᾽. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Ἔμολε δ᾽ ἁ τάλαιν᾽ Ἑρμιόνα δόμους |⏑ ⏑ ⏑ – ⏑ –||– ⏑ ⏑ – ⏑ –
ἐπὶ φόνῳ χαμαιπετεῖ |⏑ ⏑ ⏑ – ⏑ –||⏑ –
ματρὸς, ἅ νιν ἔτεκε τλάμων. |– ⏑|– ⏑||⏑ ⏑ ⏑|– –
Ἄθυρσοι δ᾽ οἷά νιν δραμόντε Βάκχαι |⏑ – – –||⏑ – ⏑ –||⏑ – ⏑
σκύμνον ἐν χεροῖν ὀρείαν |– ⏑ – ⏑ –||⏑ – –
ξυνήρπασαν· πάλιν δὲ τὰν Διὸς κόραν |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἐπὶ σφαγὰν ἔτεινον. |⏑ ⏑ ⏑ – ⏑ –||⏑
Ἁ δ᾽ ἐκ θαλάμων ἐγένετο |– –|⏑ ⏑ –||⏑ ⏑ ⏑ ⏑
διαπρὸ δωμάτων ἄφαντος, |⏑ ⏑ ⏑ –||⏑ –|⏑ –||⏑
ὦ Ζεῦ, καὶ γᾶ, καὶ φῶς, καὶ νὺξ, |– –|– –||– –|– –
ἤτοι φαρμάκοισιν, |– – – ⏑||– ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

τότε δη, τότε Φρύγες εγενόντο διάπρεπεις ὅσον ἥσσονες εγενόμεθα άλκαν Ἄρεος αίχμας Ἑλλαδος· ὁ μεν οιχόμενος φύγας, δε ὁ ων νέκυς, δε ὁ φέρων τραύμα, δε ὁ λισσόμενος πρόβολαν θάνατου· δε ὕπο σκότον εφεύγομεν· δε νέκροι επίπτον, δε όι εμέλλον, δε όι εκείντο. Δε ἁ ταλαίνα Ἑρμίονα έμολε δόμους έπι χαμαίπετει φόνῳ μάτρος, ἁ τλάμων έτεκε νιν Δε δραμόντε όία Βάκχαι αθύρσοι ξυνήρπασαν νιν εν χέροιν ορείαν σκύμνον· δε πάλιν ετείνον ταν κόραν Δίος έπι σφάγαν. Δε ἁ εγένετο αφάντος δίαπρο εκ θάλαμων δώματων, ω Ζευ, και γα, και φως, και νυξ, ήτοι φαρμακοίσι,

TRANSLATION.

then indeed, then did the Phrýgians render it conspicuous how inferior we were in the encounter of Mars to the spear of Greece:—one indeed taking-himself-away a fugitive, and another being slain, and another bearing a wound, and another deprecating the imminency of death:—under-favor-of the gloom, however, we fled: but the corses fell,—and some were reeling, and some lay prostrate. Now the unfortunate Hermíonë came home at-the-instant-of the descent-to-the-ground of the murdered-body of her mother, the hapless woman who gave her birth. So, running at her like Bácchanals without their thýrsus, they bore her away in their hands as it had been a mountain heifer: and again they made-straight-towards the daughter of Jove for slaughter.—But she vanished altogether from the chamber—out through the palace, O Júpiter, and O Earth, and Light, and Darkness,—either by enchantment,

1490—1. τότε διαπρεπεῖς ἐγένοντο Φρύγες, *then did the Phrygians become notable*, or *conspicuous:—then gave they clear proof.*

1497. ἔμελλον, *some were upon the eve of falling*, that is, *were reeling* or *staggering*. It is not to be imagined, that the poet wished the audience to believe that the two friends actually perpetrated these numerous murders:—but they are mentioned, merely to shew the terrified state of the Phrýgian's mind—and his proneness to exaggerate. Musgrave thought the effeminacy of the Persians was here held up to the ridicule of the Athenians.

1499. ἐπὶ φόνῳ χαμαιπετεῖ, *upon the fall-to-the-ground murder*, meaning, *at the instant the body fell down murdered.*

1501. δραμόντες Aldus,—sed δραμόντε, quod métrum póstulat, praébent MSS. nonnúlli. Porson.

1506. For διαπρὸ δωμάτων, Aldus has διὰ πρὸ δόμων, and some MSS. δὴ πρὸ δόμων or δωμάτων—a few διὰ προδωμάτων:—ἐγένετο ἄφαντος, literally, *became invisible.*

ἢ μάγων τέχναισιν,	|-⏑|-⏑||-⏑
ἢ θεῶν κλοπαῖς.	|-⏑|-⏑||-
Τὰ δ᾽ ὕστερ᾽ οὐκέτ᾽ οἶδα·	|⏑-|⏑-||⏑-|⏑
δραπέτην γὰρ ἐξέκλεπτον ἐκ δόμων πόδα·	|⏑⏑-|⏑-||⏑-|⏑-||⏑-|⏑⏑
πολύπονα δὲ, πολύπονα πάθεα	|⏑⏑⏑⏑||⏑⏑⏑⏑||⏑⏑⏑⏑
Μενέλαος ἀνασχόμενος,	|⏑⏑-|⏑⏑-||⏑⏑⏑
ἀνόνητον ἀπὸ Τροίας	|⏑⏑-|⏑⏑-||--
ἔλαβε τὸν Ἑλένας γάμον.	|⏑⏑⏑⏑⏑||⏑-⏑⏑
ΧΟ. Καὶ μὴν ἀμείβει καινὸν ἐκ καινῶν τόδε·	|--|⏑-||--|⏑-||--|⏑⏑
ξιφηφόρον γὰρ εἰσορῶ πρὸ δωμάτων	|⏑-|⏑-||⏑-|⏑-||⏑-|⏑-
βαίνοντ᾽ Ὀρέστην ἐπτοημένῳ ποδί.	|--|⏑-||--|⏑-||⏑-|⏑⏑

ΟΡ. Ποῦ ᾽στὶν οὗτος, ὃς πέφευγε τοὐμὸν ἐκ δόμων ξίφος;	|tt, tt||tt, t⏑
ΦΡ. Προσκυνῶ σ᾽, ἄναξ, νόμοισι βαρβάροισι προσπιτνῶν.	|tt, tt||tt, t-
ΟΡ. Οὐκ ἐν Ἰλίῳ τάδ᾽ ἐστὶν, ἀλλ᾽ ἐν Ἀργείᾳ χθονί.	|tt, tt||ts, t⏑
ΦΡ. Πανταχοῦ ζῆν ἡδὺ μᾶλλον ἢ θανεῖν τοῖς σώφροσιν.	|ts, tt||ts, t⏑
ΟΡ. Οὔ τι που κραυγὴν ἔθηκας, Μενέλεῳ βοηδρομεῖν;	|ts, ts||yt, t-

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THE ORDER, AND ENGLISH ACCENTUATION.

η τεχναίσι μάγων, η κλόπαις θέων. Δε τα ὕστερα οὐκετι οἶδα· γαρ εξεκλέπτον δράπετην πόδα εκ δόμων· Μενελάος δε ανασχόμενος πολύπονα, πολύπονα πάθεα, έλαβε άπο Τροίας τον γάμον Ἕλενας ανονήτον. ΧΟ. Και μην τόδε καίνον αμείβει εκ καίνων· γαρ είσορω Ορέστην βαινόντα ξιφήφορον προ δώματων επτοήμενῳ πόδι. ΟΡ. Που έστι ὃυτος, ὃς πεφεύγε το έμον ξίφος εκ δόμων; ΦΡ. Πρόσκυνω σε, άναξ, πρόσπιτνων βαρβαροίσι νομοίσι. ΟΡ. Τάδε ουκ έστι εν Ἴλιῳ, άλλα εν Αργείᾳ χθόνι. ΦΡ. Πάνταχου ζῆν μάλλον ἥδυ η θάνειν τοις σώφροσι. ΟΡ. Ου που τι εθήκας κραύγην, Μενέλεῳ βοήδρομειν;

TRANSLATION.

or the arts of the Mági, or the stealth of the Gods! But as to what followed I know no farther—for I stole-out with fugitive foot from the palace: Meneláus, however, after enduring manifold, manifold sufferings, has received back from Troy the consortship of Helen to no purpose.

Chorus. [*Interruptingly.*] And lo! Here something new occurs-in-succession to these novelties:—for I see Oréstës walking-about sword-in-hand in-front-of the house with agitated step!

Orestes. [*Entering with an air of much disappointment,—and of great wrath.*] Where is he, that fled from my sword out of the palace?

Phrygian. [*Sinking down on both knees, and holding up his hands, trembling.*] I supplicate thee, O king, falling-down before thee after the barbaric fashion! [*Looks up piteously, and continues to tremble in every limb.*]

Orestes. This is not in Ilion,—but on the Argive ground!

Phrygian. In-every-region to live is sweeter than to die—in the opinion of the wise! Orestes. [*Sternly.*] Didst thou not yonder somewhere raise a cry for Meneláus to come-with-help?

1511. τὰ ὕστερα, *posterióra*, id est, *subsequéntia* vel *quæ pósteà accíderint.*

1512. δραπέτην γὰρ ἐξέκλεπτον ἐκ δόμων πόδα, *fugitívum, énìm, pédem clàm-sústuli ex aédibus.* Hic vérsus (says Porson) est ejúsdem géneris, cújus 1397 et 1399.

1513. πολύπονα, *partaking of many a labor* or *toil—severe—difficult to be borne.*

1515—16. ἀνόνητον γάμον, *conjúgium inútile.*—At the ending of the Phrygian's tale Porson very considerately remarks as follows: "véreor, ne plerísque lectóribus hodiérnis hæc scéna múltis pártibus jústo lóngior videátur,—et trágicæ gravitáti non ubíque convéniens."

1520. In Aldus and most MSS. τοὐμὸν stands between ἐκ δόμων and ξίφος.

1521. προσπεσὼν Aldus, sed προσπίτνων vel προσπιτνῶν pleríque MSS.,—quod in προσπίπτων corrupêre álii. Porson.

ΦΡ. Σοὶ μὲν οὖν ἔγωγ' ἀμύνειν· ἀξιώτερος γὰρ εἶ. |tt,ts||tt,t-
ΟΡ. Ἐνδίκως ἡ Τυνδάρειος ἆρα παῖς διώλετο; |ts,tt||tt,t⏑
ΦΡ. Ἐνδικώτατ', εἴ γε λαιμοὺς εἶχε τριπτύχους θανεῖν. |tt,ts||tt,t-
ΟΡ. Δειλίᾳ γλώσσῃ χαρίζει, τἄνδον οὐχ οὕτω φρονῶν; |ts,ts||ts,t-
ΦΡ. Οὐ γάρ, ἥτις Ἑλλάδ' αὐτοῖς Φρυξὶ διελυμήνατο; |tt,ts||ty,t⏑
ΟΡ. Ὄμοσον, εἰ δὲ μή, κτενῶ σε, μὴ λέγειν ἐμὴν χάριν. |yt,tt||tt,t⏑
ΦΡ. Τὴν ἐμὴν ψυχὴν κατώμοσ', ἣν ἂν εὐορκοῖμ' ἐγώ. |ts,tt||ts,t-
ΟΡ. Ὧδε κἀν Τροίᾳ σίδηρος πᾶσι Φρυξὶν ἦν φόβος; |ts,ts||tt,t⏑
ΦΡ. Ἄπεχε φάσγανον· πέλας γὰρ δεινὸν ἀνταυγεῖ φόνον. |yt,ts||ts,t⏑
ΟΡ. Μὴ πέτρος γένῃ δέδοικας, ὥστε Γοργόν' εἰσιδών; |tt,tt||tt,t-
ΦΡ. Μὴ μὲν οὖν νεκρός· τὸ Γοργοῦς δ' οὐ κάτοιδ' ἐγὼ κάρα. |tt,ts||tt,t-
ΟΡ. Δοῦλος ὢν φοβεῖ τὸν Ἅιδην, ὅς σ' ἀπαλλάξει κακῶν; |tt,ts||ts,t-
ΦΡ. Πᾶς ἀνήρ, κἂν δοῦλος ᾖ τις, ἥδεται τὸ φῶς ὁρῶν. |ts,tt||tt,t-
ΟΡ. Εὖ λέγεις· σώζει σε σύνεσις· ἀλλὰ βαῖν' εἴσω δόμων. |ts,ty||ts,t-

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THE ORDER, AND ENGLISH ACCENTUATION.

ΦΡ. Εγώγε μεν ουν αμύνειν σοι· γαρ ει αξιώτερος. ΟΡ. Διώλετο άρα ἡ Τυνδαρείος παις ένδικως. ΦΡ. Ενδικώτατα, ει γε είχε τρίπτυχους λαίμους θάνειν. ΟΡ. Δείλιᾳ χαρίζει γλώσσῃ, ου φρόνων όυτω τα ένδον; ΦΡ. Γαρ ουκ, ἥτις διελυμήνατο Ἕλλαδα Φρύξι αύτοις; ΟΡ. Ὁμοσον, δε ει μη, κτένω σε, μη λέγειν έμην χάριν. ΦΡ. Την έμην ψύχην κατώμοσα, ἣν έγω αν ευορκοίμι. ΟΡ. Ην σιδήρος ὧδε φόβος και πάσι Φρύξι εν Τροίᾳ; ΦΡ. Ἄπεχε φάσγανον· γαρ πέλας ανταύγει δείνον φόνον. ΟΡ. Δεδοίκας μη γένῃ πέτρος, ὥστε εἰσιδων Γόργονα. ΦΡ. Μη μεν ουν νέκρος· δε το κάρα Γόργους έγω ου κατοίδα. ΟΡ. Δούλος ων φόβει τον Ἀίδην, ὁς απαλλάξει σε κάκων; ΦΡ. Πας άνηρ, και έαν τις ῃ δούλος, ἥδεται ὅρων το φως. ΟΡ. Λέγεις ευ· σύνεσις σώζει σε· άλλα βαίνε είσω δόμων.

TRANSLATION.

PHRYGIAN. I am present, indeed, expressly to assist thee, for thou art the more worthy. ORESTES. Perished then the Tyndárean maid justly?

PHRYGIAN. [*Fawningly.*] Most justly, even if she had had three throats to die from. ORESTES. [*Doubtingly.*] Through fear dost thou flatter me with thy tongue, not entertaining these sentiments inwardly?

PHRYGIAN. [*With studied dissimulation.*] For ought she not,—she who destroyed Greece together with the Phrygians themselves?

ORESTES. Swear, for else will I kill thee, that thou art not speaking to curry my favor! PHRYGIAN. By my life have I sworn,—which I should wish-to-hold-a-sacred-oath! ORESTES. [*Pointing the sword to his breast.*] Was the steel thus dreadful also to all the Phrygians at Troy? PHRYGIAN. [*Terrified.*] Take away the sword,—for, being so near me, it gleams appalling slaughter. ORESTES. [*Ridiculingly.*] Art thou afraid lest thou become stone, as though looking on the Gorgon?

PHRYGIAN. Lest then I become a corse—but the Gorgon's head I am not acquainted with! ORESTES. Seeing thou art a slave dost thou dread death, which will rid thee of thy miseries? PHRYGIAN. Every man, even though one be a slave, rejoices to behold the light!

ORESTES. [*Sheathing his sword.*] Thou sayest well:—thy understanding saves thee:—wherefore go into the house.

1525. Some contend for ἀμύνων here, and βοηδρομῶν in the preceding verse.

1527. εἴ γε λαιμοὺς εἶχε τριπτύχους θανεῖν, freely, *if indeed she had had three lives to lose—if she had had to die thrice over.*

1531. κατώμοσα, *I swear* or *have sworn*, or, (to use an Hibernian idiom,) *I am after swearing for myself.*

1534. Γοργόνα, *the Gorgon,*—viz. *Medúsa's head* on the Ægis of Minerva, which converted into stone all who fixed their eyes upon it.

1537. In a very considerable number of MSS. ὁρᾶν occurs for ὁρῶν. The former is the more grammatical expression, but the latter the more idiomatical one.

ΦΡ. Ὀυκ ἄρα κτενεῖς μ'; ΟΡ. Ἀφεῖσαι. Φ. Καλὸν ἔπος λέγεις τόδε. |tt,ts||yt,t⏑
ΟΡ. Ἀλλὰ μεταβουλευσόμεσθα. ΦΡ. Τοῦτο δ' ὀυ καλῶς λέγεις. |ta,tt||tt,t-
ΟΡ. Μῶρος, ἐι δοκεῖς με τλῆναι σὴν καθαιμάξαι δέρην· |tt,ts||ts,t-
ὀυτε γάρ γυνὴ πέφυκας, ὀυτ' ἐν ἀνδράσιν σύ γ' εἶ. |tt,tt||tt,t-
Τοῦ δὲ μὴ στῆσαί σε κραυγὴν ὀύνεκ', ἐξῆλθον δόμων· |ts,ts||ts,t-
ὀξὺ γὰρ βοῆς ἀκοῦσαν Ἄργος ἐξεγείρεται. |tt,tt||tt,t⏑
Μενέλεων δ' ὀυ τάρβος ἡμῖν ἀναλαβεῖν ἐίσω ξίφους· |ys,ts||ys,t-
ἀλλ' ἴτω ξανθοῖς ἐπ' ὤμων βοστρύχοις γαυρούμενος· |ts,ts||ts,t⏑
ἐι γὰρ Ἀργείους ἐπάξει τοῖσδε δώμασιν λαβὼν, |ts,ts||tt,t-
τὸν Ἑλένης φόνον διώκων, κἀμὲ μὴ σώζειν θέλει, |yt,ts||ts,t-
ξύγγονόν τ' ἐμὴν, Πυλάδην τε τὸν τάδε ξυνδρῶντά μοι, |tt,dt||ts,t-
παρθένον τε καὶ δάμαρτα, δύο νεκρὼ κατόψεται. |tt,tt||yt,t⏑

ΧΟ. Ἰὼ ἰὼ τύχα, |⏑-⏑-⏑-
ἕτερον ἐις ἀγῶν' ἕτερον ἀῦ δόμος |⏑⏑⏑-⏑-||⏑⏑⏑-⏑-
φοβερὸν ἀμφὶ τοὺς Ἀτρείδας πιτνεῖ. |⏑⏑⏑-⏑-||⏑--⏑-

THE ORDER, AND ENGLISH ACCENTUATION.

ΦΡ. Ουκ άρα κτένεις με; ΟΡ. Αφεἱσαι. ΦΡ. Κάλον τόδε έπος λέγεις. ΟΡ. Ἀλλα μεταβουλευσομέσθα. ΦΡ. Δε τούτο ου λέγεις κάλως. ΟΡ. Μώρος, ει δόκεις με τλήναι καθαιμάξαι σην δέρην· γαρ ούτε πεφύκας γύνη, ούτε γε συ ει εν άνδρασι. Δε όυνεκα του, μη σε στήσαι κραύγην, εξήλθον δόμων· γαρ Ἀργος ακούσαν βόης όξυ εξεγείρεται.—Δε ἤμιν ου τάρβος ανάλαβειν Μενέλεων είσω ξίφους· άλλα ίτω γαυρούμενος ξάνθοις βόστρυχοις έπι ώμων· γαρ ει λάβων Αργείους επάξει τοίσδε δώμασι, διώκων τον φόνον Ἕλενης, και μη θέλει σώζειν έμε, τε έμην ξύγγονον, τε Πύλαδην τον ξυνδρώντα μοι τάδε, κατόψεται δύο νέκρω, τε πάρθενον και δαμάρτα. ΧΟ. Ἰω ίω τύχα, δόμος άμφι τους Ατρείδας πίτνει αυ εις ἕτερον ἕτερον φόβερον αγώνα.

TRANSLATION.

PHRYGIAN. [*Rising.*] Thou wilt not then kill me? ORESTES. Thou art dismissed. PHRYGIAN. [*Skipping for joy.*] This is a delightful word thou hast spoken. ORESTES. But we may alter-our-determination. PHRYGIAN. [*Sheepishly.*] And there thou dost not speak delightfully.

ORESTES. [*Smiling in contempt.*] Thou art a fool,—if thou imaginest that I could endure to defile me by smiting thy neck:—for neither art thou a woman,—nor yet art thou *fit to be ranked* among men. But for this, "that thou mightest not raise a clamour,"—came I forth from the palace; because Argos, on hearing a noise, is soon roused. [*Exit Phrygian in good humour with himself.*] [*Oréstēs to the Chorus.*] But we have no fear to meet Meneláus at sword's length:—wherefore let him come on [*Grinning most contemptuously.*] exulting in the yellow ringlets upon his shoulders:—for if, having assembled the Argives, he bring them against these mansions, seeking-vengeance-for the death of Helen—and be not willing to save both me, and my sister, and Pýladēs my accomplice in this affair, he shall look upon two corses—even the virgin, and his wife. [*Exit Oréstēs back into the palace, and bolts the doors.*]

CHORUS. Alas! alas! O! Fate, the house of the Atrídæ falls again into another, another fearful struggle.

1540. τοῦτο δ' ὀυ καλῶς λέγεις,—*but this thou sayest not well*—or *not delightfully to me sayest thou this.*

1541. It is mentioned as a trait of nobleness in the character of the lion, that he will never demean himself to shed the blood of a vile animal. In the Harleian MS. this verse begins thus:—μῶρος εἶ, δοκῶν, *thou art a fool, thinking.*

1546. ξανθοῖς ἐπ' ὤμων βοστρύχοις, *in his yellow* or *golden locks—floating adown his shoulders.* In those days yellow hair was thought graceful, and particularly when flowing profusely in ringlets behind.

ΗΜ. Τί δρῶμεν; Ἀγγέλλωμεν εἰς πόλιν τάδε,	|⏑–|⏑–||––|⏑–||⏑–|⏑⏑
ἢ σῖγ' ἔχωμεν; ΗΜ. Ἀσφαλέστερον, φίλαι.	|––|⏑–||⏑–|⏑–||⏑–|⏑⏑
ΗΜ. Ἴδε πρὸ δωμάτων, ἴδε προκηρύσσει	|⏑⏑⏑–⏑–||⏑⏑⏑–––
θοάζων ὅδ' αἰθέρος ἄνω καπνός.	|⏑––⏑–||⏑⏑⏑–⏑–
ΗΜ. Ἅπτουσι πεύκας, ὡς πυρώσοντες δόμους	|––|⏑–||––|⏑–||––|⏑–
τοὺς Ταντταλείους, οὐδ' ἀφίστανται φόνου.	|––|⏑–||––|⏑–||––|⏑–
ΗΜ. Τέλος ἔχει δαίμων βροτοῖσι,	|⏑⏑⏑––||–⏑|–⏑
τέλος, ὅπα θέλει.	|⏑⏑⏑–⏑–
Μεγάλα δέ τις δύναμις δι' ἀλαστόρων	|⏑⏑⏑⏑–⏑⏑||–⏑⏑–⏑–
ἔπαισ' ἔπαισε μέλαθρα τάδε δι' αἱμάτων,	|⏑–|⏑–||⏑⏑⏑|⏑⏑⏑||⏑–|⏑–
διὰ τὸ Μυρτίλου πέσημ' ἐκ δίφρου.	|⏑⏑⏑–⏑–||⏑––⏑–

ΧΟ. Ἀλλὰ μὴν καὶ τόνδε λεύσσω Μενέλεων δόμων πέλας	|ts,ts||yt,t⏑
ὀξύπουν, ᾐσθημένον που τὴν τύχην, ἣ νῦν πάρα.	|ts,ts||ts,t⏑
Οὐκέτ' ἂν φθάνοιτε κλῆθρα συμπεραίνοντες μοχλοῖς,	|tt,tt||ts,t–
ὦ κατὰ στέγας Ἀτρεῖδαι; Δεινὸν εὐτυχῶν ἀνὴρ	|tt,ts||tt,t–
πρὸς κακῶς πράσσοντας, ὡς σὺ νῦν, Ὀρέστα, δυστυχεῖς.	|ts,tt||tt,t–

THE ORDER, AND ENGLISH ACCENTUATION.

ΗΜΙΧ. Α΄. Τι δρώμεν; Αγγελλώμεν τάδε εις πόλιν, η εχώμεν σίγα. ΗΜΙΧ. Β΄. Ασφαλέστερον, φίλαι. ΗΜΙΧ. Α΄. Ἴδε προ δώματων, ίδε ὅδε κάπνος θοάζων άνω αίθερος προκηρύσσει. ΗΜΙΧ. Β΄. Ἁπτούσι πεύκας, ὡς πυρωσόντες τους Ταντταλείους δόμους, ούδε αφιστάνται φόνου. ΗΜΙΧ. Α΄. Δαίμων έχει τέλος βροτοίσι, τέλος, ὅπα θέλει. Δε τις μέγαλα δύναμις δία αλάστορων επαίσε τάδε μέλαθρα, επαίσε δία άίματων, δία το πεσήμα Μύρτιλου εκ δίφρου. ΧΟ. Ἄλλα μην και λεύσσω τόνδε Μενέλεων όξυπουν πέλας δόμων, ησθήμενον που την τύχην, ἡ νυν πάρα. Ούκετι αν φθανοίτε συμπεραινόντες κλήθρα μόχλοις, ω Ατρείδαι κάτα στέγας; Ἀνηρ εύτυχων δείνον προς πρασσόντας κάκως, ὡς συ νυν, Ορέστα, δύστυχεις.

TRANSLATION.

1. Semichorus. What shall we do?—Shall we carry these tidings into the city, or shall we keep them in silence? 2. Semichorus. This-will-be-the-safer-plan, my friends. 1. Semichorus. Look—before the house, look, this smoke mounting up into the air pre-announces something!

2. Semichorus. [*Observingly.*] They are lighting torches, as if about to burn-down the mansion of Tántalus, nor desist they from havoc.

1. Semichorus. The deity rules the issue-of-events to mortals, the issue, which-way-soever he will! [*Sorrowfully.*] But some mighty dominancy from the Furies hath smitten these abodes,—hath smitten them to the-shedding-of-blood on account of Mýrtilus's fall from the chariot!

Chorus. [*Abruptly.*] But lo! and here I see Meneláus with-hasty-step near the palace, having somehow-or-other become-apprised of the calamity which is now present. [*Wishfully.*] Will ye not anticipate him by fastening the gates with bolts, O children of Atreus in the house?

A man in prosperity is a terrible-thing in-competition-with those who are faring untówardly—as thou art now, O! Oréstēs, in-distress!

1556. προκηρύσσει,—literally, *proclaims before hand—intimates—foretokens.*

1558. δόμους τοὺς Ταντταλείους, literally, *the Tantaleian houses;* the mansion erected by Tántalus, and named after him.

1560. τέλος ἔχει δαίμων βροτοῖσι, *the God hath the end* or *issue to mortals:*— freely, *Providence rules the events of human life.*

1562. Aldus has ἁ δύναμις,—and in the next verse ἔπαισεν ἔπαισε.

1564. ἐκ δίφρου, *from the seat of the charioteer—from the chariot-box.* For some account of Mýrtilus see the note at ver. 984, above.

ΜΕ. Ἥκω κλύων τὰ δεινὰ καὶ δραστήρια |--|⏑-||⏑-|⏑-||--|⏑⏑
δισσοῖν λεόντοιν· οὐ γὰρ ἄνδρ' αὐτὼ καλῶ. |--|⏑-||--|⏑-||--|⏑-
Ἤκουσα γὰρ δὴ τὴν ἐμὴν ξυνάορον, |--|⏑-||--|⏑-||⏑-|⏑⏑
ὡς οὐ τέθνηκεν, ἀλλ' ἄφαντος οἴχεται, |--|⏑-||⏑-|⏑-||⏑-|⏑⏑
κενὴν ἀκούσας βάξιν, ἣν φόβῳ σφαλεὶς |⏑-|⏑-||--|⏑-||⏑-|⏑-
ἤγγειλέ μοι τις· ἀλλὰ τοῦ μητροκτόνου |--|⏑-||⏑-|⏑-||--|⏑-
τεχνάσματ' ἐστὶ ταῦτα, καὶ πολὺς γέλως. |--|⏑-||⏑-|⏑-||⏑-|⏑-
Ἀνοιγέτω τις δῶμα· προσπόλοις λέγω |⏑-|⏑-||--|⏑-||⏑-|⏑-
ὠθεῖν πύλας τάσδ', ὡς ἂν ἀλλὰ παῖδ' ἐμὴν |--|⏑-||--|⏑-||⏑-|⏑-
ῥυσώμεθ' ἀνδρῶν ἐκ χερῶν μιαιφόνων, |--|⏑-||--|⏑-||⏑-|⏑-
καὶ τὴν τάλαιναν ἀθλίαν δάμαρτ' ἐμὴν |--|⏑-||⏑-|⏑-||⏑-|⏑-
λάβωμεν, ᾗ δεῖ ξυνθανεῖν ἐμῇ χερὶ |⏑-|⏑-||--|⏑-||⏑-|⏑⏑
τοὺς διολέσαντας τὴν ἐμὴν ξυνάορον. |-⏑⏑|⏑-||--|⏑-||⏑-|⏑⏑
ΟΡ. Οὗτος σὺ· κλήθρων τῶνδε μὴ ψαύσῃς χεροῖν· |--|⏑-||--|⏑-||--|⏑-
Μενέλαον εἶπον, ὃς πεπύργωσαι θράσει· |⏑⏑-|⏑-||⏑-|⏑-||--|⏑-
ἢ τῷδε θριγκῷ κρᾶτα συνθραύσω σέθεν, |--|⏑-||--|⏑-||--|⏑⏑
ῥήξας παλαιὰ γεῖσα, τεκτόνων πόνον. |--|⏑-||⏑-|⏑-||⏑-|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΕ. Ἥκω κλύων τα δείνα και δραστήρια δίσσοιν λεόντοιν· γαρ ου κάλω αύτω άνδρε. Γαρ δη, ακούσας κένην βάξιν, ἣν τις σφάλεις φόβῳ ηγγείλε μοι, ηκούσα την έμην ξυνάορον, ὡς ου τεθνήκε, άλλα οίχεται αφάντος· ταύτα, άλλα, έστι τεχνάσματα του μητρόκτονου, και πόλυς γέλως. Ανοίγετω τις δώμα· πρόσπολοις λέγω ώθειν τάσδε πύλας, ὡς αν άλλα ῥυσώμεθα έμην παίδα εκ χέρων μιαίφονων άνδρων, και λαβώμεν την έμην ταλαίναν άθλιαν δαμάρτα, ᾗ έμῃ χέρι δει τους διολεσάντας την έμην ξυνάορον ξύνθανειν. ΟΡ. Ούτος συ· μη ψαύσῃς τώνδε κλήθρων χέροιν· Μενελάον είπον, ὃς πεπυργώσαι θράσει· η τῷδε θρίγκῳ συνθραύσω κράτα σέθεν, ῥήξας παλαία γείσα, πόνον τέκτονων.

TRANSLATION.

Menelaus. [*Entering.*] I am come having heard of the horrid and atrocious deeds of the two lions,—for I call them not men!

Yea even-now, lending-ear to an empty report, which some one, deceived by fright, related to me, did I hear of my wife, that she died not, but goes-off out-of-sight:—these, however, are the artifices of the matricide—and much derision. [*Advancing to the door of the palace, he tries in vain to force it.*]

[*Knocking violently.*] Open some one the door: [*Turning to his Pages.*] my attendants command I to batter-down these portals, that my child at-least we may rescue from the hands of these blood-polluted fellows, and get-possession-of my unfortunate miserable consort, beside whom by my hand must these murderers of my wife die! [*The Attendants endeavour to break into the palace.*]

Orestes. [*Looking over the battlements.*] Ho! thou there:—touch not these gates with thine hands:—Meneláus I address—that art towering in thy boldness,—else with this pinnacle will I crush thy skull, having up-rent the ancient coping, the labor of the builders.

1573. ἄφαντος οἴχεται, *evánida ábit* vel *invisíbilis discédit*, i. e. *evanéscit* vel *è conspéctu évolat: she goes vanished*,—an expression foreign to the English idiom.

1577. δῶμα, *the house*, but in the sense of κλῆθρα vel πύλας, *gates* or *doors*.

1580. Tautológiam hanc (says Porson) deféndit Brúnckius,—sed míhi quídèm non satisfácit.—Pro τάλαιναν Musgrávius cónjicit Λάκαιναν, quod réctè sánè réjicit Brúnckius.—Púto támèn nómen própriùm omíssum, (Τυνδαρίδα scílicet,) in ejúsque lócum vócem ἀθλίαν invasísse.

1585. θριγκῷ vel θριγγῷ vel θριγχῷ.

Μοχλοῖς δ' ἄραρε κλῇθρα, σῆς βοηδρόμου |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
σπουδῆς ἅ σ' ἐίρξει, μὴ δόμων ἐίσω περᾷν. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΜΕ. Ἔα, τί χρῆμα; Λαμπάδων ὁρῶ σέλας, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
δόμων δ' ἐπ' ἄκρων τούσδε πυργηρουμένους, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ξίφος δ' ἐμῆς θυγατρὸς ἐπίφρουρον δέρῃ. |⏑ –|⏑ –||⏑ –|⏑ ⏑ ⏑||– –|⏑ –
ΟΡ. Πότερον ἐρωτᾷν, ἢ κλύειν ἐμοῦ θέλεις; |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΜΕ. Ουδέτερ'· ἀνάγκη δ', ὡς ἔοικε, σοῦ κλύειν. |– ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΟΡ. Μέλλω κτανεῖν σοῦ θυγατέρ', ἐι βούλει μαθεῖν. |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
ΜΕ. Ἑλένην φονεύσας ἐπὶ φόνῳ πράσσεις φόνον; |⏑ ⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
ΟΡ. Ἐι γὰρ κατέσχον, μὴ θεῶν κλεφθεὶς ὕπο. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΜΕ. Ἀρνεῖ κατακτὰς, κἀφ' ὕβρει λέγεις τάδε. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΟΡ. Λυπράν γε τὴν ἄρνησιν· ἐι γὰρ ὤφελον— |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΜΕ. Τί χρῆμα δρᾶσαι; Παρακαλεῖς γὰρ ἐις φόβον. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
ΟΡ. Τὴν Ἑλλάδος μιάστορ' ἐις Ἁίδου βαλεῖν. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ΜΕ. Ἀπόδος δάμαρτος νέκυν, ὅπως χώσω τάφῳ. |⏑ ⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Δε κλήθρα αράρε μόχλοις, ά είρξει σε σης βοήδρομου σπούδης, μη πέραν είσω δόμων. ΜΕ. Έα, τι χρήμα; Ὅρω σέλας λάμπαδων, δε τούσδε πυργηρούμενους έπι άκρων δόμων, δε ξίφος δέρῃ έμης θυγάτρος επιφρούρον. ΟΡ. Πότερον θέλεις ερώταν, η κλύειν έμου; ΜΕ. Ουδέτερα· δε ανάγκη, ὡς εοίκε, κλύειν σου. ΟΡ. Μέλλω κτάνειν θυγάτερα σου, ει βούλει μάθειν. ΜΕ. Φονεύσας Ἕλενην πράσσεις φόνον έπι φόνῳ. ΟΡ. Γαρ ει κατέσχον, μη κλέφθεις ὕπο θέων. ΜΕ. Κατάκτας άρνει, και έπι ὕβρει λέγεις τάδε. ΟΡ. Λύπραν γε την αρνήσιν· γαρ ει ώφελον—ΜΕ. Δράσαι τι χρήμα; Γαρ παράκαλεις εις φόβον. ΟΡ. Βάλειν εις Ἁίδου την μιάστορα Ἕλλαδος. ΜΕ. Άποδος νέκυν δαμάρτος, ὅπως χώσω τάφῳ.

TRANSLATION.

But the doors are made-fast with bolts, which will hinder thee of thy succouring purpose, — so that thou canst not get into the house. [*The besiegers desist, and recede.*]

Menelaus. [*Looking up with trepidation.*] Ha! What an affair is this? I see the blaze of torches, and those standing-aloft on the heights of the palace, and the sword over the neck of my daughter to guard her! [*Appears in great distress of mind.*]

Orestes. [*Holding his sword to Hermionē's throat, and looking down at Meneláus.*] Whether is-it-thy-pleasure to question, or to hear me?

Menelaus. Neither:—but it is necessary, as it seems, to hear thee!

Orestes. I am going to kill thy daughter, if thou wish to know!

Menelaus. Having killed Helen, dost thou perpetrate murder upon murder? Orestes. [*Disappointedly.*] For would I had retained-hold-of-her, not having been deluded as I was by the Gods! Menelaus. Having killed her thou deniest it — and in derision sayest thou this! Orestes. Sorrowful at least the denial:—for would that—Menelaus. [*With tremulous voice.*] Thou hadst done what deed? For thou incitest to alarm! Orestes. I had hurled to hell the Fury of Greece! Menelaus. [*Disbelievingly.*] Give me my wife's corpse, that I may consign it to the tomb.

1593. Aldus and most others have ὀυδέτερον,—badly in respect of the metre: Porson has followed King.

1594. Canter from MSS. here edited σὴν θυγατέρ':—on which the learned Porson says: "quod néscio àn méliùs."

1596. ἐι γὰρ κατέσχον, freely, *for would that I had effected my purpose*, or, *would I had consummated my design.*

1599. Instead of φόβον in this verse the Harleían MS. has φόνον, badly:—παρακαλεῖς ἐις φόβον is a phrase, signifying "*íncutis míhi terrórem,*" *thou callest me on unto fear—thou strikest terror into me.*

ΟΡ. Θεοὺς ἀπαίτει· παῖδα δὲ κτενῶ σέθεν. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ΜΕ. Ὁ μητροφόντης ἐπὶ φόνῳ πράσσει φόνον. |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ ⏑
ΟΡ. Ὁ πατρὸς ἀμύντωρ, ὃν σὺ προὔδωκας θανεῖν. |⏑ ⏑ ⏑|⏑ -||- -|⏑ -||- -|⏑ -
ΜΕ. Οὐκ ἤρκεσέν σοι τὸ πάρος αἷμα μητέρος; |- -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
ΟΡ. Οὐκ ἂν κάμοιμι τὰς κακὰς κτείνων ἀεί. |- -|⏑ -||⏑ -|⏑ -||- -|⏑ -
ΜΕ. Ἦ καὶ σὺ, Πυλάδη, τοῦδε κοινωνεῖς φόνου; |- -|⏑ ⏑ ⏑||- -|⏑ -||- -|⏑ -
ΟΡ. Φησὶν σιωπῶν· ἀρκέσω δ' ἐγὼ λέγων. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΜΕ. Ἀλλ' οὔτι χαίρων, ἤν γε μὴ φύγῃς πτεροῖς. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΟΡ. Οὐ φευξόμεσθα· πυρὶ δ' ἀνάψομεν δόμους. |- -|⏑ -||⏑ ⏑ ⏑|⏑ -||⏑ -|⏑ -
ΜΕ. Ἦ γὰρ πατρῷον δῶμα πορθήσεις τόδε; |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
ΟΡ. Ὡς μή γ' ἔχῃς σὺ, τήνδ' ἐπισφάξας πυρί. |- -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
ΜΕ. Κτεῖν', ὡς κτανών γε τῶνδέ μοι δώσεις δίκην. |- -|⏑ -||⏑ -|⏑ -||- -|⏑ -
ΟΡ. Ἔσται τάδ'. ΜΕ. Ἆ, ἆ, μηδαμῶς δράσῃς τάδε. |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
ΟΡ. Σίγα νυν· ἀνέχου δ' ἐνδίκως πράσσων κακῶς. |- -|⏑ ⏑ ⏑||- -|⏑ -||- -|⏑ -
ΜΕ. Ἦ γὰρ δίκαιον ζῇν σέ; ΟΡ. Καὶ κρατεῖν γε γῆς. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -

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THE ORDER, AND ENGLISH ACCENTUATION.

ΟΡ. Απαίτει θέους· δε παίδα σέθεν κτένω. ΜΕ. Ὁ μητροφόντης πράσσει φόνον έπι φόνῳ. ΟΡ. Ὁ αμύντωρ πάτρος, όν συ προ-εδώκας θάνειν. ΜΕ. Ου το πάρος άιμα μήτερος ήρκεσε σοι; ΟΡ. Ουκ αν καμοίμι κτείνων τας κάκας άει. ΜΕ. Η και συ, Πύλαδη, κοινώιεις τούδε φόνου; ΟΡ. Σιώπων φήσι· έγω λέγων δε άρκεσω. ΜΕ. Ἀλλα ούτι χαίρων, ην γε μη φύγῃς πτέροις. ΟΡ. Ου φευξομέσθα· δε πύρι ανάψομεν δόμους. ΜΕ. Η γαρ ποςθήσεις τόδε πατρώον δώμα; ΟΡ. Ὡς συ γε μη έχῃς, επισφάξας τήνδε πύρι. ΜΕ. Κτείνε, ὡς γε κτάνων δώσεις μοι δίκην τώνδε. ΟΡ. Τάδε έσται. ΜΕ. Α, α, μήδαμως δράσῃς τάδε. ΟΡ. Σίγα νυν· δε άνεχου πράσσων κάκως ένδικως. ΜΕ. Η, γαρ δικαίον σε ζῇν; ΟΡ. Γε και κράτειν γης.

TRANSLATION.

Orestes. Ask her again of the Gods:—but thy daughter will I slay. Menelaus. [*Disconsolately to himself.*] The matricide perpetrates murder upon murder! Orestes. The avenger of his father,—whom [*Sneeringly.*] thou gavest-up to die! Menelaus. Was not the previously shed blood of thy mother sufficient for thee? Orestes. [*Smiling in contempt.*] I should not be tired of slaying impious-women for-ever! Menelaus. [*Looking up at Pýladës.*] Hast thou too, O Pýladës, a share in this murder?—Orestes. By-his-silence he assents:—I speaking, however, am sufficient. Menelaus. [*Menacingly.*] But not with impunity, unless indeed thou escape on wings! Orestes. We will not flee,—but with fire will we consume the palace! Menelaus. [*Distressedly.*] For wilt thou destroy this thy father's mansion? Orestes. That thou at least may not possess it,—slaughtering this-virgin over the flames.

Menelaus. [*Impassionately.*] Slay her, since at least having slain her thou shalt give me satisfaction for these doings! Orestes. [*As if just going to stab Hermionë.*] It shall be so! Menelaus. [*Imploringly.*] Fie! fie! on-no-account do that! Orestes. Be silent then:—and bear to suffer evil justly. Menelaus. [*Indignantly.*] What? for is it just for thee to live? Orestes. [*With an air of assurance.*] Ay, and to rule over the land.

1605. Aldus has ἤρκησέ σοι, and in common with all MSS. τὸ παρόν.

1608. φησὶν σιωπῶν, *being silent he says so*,—that is, *he does not deny it, and therefore he grants it*—with allusion to the old proverb, "*silence implies assent.*"

1609. οὔτι χαίρων, *no-how rejoicing at it.*

1610. πυρὶ δ' ἀνάψομεν δόμους, literally, *but we will inflame the house with fire—we will set the palace in a blaze.*

1615. ἐνδίκως πράσσων κακῶς, *deservedly faring badly—thy ills being merited.*

1616. Brunck here edited, ναὶ, κρατεῖν τε γῆς, without a shadow of authority.

ΜΕ. Ποίας; ΟΡ. Ἐν Ἄργει τῷδε τῷ Πελασγικῷ. |s i||s i||i i
ΜΕ. Εὖ γ' οὖν θίγοις ἂν χερνίβων—ΟΡ. Τί δὴ γὰρ οὔ; |s i||s i||i i
ΜΕ. Καὶ σφάγια πρὸ δορὸς καταβάλοις. ΟΡ. Σὺ δ' ἂν καλῶς; |dy||di||i i
ΜΕ. Ἁγνὸς γάρ εἰμι χεῖρας. ΟΡ. Ἀλλ' οὐ τὰς φρένας. |s i||i i||sp
ΜΕ. Τίς δ' ἂν προσείποι σ'; ΟΡ. Ὅστις ἐστὶ φιλοπάτωρ. |s i||s i||t i
ΜΕ. Ὅστις δὲ τιμᾷ μητέρ'; ΟΡ. Εὐδαίμων ἔφυ. |s i||s i||s i
ΜΕ. Οὔκουν σύ γ'. ΟΡ. Οὐ γὰρ ἁνδάνουσιν αἱ κακαί. |s i||i i||ip
ΜΕ. Ἄπαιρε θυγατρὸς φάσγανον. ΟΡ. Ψευδὴς ἔφυς. |i y||s i||s i
ΜΕ. Ἀλλὰ κτενεῖς μου θυγατέρ'; ΟΡ. Οὐ ψευδὴς ἔτ' εἶ. |s i||di||s i
ΜΕ. Οἴμοι, τί δράσω; ΟΡ. Πεῖθ' ἐς Ἀργείους μολών— |s i||s i||s i
ΜΕ. Πειθὼ τίν'; ΟΡ. Ἡμᾶς μὴ θανεῖν αἰτοῦ πόλιν. |s i||s i||sp
ΜΕ. Ἦ παῖδά μου φονεύσεθ'; ΟΡ. Ὧδ' ἔχει τάδε. |s i||i i||ip
ΜΕ. Ὦ τλῆμον Ἑλένη—ΟΡ. Τἀμὰ δ' οὐχὶ τλήμονα; |s y||s i||ip
ΜΕ. Σὲ σφάγιον ἐκόμισ' ἐκ Φρυγῶν—ΟΡ. Εἰ γὰρ τόδ' ἦν. |yy||i i||s i

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THE ORDER, AND ENGLISH ACCENTUATION.

ΜΕ. Ποίας; ΟΡ. Εν τῷδε τῳ Πελάσγικῳ Ἄργει. ΜΕ. Ευ γε ουν αν θίγοις χέρνιβων—ΟΡ. Γαρ δη τι ου; ΜΕ.—και κατάβαλοις σφάγια προ δόρος. ΟΡ. Κάλως δε αν συ. ΜΕ. Γαρ εἰμι ἅγνος χεῖρας. ΟΡ. Ἀλλα ου τας φρένας. ΜΕ. Δε τις αν προσείποι σε; ΟΡ. Ὅστις έστι φιλόπατωρ. ΜΕ. Δε ὅστις τίμᾳ μήτερα; ΟΡ. Ἔφυ ευδαίμων. ΜΕ. Οὔκουν συ γε. ΟΡ. Γαρ ἁι κάκαι ουκ ἁνδανοῦσι. ΜΕ. Απαίρε φάσγανον θύγατρος. ΟΡ. Ἔφυς ψεύδης. ΜΕ. Ἀλλα κτένεις θυγάτερα μου; ΟΡ. Ει ουκ έτι ψεύδης. ΜΕ. Οἴμοι, τι δράσω; ΟΡ. Μόλων ες Αργείους πείθε—ΜΕ. Τίνα πείθω; ΟΡ. Αἴτου πόλιν ἥμας μη θάνειν. ΜΕ. Η φονεύσετε παῖδα μου; ΟΡ. Τάδε έχει ὧδε. ΜΕ. Ω τλήμον Ἕλενη—ΟΡ. Δε οὔχι τα έμα τλήμονα; ΜΕ. Εκόμισα σε εκ Φρύγων σφάγιον—ΟΡ. Γαρ ει τόδε ην.

TRANSLATION.

MENELAUS. [*With much surprise.*] What land? ORESTES. In this very Pelásgian Argos. MENELAUS. [*With scorn.*] Well, indeed, wouldest thou touch the sacred-lavers! ORESTES. For pray why not? MENELAUS. [*Continuingly.*] And wouldest immolate the victims before battle!

ORESTES. [*Retortingly.*] Righteously, however, wouldest thou. MENELAUS. Because I am pure as to my hands. ORESTES. [*Contemptuously.*] But not as to thy heart! MENELAUS. And who would speak to thee?

ORESTES. Whoever is a lover-of-his-father! MENELAUS. [*Upbraidingly.*] And whoever reveres his mother? ORESTES. Is blest! MENELAUS. Not thou at least! ORESTES. For wicked-women please me not.

MENELAUS. Take-away the sword from my daughter. ORESTES. Thou art wrong-in-thy-expectation. MENELAUS. For wilt thou kill my child? ORESTES. Thou art no longer false-in-thy-conjectures! MENELAUS. Ah! me! What shall I do? ORESTES. Repairing unto the Argives, persuade them. MENELAUS. What persuasion? ORESTES. Entreat of the city that we die not. MENELAUS. Otherwise ye will kill my daughter? ORESTES. The thing is so. MENELAUS. [*Sorrowing.*] Oh! wretched Helen!

ORESTES. And is not my-condition wretched? MENELAUS. [*Continuously.*] I brought thee hither from among the Trojans to be a victim! ORESTES. [*Disappointedly.*] For would it were so!

1618. Aldus omits δὴ, consentingly indeed with MSS. partially, but offensively to the metre.

1620. Aldus has χέρας, to the utter destruction of the rhythm.

1621. In Brunck and several MSS. δ' is left out—nor is its presence wanted.

1623. Some contend for μ' ἁνδάνουσιν, but Porson says:—"sed exémplum desídero, úbi ἁνδάνω accusatívum régit."

1627. In lieu of θανεῖν, most MSS. and Aldus have κτανεῖν.

1630. The vulgate reading is σοί. Morell first edited σέ.

ΜΕ. Πόνους πονήσας μυρίους. ΟΡ. Πλήν γ᾽ ἐις ἐμέ. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΜΕ. Πέπονθα δεινά. ΟΡ. Τότε γὰρ ἦσθ᾽ ἀνωφελής. |⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –
Μ. Ἔχεις με. ΟΡ. Σαυτὸν σύ γ᾽ ἔλαβες κακὸς γεγώς. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
Ἀλλ᾽ εἶ᾽, ὕφαπτε δώματ᾽, Ἠλέκτρα, τάδε· |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
σύ τ᾽, ὦ φίλων μοι τῶν ἐμῶν σαφέστατε, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Πυλάδη, κάταιθε γεῖσα τειχέων τάδε. |⏑ ⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΜΕ. Ὦ γαῖα Δαναῶν, ἱππίου τ᾽ Ἄργους κτίται, |– –|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ ⏑
οὐκ εἶ᾽, ἐνόπλῳ ποδὶ βοηδρομήσετε; |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
Πᾶσαν γὰρ ὑμῶν ὅδε βιάζεται πόλιν |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
ζῆν, αἷμα μητρὸς μυσαρὸν ἐξειργασμένος. |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑

ΑΠΟΛΛΩΝ.

Μενέλαε, παῦσαι λῆμ᾽ ἔχων τεθηγμένον· |⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Φοῖβός σ᾽ ὁ Λητοῦς παῖς ὅδ᾽ ἐγγὺς ὢν καλῶ· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
σύ θ᾽, ὃς ξιφήρης τῇδ᾽ ἐφεδρεύεις κόρῃ, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Ὀρέσθ᾽, ἵν᾽ εἰδῇς οὓς φέρων ἥκω λόγους. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Ἑλένην μὲν, ἣν σὺ διολέσαι πρόθυμος ὢν, |⏑ ⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΕ. Πονήσας μύριους πόνους. ΟΡ. Πλην γε εις έμε. ΜΕ. Πεπόνθα δεῖνα. ΟΡ. Γαρ τότε ήσθα ανώφελης. ΜΕ. Ἐχεις με. ΟΡ. Συ γε έλαβες σαύτον γέγως κάκος. Ἀλλα εία, Ηλέκτρα, ὑφάπτε τάδε δώματα· τε συ, Πύλαδη, ω σαφέστατε μοι των έμων φίλων, καταίθε τάδε γείσα τείχεων. ΜΕ. Ω γαία Δάναων, τε κτίται ἵππιου Ἀργους, ουκ εἰα ενόπλῳ πόδι βοηδρομήσετε; Γαρ ὅδε εξειργάσμενος μύσαρον άιμα μήτρος, βιάζεται πάσαν πόλιν ὕμων ζῆν. ΑΠ. Μενελάε, παύσαι έχων τεθήγμενον λήμα· ὅδε Φοίβος ὁ παις Λήτους ων έγγυς κάλω σε· συ τε, Ορέστα, ὃς εφεδρεύεις τῇδε κόρῃ ξιφήρης, ἵνα είδῃς λόγους ὃυς ἥκω φέρων. Ἑλενην μεν, ἣν συ ων προθύμος διόλεσαι,

TRANSLATION.

Menelaus. Having endured ten-thousand hardships. Orestes. Except at least on my account. Menelaus. [*Greatly affected.*] I have experienced dreadful treatment! Orestes. [*Significantly.*] For upon-that-occasion thou wast of-no-service! Menelaus. Thou hast me. Orestes. Thou at-least hast caught thyself,—being a knave. [*Calling to his sister inside beneath.*] But ho! there, Eléctra, set fire to the palace:—[*To Pýladës.*] and do thou, Pýladës, O most-faithful to me of my friends, light up these eaves of the battlements. [*Much smoke is seen above.*]

Menelaus. [*Stormingly.*] Oh! land of the Dánäi, and inhabitants of warlike Argos, will ye not, ho there! with armed foot come-to-my-relief? For this man, having perpetrated the unhallowed murder of his mother, is bringing-destruction-on your whole city, that he may live!

Apollo. [*Riding in silvery effulgence on the clouds aloft, with Helen angelically sitting beside him.*] Meneláus, desist from having that irritated state-of-mind:—I Phoébus the son of Latóna, being near to thee, address thee: thou too, Oréstës, who art standing over that damsel with-thy-drawn-sword,—that thou mayest know the behests which I come bearing.—As for Helen, indeed, whom thou, being minded to destroy,

1632. πέπονθα δεινὰ, *I have endured grievous things—I have met with cruel usage.*

1636. γεῖσα, *suggrúndia, eave-rafters* or *battlement-copings—joists—beam-ends.* Aldus for τειχέων has τείχεος.

1638. ὄυκουν, Aldus: sed múlti códices ὀυχὶ, únde sagácitèr Musgrávius, ὀυκ εἶ᾽, id est, ὀυκ εἶα. Porson.

1645. Aldus's reading is Ἑλένα μὲν ἣν, in which he is borne out by a few MSS.—Porson says: "Brúnckius édidit Ἑλένη et ἧς, in quo bis peccávit. Méliùs énìm artículus à διολέσαι quàm ab ἥμαρτες régitur. Et ab áltero sollicitándo éum deterrére debébat íllud Virgiliánum, *Urbem, quam státuo, véstra est.*"

ἥμαρτες, ὀργὴν Μενέλεῳ ποιούμενος, |--|⏑-||-⏑⏑|⏑-||--|⏑⏑
ἥδ' ἐστὶν, ἣν ὁρᾶτ' ἐν αἰθέρος πτυχαῖς, |--|⏑-||⏑-|⏑-||⏑-|⏑-
σεσωσμένη τε κοὐ θανοῦσα πρὸς σέθεν. |⏑-|⏑-||⏑-|⏑-||⏑-|⏑⏑
'Εγώ νιν ἐξέσωσα, κἀπὸ φασγάνου |⏑-|⏑-||⏑-|⏑-||⏑-|⏑-
τοῦ σοῦ κελευσθεὶς ἥρπασ' ἐκ Διὸς πατρός. |--|⏑-||--|⏑-||⏑-|⏑⏑
Ζηνὸς γὰρ οὖσαν ζῆν νιν ἄφθιτον χρεών· |--|⏑-||--|⏑-||⏑-|⏑-
Κάστορί τε Πολυδεύκει τ' ἐν αἰθέρος πτυχαῖς |-⏑⏑|⏑⏑⏑||--|⏑-||⏑-|⏑-
ξύνθακος ἔσται, ναυτίλοις σωτήριος. |--|⏑-||--|⏑-||--|⏑⏑
Ἄλλην δὲ νύμφην εἰς δόμους κτῆσαι λαβὼν, |--|⏑-||--|⏑-||--|⏑-
ἐπεὶ θεοὶ τῷ τῆσδε καλλιστεύματι |⏑-|⏑-||--|⏑-||--|⏑⏑
Ἕλληνας εἰς ἓν καὶ Φρύγας ξυνήγαγον, |--|⏑-||--|⏑-||⏑-|⏑⏑
θανάτους τ' ἔθηκαν, ὡς ἀπαντλοῖεν χθονὸς |⏑⏑-|⏑-||⏑-|⏑-||--|⏑⏑
ὕβρισμα θνητῶν, ἀφθόνου πληρώματος. |⏑-|⏑-||--|⏑-||--|⏑⏑
Τὰ μὲν καθ' Ἑλένην ὧδ' ἔχει· σὲ δ' αὖ χρεὼν, |⏑-|⏑⏑⏑||--|⏑-||⏑-|⏑-
'Ορέστα, γαίας τῆσδ' ὑπερβαλόνθ' ὅρους, |⏑-|⏑-||--|⏑-||⏑-|⏑-
Παῤῥάσιον οἰκεῖν δάπεδον ἐνιαυτοῦ κύκλον· |-⏑⏑|⏑-||-⏑⏑|⏑⏑⏑||--|⏑⏑
κεκλήσεται δὲ σῆς φυγῆς ἐπώνυμον, |⏑-|⏑-||⏑-|⏑-||⏑-|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ποιούμενος ὀργην Μενέλεῳ, ἡμάρτες, ἧδε έστι, ἣν ὁράτε εν πτύχαις αίθερος, τε σεσώσμενη, και ου θανούσα προς σέθεν. Νιν έγω εξεσώσα, και ἥρπασα άπο του σου φάσγανου, κελεύσθεις εκ πάτρος Δίος. Γαρ ούσα Ζήνος χρέων νιν ζῆν άφθιτον· τε εν πτύχαις αίθερος Κάστορι τε Πολυδεύκει έσται ξυνθάκος, σωτήριος ναύτιλοις. Δε κτήσαι άλλην νύμφην λάβων εις δόμους, έπει τῷ καλλιστεύματι τήσδε θέοι ξυνήγαγον Ἑλλήνας και Φρύγας εις έν, τε εθήκαν θάνατους, ὡς απαντλοίεν χθόνος ὑβρίσμα θνήτων, άφθονου πληρώματος. Ὥδε μεν τα έχει κάτα Ἕλενην· δε σε αυ, Ορέστα, χρέων, ὑπερβαλόντα ὅρους τήσδε γαίας, οίκειν Παῤῥάσιον δάπεδον κύκλον ενιαύτου· δε κεκλήσεται επώνυμον σης φύγης,

TRANSLATION.

causing regret unto Meneláus, didst-miss-of-thine-intent,—this is she, whom ye behold in the bosom of the sky, saved, and not slain by thee.

Her did I preserve, and rescue from thy sword,—commanded by father Jove.

For being the daughter of Júpiter it is right that she should live immortal;—and in the bosom of the firmament beside Cástor and Pollux shall she be enthroned,—protective to sailors. Wherefore possess-thyself-of another bride receiving her to thy home, since for the beauty of this woman the Gods drew-together the Greeks and Trojans into one-mass,—and dealt-out deaths, that they might drain-off from the Earth the pride of mortals, who had become a profuse multitude.—Thus, indeed, is it with regard to Helen:—but thee, on the other hand, Oréstēs, it behoves, having passed-beyond the boundaries of this land, to inhabit the Parrhásian plain during the revolution of a year:—and it shall be-afterwards-designated by-a-name-borrowed from thy banishment,

1649. Brunck in lieu of νιν edited γὰρ, but he afterwards saw his error, and acknowledged it.

1656. εἰς ἓν, literally, *into one*, that is, *face to face—to the junction of battle—to hostile engagement with one another*.

1662—63. The reading here given is that of all MSS., and of Aldus:—yet, as Porson has most justly noticed, the tautology is scarcely sufferable. Musgrave conjectured κεκτήσεται and κλύειν,—both of which Brunck adopted,—Beck, only the latter.—Valckenaer, again, was for inserting πέδον in room of καλεῖν. Porson ventured, and scarcely ventured to suggest τεθήσεται in place of κεκλήσεται,—retaining καλεῖν. In his note upon this verse, he adduces several suitable quotations.

<table>
<tr><td>Ἀζᾶσιν Ἀρκάσιν τ᾽ Ὀρέστειον καλεῖν.</td><td>|– –|∪ –||∪ –|∪ –||– –|∪ –</td></tr>
<tr><td>Ἐνθένδε τ᾽ ἐλθὼν τὴν Ἀθηναίων πόλιν</td><td>|– –|∪ –||– –|∪ –||– –|∪ ∪</td></tr>
<tr><td>δίκην ὑπόσχες αἵματος μητροκτόνου</td><td>|∪ –|∪ –||∪ –|∪ –||– –|∪ –</td></tr>
<tr><td>Εὐμενίσι τρισσαῖς· θεοὶ δέ σοι δίκης βραβεῖς</td><td>|– ∪ ∪|∪ –||– –|∪ –||∪ –|∪ –</td></tr>
<tr><td>πάγοισιν ἐν Ἀρείοισιν εὐσεβεστάτην</td><td>|∪ –|∪ ∪ ∪||– –|∪ –||∪ –|∪ –</td></tr>
<tr><td>ψῆφον διοίσουσ᾽, ἔνθα νικῆσαί σε χρή.</td><td>|– –|∪ –||– –|∪ –||– –|∪ –</td></tr>
<tr><td>Ἐφ᾽ ἧς δ᾽ ἔχεις, Ὀρέστα, φάσγανον δέρῃ,</td><td>|∪ –|∪ –||∪ –|∪ –||∪ –|∪ –</td></tr>
<tr><td>γῆμαι πέπρωταί σ᾽ Ἑρμιόνην· ὃς δ᾽ οἴεται</td><td>|– –|∪ –||– –|∪ ∪ –||– –|∪ ∪</td></tr>
<tr><td>Νεοπτόλεμος γαμεῖν νιν, οὐ γαμεῖ ποτέ·</td><td>|∪ ∪ ∪|∪ –||∪ –|∪ –||∪ –|∪ ∪</td></tr>
<tr><td>θανεῖν γὰρ αὐτῷ μοῖρα Δελφικῷ ξίφει,</td><td>|∪ –|∪ –||– –|∪ –||∪ –|∪ –</td></tr>
<tr><td>δίκας Ἀχιλλέως πατρὸς ἐξαιτοῦντί με.</td><td>|∪ –|∪ –||– –|∪ –||– –|∪ ∪</td></tr>
<tr><td>Πυλάδῃ δ᾽ ἀδελφῆς λέκτρον, ὥς ποτ᾽ ᾔνεσας,</td><td>|∪ ∪ –|∪ –||– –|∪ –||∪ –|∪ ∪</td></tr>
<tr><td>δός· ὁ δ᾽ ἐπιὼν νιν βίοτος εὐδαίμων μένει.</td><td>|∪ ∪ ∪|∪ –||– ∪ ∪|∪ –||– –|∪ –</td></tr>
<tr><td>Ἄργους δ᾽ Ὀρέστην, Μενέλεως, ἔα κρατεῖν·</td><td>|– –|∪ –||– ∪ ∪|∪ –||∪ –|∪ –</td></tr>
<tr><td>ἐλθὼν δ᾽ ἄνασσε Σπαρτιάτιδος χθονὸς,</td><td>|– –|∪ –||– –|∪ –||∪ –|∪ ∪</td></tr>
<tr><td>φερνὰς ἔχων δάμαρτος, ἥ σε μυρίοις</td><td>|– –|∪ –||∪ –|∪ –||∪ –|∪ –</td></tr>
<tr><td>πόνοις διδοῦσα δεῦρ᾽ ἀεὶ διήνυσε.</td><td>|∪ –|∪ –||∪ –|∪ –||∪ –|∪ ∪</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Αζάσι τε Ἀρκασι κάλειν Ορεστείον. Τε ενθένδε έλθων την πόλιν Αθηναίων, ὑπόσχες δίκην μητρόκτονου αἵματος τρίσσαις Ευμένεσι· δε θέοι βράβεις δίκης διοισούσι σοι ευσεβέστατην ψήφον εν Αρειοίσι παγοίσι, ένθα χρη σε νικήσαι. Δε Ἑρμίοννην έπι δέρῃ ἧς έχεις φάσγανον πεπρώται σε, Ορέστα, γήμαι· δε Νεοπτόλεμος ὅς οίεται γάμειν νιν, ου πότε γάμει· γαρ μοίρα αύτῳ θάνειν Δέλφικῳ ξίφει, εξαιτούντι με δίκας πάτρος Αχίλλεως. Δε Πύλαδῃ δος λέκτρον αδέλφης, ὥς πότε ᾔνεσας· δε ὁ ευδαίμων βίοτος έπιων μένει νιν. Δε, Μενέλεως, έα Ορέστην κράτειν Ἄργους· δε έλθων Σπαρτιάτιδος χθόνος ανάσσε, έχων φέρνας δαμάρτος, ἡ, διδούσα σε μύριοις πόνοις, άει διήνυσε δεύρο.

TRANSLATION.

a cause to the Azánës and Arcádians for calling it Orestéum. And from thence having come to the city of the Athenians, meet the charge of shedding thy mother's blood laid by the three Furies: and the Gods, the arbiters of thy suit, will pass on thee their most-righteous sentence in the assize-court of Mars,—where it is doomed thee to be victorious. And Hermíonë, to whose neck thou art holding the sword, it is destined for thee, Oréstës, to wed·—for Neoptólemus who thinks to marry her, shall never marry her: seeing it is his fate to die by the Delphic sword, as he is demanding satisfaction of me for his father Achíllës.

But unto Pýladës give thy sister's bed, as thou didst heretofore agree: and a happy life coming on awaits them.

And do thou, Meneláus, suffer Oréstës to reign at Argos:—but repairing unto the Spartan land, rule over it, having it as thy wife's dowry,—who, exposing thee to numberless toils, was ever-and-anon conducting thee hither. [*Meneláus reverentially bends before the God.*]

1664. Brunck and Beck from some few MSS. printed ἔνθεν δέ γ᾽. Aldus has ἐνθένδέ τ᾽, erroneous as to the accentuation of the final syllable of ἐνθένδε.

1667. πάγοισιν ἐν Ἀρείοισι, *on the Martial hills*, viz. *the Areópagus*, near Athens.

1671. In Aldus's text we find γαμεῖ νιν, most faultily and corruptly.

1679. δεῦρο, *hither*, namely, *to this fortune—to this happy issue.* Porson in his note upon δεῦρο ἀεὶ, says:—"hanc étiàm phrásin post álios, Cantérum, Valckenaérium, Kustérum, Albértum, bréviter illustrémus. Hæc vox δεῦρο scílicet, quæ plerúmque lócum significat, hîc de témpore pónitur. Míxtâ quodámmodò notióne súmitur in Heraclíd. 851, δεῦρο δ᾽ αὐτὸς εἰσιδών." He quotes an abundauce of apposite passages from various authors, for which see his own edition.

Τὰ πρὸς πόλιν δὲ τῷδ' ἐγὼ θήσω καλῶς, |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ὅς νιν φονεῦσαι μητέρ' ἐξηνάγκασα. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΟΡ. Ὦ Λοξία μαντεῖε, σῶν θεσπισμάτων |– –|⏑ –||– –|⏑ –||– –|⏑ –
ὀυ ψευδόμαντις ἦσθ' ἄρ', ἀλλ' ἐτήτυμος. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Καίτοι μ' ἐσῄει δεῖμα, μή τινος κλύων |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἀλαστόρων, δόξαιμι σὴν κλύειν ὄπα. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ἀλλ' εὖ τελεῖται, πείσομαι δὲ σοῖς λόγοις. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἰδοὺ μεθίημ' Ἑρμιόνην ἀπὸ σφαγῆς, |⏑ –|⏑ –||– –|⏑ ⏑ –||⏑ –|⏑ –
καὶ λέκτρ' ἐπῄνεσ', ἡνίκ' ἂν διδῷ πατήρ. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΜΕ. Ὦ Ζηνὸς Ἑλένη χαῖρε παῖ· ζηλῶ δέ σε |– –|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ ⏑
θεῶν κατοικήσασαν ὄλβιον δόμον. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ὀρέστα, σοὶ δὲ παῖδ' ἐγὼ κατεγγυῶ, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Φοίβου λέγοντος· εὐγενὴς δ' ἀπ' εὐγενοῦς |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
γήμας ὄναιο καὶ σὺ, χὠ διδοὺς ἐγώ. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΑΠ. Χωρεῖτε νῦν ἕκαστος, οἷ προστάσσομεν, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
νείκους τε διαλύεσθε. ΜΕ. Πείθεσθαι χρεών. |– –|⏑ ⏑ ⏑||⏑ –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Δε έγω, ός εξηνάγκασα νιν φονεύσαι μήτερα, θήσω κάλως τῷδε τα προς πόλιν. ΟΡ. Ω μαντείε Λόξια, ουκ ήσθα άρα ψευδομάντις σων θεσπίσματων, άλλα ετήτυμος. Καίτοι δείμα εσήει με, μη κλύων τίνος αλάστορων, δοξαίμι κλύειν σην όπα. Ἀλλα τελείται ευ, δε πείσομαι σοις λόγοις. Ἰδου μεθιήμι Ἑρμίονην άπο σφάγης, και επῄνεσα λέκτρα, ἥνικα πάτηρ αν δίδῳ. ΜΕ. Ω χαίρε Ἕλενη παι Ζήνος· δε ζήλω σε κατοικησάσαν όλβιον δόμον θέων. Δε σοι, Ορέστα, έγω κατέγγυω παίδα, Φοίβου λεγόντος· δε γήμας άπο εύγενους εύγενης οναίο και συ, και έγω ὁ δίδους. ΑΠ. Χωρείτε νυν ἑκάστος, ὁι προστάσσομεν, τε διαλυέσθε νείκους. ΜΕ. Χρέων πειθέσθαι.

TRANSLATION.

And I, who compelled this man to slay his mother, will put to rights for him what regards the city.

Orestes. O! predicting Apollo, thou wert not then a false-prophet in thine oracles, but a true one. [*Misgivingly.*] And yet came there a fear on me,—lest having heard one of the Furies, I might think I had heard thy voice. [*Banishing doubt.*] But all is ending well, and I will obey thy commands.

[*Releasing Hermionë.*] Behold I let-go Hermíonë from slaughter, and I approve her union, whenever her father shall give her.

Menelaus. [*Looking up joyfully at Helen.*] Oh! hail! Hélena, daughter of Jove:—for I congratulate thee inhabiting the blissful residence of the Gods! [*To Oréstës.*] And to thee, Oréstës, betroth I my daughter, as Phoébus bids: wherefore marrying from an illustrious-family, thyself illustrious, be happy both thou, and I who give her.

Apollo. Depart ye now, each, to where we appoint, and discontinue your quarrels. Menelaus. [*Bowing thankfully, and being perfectly reconciled.*] It is our duty to obey!

1680. τὰ πρὸς πόλιν, verbally, *the things respecting the city*, or, as Musgrave gives it, *quod cum úrbe est réi*:—θήσω καλῶς, literally, *I will put nobly* or *fairly*, that is, *I will happily arrange*.

1681. For ὅς νιν, Canter has ὅστις.

1682. ὦ Λοξία μαντεῖε, *O prophetic Lóxias*, or more freely, *O Lóxian prophet*.

1686. εὖ τελεῖται, *béně finítur* vel *perfícitur—béně évenit res—the business is being now brought to a happy conclusion—is being made to terminate fortunately—is being prosperously ended.*

1688. λέκτρ' ἐπῄνεσα, *I praise* or *I have praised her bed* or *nuptials*,—a Greek idiom signifying in plain English, "*I pay her my addresses—I accept of her hand.*"

1689. Meneláï persónam (says Porson in his note,) omíttit Aldus,—et in versu 1693 ínfrà, hábet καὶ ὁ.

ΟΡ. Κἀγὼ τοιοῦτος· σπένδομαι δὲ συμφοραῖς, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Μενέλαε, καὶ σοῖς, Λοξία, θεσπίσμασιν. |⏑ ⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΑΠ. Ἴτε νῦν καθ' ὁδὸν, τὴν καλλίστην |⏑ ⏑ –|⏑ ⏑ –||– –|– –
θεὸν Εἰρήνην τιμῶντες· ἐγὼ δ' |⏑ ⏑ –|– –||– –|⏑ ⏑ –
Ἑλένην Ζηνὸς μελάθροις πελάσω, |⏑ ⏑ –|– –||⏑ ⏑ –|⏑ ⏑ –
λαμπρῶν ἄστρων πόλον ἐξανύσας, |– –|– –||⏑ ⏑ –|⏑ ⏑ –
ἔνθα παρ' Ἥρᾳ, τῇ θ' Ἡρακλέους |– ⏑ ⏑|– –||– –|⏑ ⏑ –
Ἥβῃ πάρεδρος, θεὸς ἀνθρώποις |– –|⏑ ⏑ –||⏑ ⏑ –|– –
ἔσται σπονδαῖς ἔντιμος ἀεὶ, |– –|– –||– –|⏑ ⏑ –
ξὺν Τυνδαρίδαις, τοῖς Διὸς υἱοῖς, |– –|⏑ ⏑ –||– ⏑ ⏑|– –
ναύταις μεδέουσα θαλάσσης. |– –|⏑ ⏑ –||⏑ ⏑ –|– *

ΧΟ. Ὦ μέγα σεμνὰ Νίκα, τὸν ἐμὸν |– ⏑ ⏑|– –||– –|⏑ ⏑ –
βίοτον κατέχοις, |⏑ ⏑ –|⏑ ⏑ –
καὶ μὴ λήγοις στεφανοῦσα. |– –|– –||⏑ ⏑ –|⏑ *

ΤΕΛΟΣ.

THE ORDER, AND ENGLISH ACCENTUATION.

ΟΡ. Ἐγω και τοιούτος· δε σπένδομαι σύμφοραις, Μενελάε, και σοις θεσπίσμασι, Λόξια. ΑΠ. Ἰτε νυν κάτα ὅδον, τιμώντες την καλλίστην θέον Εἰρήνην· δε έγω πέλασω Ἑλενην μέλαθροις Ζήνος, εξάνυσας πόλον λάμπρων άστρων, ένθα πάρεδρος πάρα Ἥρᾳ, τε Ἥβῃ τῃ Ἡράκλεους, θέος, έσται σπόνδαις εντίμος ανθρώποις άει, ξυν Τυνδάριδαις, τοις ὑίοις Δίος, μεδεούσα θαλάσσης ναύταις. ΧΟ. Ω μέγα σέμνα Νίκα, κάτεχοις τον έμον βίοτον, και μη λήγοις στεφανούσα.

TRANSLATION.

Orestes. I also am of-the-same-mind:—and [*Bowing.*] I homage thy fortunes, Meneláus, and thy oracles, O Apollo!

Apollo. Proceed now, each his own way, reverencing the most excellent Goddess Peace:—and I will conduct Helen to the mansions of Jove, passing through the pole of the shining stars,—where seated beside Júno and Hérculës's Hébë, herself a divinity, she shall with libations be honored by mortals for ever, in conjunction with the Tyndáridæ, the sons of Júpiter,—presiding over the sea for the benefit of mariners. [*Apollo ascends to heaven, accompanied by Helen: Meneláus enters the palace, and Oréstës hastens down with Hermionë to meet him.*]

Chorus. O mightily glorious victory, may thou uphold my life, and may thou not cease from crowning me! [*The Scene closes.*]

1696. σπένδομαι, *foédus íneo* vel *in grátiam rédeo—I receive with friendship—I revere—I come into peace with—I respect* or *do homage to.*

1698. καθ' ὁδὸν, literally, *along the road*, that is, *straight forward*. See the note at verse 543, above.

1699. Aldus from MSS. edited θεῶν.

1700. In several copies the reading is Ἑλένην Διὸς μελάθροις, unmetrically.

1703. Hébë, (a daughter of Júno,) was Goddess of youth, and, for a long time, cup-bearer to the Gods. When Hérculës was raised to divine rank he married her.

1705. *The Tyndáridæ*, viz., Castor and Pollux, the twin brothers of Helen. Aldus has Τυνδαρείδαις, against the metre.

1706. ναύταις μεδέουσα θαλάσσης, *mári ímperans naútis*—id est, *in rem nautárum máre cúrans:* with reference to the effect upon the ocean, which the ancients supposed the rising of certain stars to have. See Horace, Carm. Lib. I. Ode iii. See also above, verse 1653.

1707—09. With this anapæstic triplet Eurípidës concluded the Phœníssæ, and several others of his Plays. In like manner the Andrómachë, Bácchæ, Alcéstis, and Hélena terminate each in a favorite stanza of five verses.

THE END.

MORAL INFERENCES.

1. *Punishment pursues Crime, and never fails to overtake it sooner or later.* 2. *Unless parents set their children a good example, they have no good reasonably to expect from them.* 3. *Nothing on Earth is permanent, nothing secure.* 4. *To the weary and afflicted the balm of sleep is sweet.* 5. *Vicious persons may be very strongly attached to one another, but real Friendship is founded in Virtue.* 6. *In distress, the voice of a friend is an alleviation of pain.* 7. *Most men are desirous of pleasing those in power—and too often at the expense of every consideration.* 8. *Revenge is a feeling natural to Man.* 9. *Magnanimity is laudable, but cowardice is contemptible.* 10. *We ought never to remit in our endeavours, whilst there is a possibility of success.* 11. *It is better to hope than to despair, even in circumstances the most hopeless.* 12. *Many events take place contrary to expectation.* 13. *The villanous care not by what means they accomplish their aim.* 14. *Death is terrible even to the brave.* 15. *A sense of duty is sometimes at variance with moral rectitude.* 16. *Fidelity generally meets its reward.*

ERRATA.

Page 15. Translation, line 7, for "*set-out*," read "*set-sail.*"
—— *ib.* Note 62, line 2, for "*although*" read "*as though*" or "*as being.*"
—— 43. Translation, line 10, dele "*blest*" at the beginning of the line. This error is in part of the Edition only,—in about 1000 copies, and arose from an oversight of the printer.—The entire passage ought to run thus:—"*In other respects, however, I have been a happy man, excepting in my daughters: but in that one I am not felicitous.*"

In the Translation of the PHŒNISSÆ, verse 1771, for "*thankless*" read "*most thankless.*"

J. M'Creery, Printer,
Tooks-Court, Chancery Lane.

THE

MEDEA OF EURIPIDES,

LITERALLY TRANSLATED INTO ENGLISH PROSE;

FROM

THE TEXT OF PORSON

ΕΥΡΙΠΙΔΟΥ ΜΗΔΕΙΑ.

THE

MEDEA OF EURIPIDES,

LITERALLY TRANSLATED INTO ENGLISH PROSE;

FROM

THE TEXT OF PORSON:

WITH

THE ORIGINAL GREEK, THE METRES, THE ORDER, AND
ENGLISH ACCENTUATION.

TO WHICH ARE SUBJOINED

NUMEROUS EXPLANATORY NOTES.

FOR THE USE OF STUDENTS.

BY

T. W. C. EDWARDS, M. A.

FIFTH EDITION, REVISED AND CORRECTED.

—— Γυνη γὰρ τἄλλα μὲν φόβου πλέα,
κακή τ' ἐς ἀλκὴν καὶ σίδηρον ἐισορᾶν·
ὅταν δ' ἐς ἐυνὴν ἠδικημένη κυρῇ,
ὀυκ ἔστιν ἄλλη φρὴν μιαιφονωτέρα.
ΜΗΔ. 265—268.

Ὦ φιλτάτη χεὶρ, φίλτατον δέ μοι κάρα,
καὶ σχῆμα, καὶ πρόσωπον ἐυγενὲς τέκνων,
ἐυδαιμονοῖτον· ——————
—————— Ὦ γλυκεῖα προσβολὴ,
ὦ μαλθακὸς χρὼς, πνεῦμά θ' ἥδιστον τέκνων.
Χωρεῖτε, χωρεῖτ'· ὀυκέτ' ἐιμὶ προσβλέπειν
οἵα τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς.
ΜΗΔ. 1067—1073.

LONDON:

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SOLD BY TALBOYS, OXFORD; NEWBY, CAMBRIDGE; AND
BELL AND BRADFUTE, EDINBURGH.

MDCCCXXVII.

TO

THE RIGHT REVEREND

THOMAS BURGESS, D.D. F.R.S. F.A.S. & F.R.S.L.

LORD BISHOP OF ST. DAVID'S.

My Lord,

Emboldened by your Lordship's very flattering approbation of my humble efforts to facilitate, by my Translations from the Greek, the acquirement of that noble and beautiful language—emboldened by the approbation of a Man who ranks so high in the world of letters both as a Scholar and as a Divine—a Man from whose pen upwards of Ninety most valuable Works on various subjects of Divinity and Literature have already issued—emboldened, my Lord, by an approbation, not confined to the merely casual avowal of the favorable opinion of the Bishop of St. David's respecting my Versions of the Greek Drama, nor to his very amply oral recommendation of them in numerous quarters, but by an approbation publicly expressed in his Writings—emboldened by this, I have presumed (not indeed without diffidence) to inscribe to your Lordship my Translation of the Medea.

I would only that this tribute of my gratitude and unfeigned esteem were more worthy of your Lordship:—that it were freer from imperfections—more creditable to myself—and likely to prove of real and essential service to those for whom it is intended:—that it could inspire and cherish a due love for the beauties, and the sublimities, and the harmonies, and the elegancies of the language of ancient Greece.

In the arduous task I have undertaken, and amid the many difficulties I have to contend with, nothing can be a great-

er stimulus to me, nothing cheer me more, than the consciousness that my labors have been deemed worthy of praise from men of the soundest learning both in this country and in America—among whom none stands higher than the present Lord Bishop of St. David's. Indeed, the proud recollection that it pleased your Lordship, in the Postscript to the Second Edition of your Lordship's Vindication of I. John, V. 7, to quote my Translation of the Hecuba, and to add a Note on the quotation, actuated as was your Lordship solely by a heartfelt desire of noticing and encouraging the "meritorious industry" *of my Translations and Metres, will long continue fresh in my memory, and excite me to redoubled exertion.*

That your Lordship's endeavours may be crowned with entire success, to the edification of many, the promotion of true knowledge, and the glory of God; and that we may all "*so pass through things temporal, that we finally lose not the things eternal,*" *is the pious and fervent prayer of,*

My Lord,

Your Lordship's

Much obliged, and most obedient Servant,

G. W. C. Edwards.

London,
1*st July*, 1823

TO

THE READER.

In my Preface to the Hecuba, which was published in October 1822, I gave a full account of the plan I had formed to myself in my Translations of the Greek Tragedians. To save repetition, then, I refer to that Preface, and to the address to the Reader at the beginning of the Phœnissæ, and likewise of the Orestes, as in these will be found every particular necessary to be knowr.

My First Edition of the Medea, to which there was neither Dedication nor Preface, was in many respects faulty in the Metres—and not without errors in the Text. From these deformities the present edition has been freed—and, by having been subjected to repeated readings and a careful inspection at Press, may be pronounced to be, in regard of the Text, the most correct Edition of Porson. It has moreover another advantage, *viz.* the opportunity of being entirely cleared of errata of every kind, as the pages have all been cast in stereotype, subsequently to the working off of this impression—and in the plates corrections can easily be made.

I would not, however, by this observation be understood to insinuate that a single typographical error has escaped me—although perchance one or two may have been overlooked: should, therefore, any Gentleman in the course of his reading notice an oversight, I shall feel the greatest pleasure in correcting it, if he will favor me with his remarks, under cover to the Publisher.

In Porson's Medea there are indeed numerous blemishes and defects, as well in the accents and breathings, as in the stops: most of these, I have no doubt (as I mentioned in my Preface to the Hecuba) are errors of the Printer—such, for example, as φυγῃ πολιτων for φυγῇ πολιτῶν, note on v. 12; πὶστιν for πίστιν, v. 22; IO. for XO., v. 148; ὑμαθιας for ἀμαθίας, v. 226; ἀνήνασθαι for ἀνῄνασθαι, v. 239; τινος for τίνος, v. 283; πεισαις for πείσαις, v. 326; ὀυ σὲ for ὀύ σε, v. 328; ἀφορμην for ἀφορμὴν, v. 343; 'πίοῦσα for 'πιοῦσα, v. 353; καὶ σ' for καί σ', v. 457; ᾒσθοντ' for ᾔσθοντ', v. 539; φάινεσθαι for φαίνεσθαι, note on v. 601; μων for μῶν, v. 606; ἀλλ' for ἀλλ', note on v. 640; φιλους for φίλους, v. 662; ἆναξ for ἄναξ, v. 681; τουτο for τοῦτο, and ἀγγέλλεῖς for ἀγγέλλεις or rather ἀγγελλεῖς, note on v. 703; πειράσομαι σου for πειράσομαί σου, v. 722; ἐχειν for ἔχειν, v. 775; γάρ for γὰρ, v. 781; ἱεράς for ἱερᾶς, v. 822; φρενός for φρενὸς, note on v. 852; ἀνθρώποισι for ἀνθρώποισιν, v. 944; ἅν for ἂν, v. 964; κἀγώ for κἀγὼ, v. 1010; ἐσταζε for ἔσταζε, v. 1196; ὀυδεὶς ἐστὶν for ὀυδείς ἐστιν, contrary to MSS. and the judgment of Aldus, v. 1225; ὦν for ὧν, note v. 1277, &c. &c. In many instances where the enclitics σὲ, σοῦ, σοὶ, and the like are emphatic, Porson has retained the accent on them, as, for instance, ὀυ σὲ v. 328; ὡς σοῦ, v. 329; δὴ σοὶ, v. 817; ἐμποδὼν σοὶ, v. 932; ξυνθάνοιμι σοὶ, v. 1207; γῆμαι σὲ, v. 1338, &c., where I have given ὀύ σε, ὥς σου, δή σοι, ἐμποδών σοι, ξυνθάνοιμί σοι, γῆμαί σε, &c. Verse 669, also, which in Porson's Text and that of others) stands thus, ἄπαιδες ἐσμὲν, δαί-

μονος τινὸς τύχῃ, I have altered to ἄπαιδές ἐσμεν, δαίμονός τινος τύχῃ, and this I consider to be the right and correct accentuation. A variety of examples of this description I could quote, but let the above suffice.

That I may not be accused of partiality, I confess that in my First Edition of the Medea there were very many errors, in number perhaps greater, and in kind certainly grosser, than are to be found in Porson: of these I have given some of the worst at the end of this Play, rather as a specimen than a list—inasmuch as by far less than one-third part of the whole has been inserted. Another species of blemish to which I have not alluded, greatly disfigured that Edition; I mean a want of uniformity in the accents of initial diphthongs: take, for example, ὅυνεκα, (for so it is printed in ver. 451) and it will be perceived that, consistently with my mode of marking the breathings and accents, it ought to have been ὁύνεκα, but which is generally (and in my opinion most absurdly) written οὕνεκα. Consistency, however, is a virtue, even where the premises are false.

In the following Translation, I have by no means (no, notwithstanding my utmost endeavours) succeeded in rendering the Text so literally and so faithfully into English as I could wish; but the extreme difficulty of expressing word for word, so as to make any thing like sense, seeing the idioms of our language and of the Greek are so widely different, will plead for me with the liberal and the well informed: and a sentence here and there happily expressed may perhaps hide a multitude of those faults which must inevitably exist in a Work like the present. I own I labored hard in the very outset of the drama to find, in English, words equivalent to εἴθ' ὤφελε, and I know not whether in this Edition, or in the former, I have really come nearer to the true meaning of the phrase. The remainder of the first line, Ἀργοῦς μὴ διαπτάσθαι σκάφος, I have translated much the same as before, and with the same satisfaction to myself—uninfluenced by the carpings of an old envious pseudo-critic, formerly (with classical pretensions) a quack schoolmaster, not very many miles north of London. This blockhead, seeing through his spectacles in Musgrave's Latin version of the Medea, "*Argo navis,*" reprobated with fury the true literal English, "*hull of the Argo,*" and then forsooth διαπτάσθαι (strange to tell) could never mean "*to fly through*" because (said he) a hull or ship cannot fly nor wing its way! Ne sutor ultra crepidam.

Although the opinion and judgment of men like this pass by me unheeded, being mere "trifles light as air," yet I acknowledge that many improvements have been made in the Translation and in other parts of this edition, at the suggestion of numerous learned friends, to whom I beg to acknowledge my obligations—and particularly to the Translator into elegant Latin of *Télemaque* from the French of Fenelon.

The merit of my performances, I own, is trivial, and little deserving of praise:—yet as my Versions have been deemed useful, and as they have been honored with a place in the libraries of many of the first Scholars of the age, it will be my pride to proceed with the proposed Series, and to wade with unabated diligence through the whole of the Greek Drama.

London,
2nd July, 1823.

SUMMARY

OF

FACTS AND CIRCUMSTANCES CONNECTED WITH THE PLAY.

EURÍPIDËS, a celebrated tragic poet of Athens, was born at Sálamis, (a town in which Hómer is said also to have been born) about the time that Xérxës invaded Greece. He studied rhetoric under Pródicus, ethics under Sócratës, and philosophy under Anaxágoras. Having afterwards applied himself to dramatic composition, he proved singularly fortunate in expressing the passions of love and of grief, in language the most animated and tender. In such admiration, indeed, were his writings held, that several of the soldiers who accompanied Nícias in his unfortunate expedition against Sýracuse, were freed from slavery on the bare recital of a few pathetic verses of this great poet. Sóphoclës was his only yet formidable rival, dividing with him the applause of the populace, and surpassing him far in the majestic and sublime.

Eurípidës lived upwards of seventy years, and composed between ninety and a hundred tragedies. During part of his time he resided near the place of his nativity, and had a favorite cave in the neighbourhood, to which he frequently retired to meditate and to write. Many of his plays he conceived and perfected at Athens, where he passed several of his more advanced years: at last, however, he migrated to the court of Archeláus, king of Macedónia, by whom he was very kindly received; but the termination of his life was deplorable—for the dogs of Archeláus, meeting him in one of his solitary walks, tore him to pieces, and ate the flesh off his bones, about 407 years before Christ. He was twice married, and entertained a very bad opinion of the fair sex in general. Of his tragedies only twenty have escaped the ravages of time, and of these the Medéa is one of the most approved. The scene is laid at Corinth, about 1250 years before the Christian æra, and 800 years prior to the time at which the play was written. This drama depicts jealousy in her darkest form, under the character of a cunning exasperated sorceress.

Jáson was a native of Iólchos, a town in Théssaly, to which he returned after the Argonaútic expedition, conveying home with him in the Argo the celebrated magician Medéa, daughter of Æétës, king of Cólchis. This woman, after betraying her father, and murdering her brother, had absconded with Jáson, passionately enamoured of him. From Iólchos, however, they were both very soon obliged to flee to Córinth, to avoid the resentment of an offended people, whose king Pélias, had, at the instigation of Medéa, been cut to pieces by his own daughters.

At Córinth, Jáson and Medéa lived together for ten years in perfect union and love, and were the fond parents of several children. But their matrimonial happiness began after that lapse of time to be disturbed by Jáson's partiality for Glaúcë, the blooming daughter of Créon, king of the Corínthians; and this shortly led to the divorce of the Cólchian.

The punishment of Jáson's infidelity by the enraged and implacable Medéa, is the principal feature in the tragedy.

According to Ælian, the murder of Mérmerus and of Phérës, the youngest of Jason's children by Medéa, was not perpetrated by their mother, but by the people of Córinth, to atone to the gods for the horrid massacre of which Medéa had been guilty in the persons of Glaúcë and Créon.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΤΑ ΠΡΟΣΩ'ΠΑ ΤΟΥ ΔΡΑ'ΜΑΤΟΣ	THE PERSONS OF THE DRAMA.
ΤΡΟΦΟΣ	NURSE
ΠΑΙΔΑΓΩΓΟΣ	TUTOR
ΜΗΔΕΙΑ	MEDEA
ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ ΠΟΛΙΤΙΔΩΝ	CHORUS OF FEMALE CITIZENS
ΚΡΕΩΝ	CREON
ΙΑΣΩΝ	JASON
ΑΙΓΕΥΣ	ÆGEUS
ΑΓΓΕΛΟΣ	MESSENGER
ΠΑΙΔΕΣ ΜΗΔΕΙΑΣ	CHILDREN OF MEDEA.

ʽΥΠΟΘΕΣΙΣ ΜΗΔΕΙΑΣ.

ʼΙΑ΄ΣΩΝ εις Κόρινθον ἐλθὼν, ἐπαγόμενος καὶ Μήδειαν, ἐγγυᾶται τὴν Κρέοντος, τοῦ Κορινθίων βασιλέως, θυγατέρα Γλαύκην πρὸς γάμον. Μέλλουσα δὲ ἡ Μήδεια φυγαδεύεσθαι ὑπὸ Κρέοντος ἐκ τῆς Κορίνθου, παραιτησαμένη μίαν ἡμέραν μεῖναι, καὶ τυχοῦσα, μισθὸν τῆς χάριτος δῶρα διὰ τῶν παίδων πέμπει τῇ Γλαύκῃ, ἐσθῆτα, καὶ χρυσοῦν στέφανον, οἷς ἐκείνη χρησαμένη διαφθείρεται· καὶ ὁ Κρέων δὲ, περιπλακεὶς τῇ θυγατρὶ, ἀπόλλυται. Μήδεια δὲ, τοὺς ἑαυτῆς παῖδας ἀποκτείνασα, ἐφ᾽ ἅρματος δρακόντων πτερωτῶν, ὃ παρ᾽ ʽΗλίου ἔλαβεν, ἔποχος γενομένη, ἀποδιδράσκει εις ʼΑθήνας, κἀκεῖσε ʼΑιγεῖ τῷ Πανδίονος γαμεῖται.

THE ORDER, AND ENGLISH ACCENTUATION.

ʽΥΠΟ΄ΘΕΣΙΣ ΜΗΔΕΙ΄ΑΣ.

ΙΑ΄ΣΩΝ, ἔλθων εις Κορίνθον, και επαγόμενος Μηδείαν, εγγυάται Γλαύκην την θυγάτερα Κρεόντος του βασίλεως Κορίνθιων, προς γάμον. Δε ἡ Μηδεία μελλούσα φυγαδευέσθαι εκ της Κορίνθου ὕπο Κρεόντος, παραιτησάμενη μείναι μίαν ἥμεραν, και τυχούσα, πέμπει δώρα, μίσθον της χάριτος, δία των παίδων τῃ Γλαύκῃ, εσθήτα και χρύσουν στέφανον, όις εκείνη χρησάμενη διαφθείρεται· και δε ὁ Κρέων περίπλακεις τῃ θύγατρι, απόλλυται. Δε Μηδεία, αποκτεινάσα τους παίδας ἑαύτης, γενόμενη ἔποχος ἔπι ἅρματος πτερώτων δρακόντων, ὁ ἔλαβε πάρα ʽΗλιου, αποδιδράσκει εις Αθήνας, και εκείσε γαμείται Αίγει τῳ Πανδίονος.

TRANSLATION.

ARGUMENT OF THE MEDEA.

JASON having come to Córinth, and brought with him Medéa, engages for himself Glaúcë, the daughter of Créon, king of the Corínthians, in marriage. Then Medéa, about to be banished from Córinth by Créon, having begged permission to remain for one day, and obtained her request, sends presents, an acknowledgement of the favour, by her children to Glaúcë, a robe and golden chaplet; which when she had put on, she is miserably-destroyed: and Créon too, through embracing his daughter, perishes. But Medéa, having subsequently murdered her own children, being now seated in a chariot of winged dragons, which she received from the SUN, escapes to Athens, and is there married to Ægeus, son of Pandíon.

Line 1. ἐγγυᾶται, 3. sing. pres. ind. mid. by contraction for ἐγγυάεται. When the middle voice is followed by the case which is the proper regimen of the verb, the action is for the agent; hence ἐγγυᾶται, *he engages for himself.*

Line 8. ἔποχος γενομένη, *being become mounted as on horseback.*

Line 9. Aristóphanës of Byzántium gives the argument in the words following: Μήδεια διὰ τὴν πρὸς ʼΙάσονα ἔχθραν, τῷ ἐκεῖνον γεγαμηκέναι τὴν Κρέοντος θυγατέρα Γλαύκην, ἀπέκτεινε μὲν Γλαύκην, Κρέοντα, καὶ τοὺς ἰδίους υἱοὺς, ἐχωρίσθη δ᾽ ʼΙάσονος, ʼΑιγεῖ συνοικήσασα. Παρ᾽ οὐδετέρῳ κεῖται ἡ μυθοποιΐα. ʽΗ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Κορίνθῳ· ὁ δὲ χορὸς συνέστηκεν ἐκ γυναικῶν πολιτίδων· προλογίζει δὲ τροφὸς Μηδείας. And he adds, ʼΕδιδάχθη ἐπὶ Πυθοδώρου ἄρχοντος κατὰ τὴν ὀγδοηκοστὴν ἑβδόμην ʼΟλυμπιάδα· πρῶτος ʼΕυφορίων, δεύτερος Σοφοκλῆς, τρίτος ʼΕυριπίδης. Μήδεια, Φιλοκτήτης, Δίκτυς, Θερισταὶ Σάτυροι· οὐ σώζεται. Pherecýdës and Simónidës, who flourished a few years before Eurípidës, say, ἡ Μήδεια ἑψήσασα τὸν ʼΙάσονα νέον ποιήσειε.

ΕΥΡΙΠΙΔΟΥ ΜΗΔΕΙΑ.

ΤΡΟΦΟΣ.

'ΕΙ'Θ ὤφελ 'Αργοῦς μὴ διαπτάσθαι σκάφος, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Κόλχων ἐς αἶαν, Κυανέας Συμπληγάδας, |– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
μήδ' ἐν νάπαισι Πηλίου πεσεῖν ποτε |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
τμηθεῖσα πεύκη, μήδ' ἐρετμῶσαι χέρας |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἀνδρῶν ἀρίστων, οἳ τὸ πάγχρυσον δέρος |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Πελίᾳ μετῆλθον· ὀυ γὰρ ἂν δέσποιν' ἐμὴ |⏑ ⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Μήδεια πύργους γῆς ἔπλευσ' 'Ιωλκίας, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἔρωτι θυμὸν ἐκπλαγεῖσ' 'Ιάσονος· |⏑ –|⏑ –||⏑ –| –||⏑ –|⏑ ⏑
ὀυδ' ἂν, κτανεῖν πείσασα Πελιάδας κόρας |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ –
πατέρα, κατῴκει τήνδε γῆν Κορινθίαν |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ'ΦΟΣ.

ΕΙ'ΘΕ σκάφος 'Αργους μη ώφελε διαπτάσθαι Κυάνεας Συμπλήγαδας ες αίαν Κόλχων, μήδε πεύκη τμηθείσα εν ναπαίσι Πήλιου πότε πέσειν, μήδε ερετμώσαι χέρας αρίστων άνδρων, όι μετήλθον το παγχρύσον δέρος Πέλιᾳ· γαρ Μηδεία έμη δεσποίνα ουκ αν επλεύσε πύργους Ιώλκιας γης. εκπλαγείσα θύμον ερώτι Ιάσονος·—ούδε, πεισάσα Πελίαδας κόρας κτάνειν πάτερα, αν κατῴκει τήνδε Κορίνθιαν γην

TRANSLATION.

[SCENE. *The Royal Palace at Córinth; Medéa's Nurse standing at the Gate alone.*]

NURSE.

O! THAT the hull of the Argo had not had to-have-winged-its-way-through-between the Cyánean Symplégadës to the land of the Cólchians;—nor the pine, felled in the forests of Pélion, ever to have-fallen; nor to-have-exercised-with-the-oar the hands of the very-adventurous men who went-in-quest-of the golden fleece for Pélias:—because-then Medéa, my mistress, would-not-have-sailed-to the forts of the Iolchian realm, [*Shedding tears of vexation.*] vehemently-smitten as to her mind with the love of Jáson:—nor-yet, having persuaded the Pélian maidens to slay their father, would-she-be-inhabiting this Corínthian land

1. 'Εἴθ' ὤφελε μὴ σκάφος, *útinàm non debuísset scáphus, I would-that the hull had owed not*,—and which in the first edition of the Medéa I translated,—"*I wish the hull had not been destined*," but in the second and third editions, "*troth the hull ought not*," I have now rendered,—"*O! that the hull had not had.*" The Argo was a ship (or rather, wherry) with fifty oars, in which Jáson and his companions went to Cólchis to recover the golden fleece. Διαπτάσθαι, *to have flown through*, 1. aor. inf. mid. of διαπέτομαι or διαπέταμαι, *I fly through*. The sails of ships are often poetically styled their wings, as in the Prométheus Chained, of Æschylus, 477, λινόπτερα ναυτίλων ὀχήματα, *the canvas-winged vehicles of mariners.*" In like manner might a boat's oars be called the wings of the boat: a shuttle also, though wingless, is metaphorically said to fly.

2. Cólchis was a country of Asia, east of the Eúxine Sea:—its present name is "*Mingrélia.*" The Cyánean Symplégadës, now called "*the Pavoráne*," are two very rugged islands, or rather, rocks, at the entrance of the Black Sea, near the mouth of the Thracian Bósphorus.

3. Pélion was a mountain of Théssaly, celebrated for its pines.

4. Musgrave, (confounding ἐρετμῆσαι, *to row*, with ἐρετμῶσαι, *to cause to row*,) preferred the nominative χέρες, to the accusative χέρας.

6. Pélias who had from Æson usurped the kingdom of Iólchos, planned for Æson's son Jáson (demanding his right) an expedition to Cólchis—with promise of the sceptre on his happy return.

9. Πελιάδας κόρας, *the Pélian maids*, viz. *the Peliadës* or *daughters of Pélias.* They, at the instigation of Medéa, killed their father in the truly affectionate, but vain hope, of seeing him restored to youth.

10. κατῴκει, simply, *did inhabit*: ἂν κατῴκει, *would inhabit* or *be inhabiting.*

ξὺν ἀνδρὶ καὶ τέκνοισιν, ἁνδάνουσα μὲν	|⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
φυγῇ πολίταις, ὧν ἀφίκετο χθόνα,	|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
αὐτή τε πάντα συμφέρουσ' Ἰάσονι·	|– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἥπερ μεγίστη γίγνεται σωτηρία,	|– –|⏑ –||– –|⏑ –||– –|⏑ –
ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ.	|⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Νῦν δ' ἐχθρὰ πάντα, καὶ νοσεῖ τὰ φίλτατα·	|– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
προδοὺς γὰρ αὑτοῦ τέκνα, δεσπότιν τ' ἐμὴν,	|⏑ –|⏑ –||– ⏑|⏑ –||⏑ –|⏑ –
γάμοις Ἰάσων βασιλικοῖς εὐνάζεται,	|⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
γήμας Κρέοντος παῖδ', ὃς αἰσυμνᾷ χθονός.	|– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Μήδεια δ' ἡ δύστηνος ἠτιμασμένη,	|– –|⏑ –||– –|⏑ –||– –|⏑ –
βοᾷ μὲν ὅρκους, ἀνακαλεῖ δὲ δεξιᾶς	|⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
πίστιν μεγίστην, καὶ θεοὺς μαρτύρεται	|– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
οἵας ἀμοιβῆς ἐξ Ἰάσονος κυρεῖ.	|– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Κεῖται δ' ἄσιτος, σῶμ' ὑφεῖσ' ἀλγηδόνι,	|– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
τὸν πάντα συντήκουσα δακρύοις χρόνον,	|– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ξυν ἀνδρι και τεκνοίσιν, ἁνδανούσα μεν πολίταις, ὡν χθόνα φύγῃ αφίκετο, τε αύτη συμφερούσα πάντα Ιάσονι· ἥπερ γίγνεται μεγίστη σωτήρια, ὅταν γύνη μη διχόστατῃ προς ἄνδρα. Νυν δε πάντα έχθρα, και τα φίλτατα νόσει· γαρ Ιάσων πρόδους τέκνα ἀύτου, τε έμην δέσποτιν, ευνάζεται βασίλικοις γάμοις, γήμας παίδα Κρεόντος, ὁς αισύμνᾳ χθόνος. Δε ἡ δυστήνος, ητιμάσμενη Μηδεία, μεν βόᾳ ὅρκους, δε ανάκαλει δέξιας μεγίστην πίστιν, και μαρτύρεται θέους οίας αμοίβης κύρει εξ Ιάσονος. Ασίτος δε κείται, ὑφείσα σώμα αλγήδονι, συντηκούσα πάντα τον χρόνον δάκρυοις,

TRANSLATION.

with her husband and children—pleasing indeed to the citizens to whose country in her flight she has come; and personally accordant in every thing with Jáson:—which is the greatest security, when the wife is-not-at-variance with the husband.

Now, however, all is hostility, and the dearest-affections are vitiated: for Jáson, after-betraying his own children, and my mistress, is reposing in royal wedlock, having married the daughter of Créon, who sways-the-sceptre of this kingdom.

On the other hand, the unhappy, the dishonoured Medéa, is forsooth loudly-protesting-against his oaths, and recalling their plighted-hands (that greatest bond-of-faith), and she bids the gods witness what sort of return she is meeting-with from Jáson. Fasting, too, she reclines, sunk as to her body in sorrow, melting-away all her time in tears,

11. Porson informs us he will write ξὺν, not σὺν, wherever the metre permits.

12. Instead of φυγῇ, we find in different editions, φυλῇ, ψυχῇ, ὀργῇ, &c. Also, φυγῇ πολιτῶν, φυγὰς πολίταις. Porson has followed Barnes.

14. For ἥπερ, Musgrave would have ὅπερ, but without reason or authority. Σωτηρία, *safeguard* of conjugal happiness.

19. γήμας, *he having espoused* or *contracted marriage with.* Αἰσυμνάω signifies simply, *I rule* or *govern*, more freely, *I reign-over* or *sway the sceptre.*

21. δεξιᾶς, *right-hands*, that is, déxteram déxtræ commíssam, *plighted faith by the joining of hands.* This mode of promise was properly styled πίστις, whilst words or oaths without it, were called ὅρκοι, *jurajuránda.* A third mode under the appellation of βωμὸς, or the swearing by victims, was likewise in use.

24. σῶμ' ὑφεῖσ' ἀλγηδόνι, *in affliction drooping her body*, that is, *languishing, as to her form, in sorrow.*

25. συντήκουσα, *dissolving* or *melting down*, from σὺν and τήκω. Melting away *all the time* is not an expression agreeable to the English idiom, although truly the literal signification—I have therefore said "*all her time.*"

ἐπεὶ πρὸς ἀνδρὸς ᾔσθετ᾽ ἠδικημένη· |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ὀύτ᾽ ὄμμ᾽ ἐπαίρουσ᾽, ὀύτ᾽ ἀπαλλάσσουσα γῆς |- -|⏑ -||- -|⏑ -||- -|⏑ -
πρόσωπον· ὡς δὲ πέτρος, ἢ θαλάσσιος |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
κλύδων, ἀκούει νουθετουμένη φίλων· |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ἢν μήποτε στρέψασα πάλλευκον δέρην, |- -|⏑ -||- -|⏑ -||- -|⏑ -
ἀυτὴ πρὸς ἁυτὴν πατέρ᾽ ἀποιμώξῃ φίλον, |- -|⏑ -||- ⏑ ⏑|⏑ -||- -|⏑ ⏑
καὶ γαῖαν, ὀίκους θ᾽, ὁὺς προδοῦσ᾽ ἀφίκετο |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
μετ᾽ ἀνδρὸς, ὅς σφε νῦν ἀτιμάσας ἔχει. |⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ -
῎Εγνωκε δ᾽ ἡ τάλαινα συμφορᾶς ὕπο, |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
ὁῖον πατρῴας μὴ ᾽πολείπεσθαι χθονός· |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
στυγεῖ δὲ παῖδας, ὀυδ᾽ ὁρῶσ᾽ ἐυφραίνεται. |⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
Δέδοικα δ᾽ ἀυτὴν, μή τι βουλεύσῃ νέον, |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
βαρεῖα γὰρ φρὴν, ὀυδ᾽ ἀνέξεται κακῶς |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
πάσχουσ᾽. ᾽Εγῷδα τήνδε, δειμαίνω τέ νιν, |- -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
μὴ θηκτὸν ὤσῃ φάσγανον δι᾽ ἥπατος, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

έπει ῄσθετο ηδικήμενη προς άνδρος· ούτε επαιρούσα όμμα, ούτε απαλλασσούσα προσώπον γης· δε ώς πέτρος, η θαλάσσιος κλύδων, νουθετούμενη ακούει φίλων· ην μήποτε, στρεψάσα παλλεύκον δέρην, αύτη προς άυτην αποιμώξῃ φίλον πάτερα, και γαίαν, τε οίκους, όυς προδούσα, αφίκετο μέτα άνδρος, ός νυν έχει σφε, ατιμάσας. ῾Η ταλαίνα δε εγνώκε ὕπο σύμφορας όίον μη απολειπέσθαι πατρῴας χθόνος· δε στύγει παίδας, ούδε ευφραίνεται ὁρώσα. Δε δεδοίκα αύτην, μη βουλεύσῃ τι νέον, γαρ βαρεία φρην, ούδε ανέξεται πασχούσα κάκως. ᾽Εγω οίδα τήνδε, τε δειμαίνω νιν, μη ώσῃ θήκτον φάσγανον δία ἥπατος,

TRANSLATION.

ever since she first-felt-herself disrespectfully-treated by her husband neither upraising her eye, nor averting her countenance from the ground; but as a rock, or a maritime wave, when-offered-consolation does she listen to her friends:—unless at any time having-turned her snow-white neck she to herself bewail her beloved father, and her country, and home—which when she had betrayed, she came hither with a man who has now dishonoured her.

The unhappy woman indeed hath learnt from affliction what it is, not to forsake a father's domain:—yea she hates her children, nor is she delighted when she beholds them.

Really I dread her, lest she meditate something new—for violent is her mind, nor will it endure to receive affront. I know her well, and I fear for her, lest she force the sharpened sword through her liver,

26. ᾔσθετο, *sénsit se*, 3. sing. 2. aor. ind. mid. of ἀισθάνομαι.

29. νουθετουμένη, *commonefácta*, *being advised* or *counselled*, that is, *being* or *having been offered consolation.*

30. πάλλευκος signifies *entirely-white*, and may therefore with pardonable freedom, I think, be rendered *snowy* or *snow-white*, an expression far more congenial to the English idiom.

33. ὅς σφε νῦν ἀτιμάσας ἔχει, *who now has her, having dishonoured her.*

35. πατρῴας χθονὸς, literally, *the paternal land.* Medéa had not only deserted her country, but betrayed her sire, and murdered her brother. Was it to be expected, then, she would not repent of this? Yet why hate her children?

36. ὁρῶσα, *beholding them* or *looking on them:* pres. part. of ὁράω, *I see.*

38. ἀνέξεται. 3. sing. 1. fut. indic. mid. from ἀνέχομαι, *I bear, sustain*, or *endure:* πάσχουσα κακῶς, *suffering badly.*

39. νὶν may be taken here for ἀυτῇ, though more frequently put for ἀυτὸν, and sometimes for ἀυτοὺς, as likewise for ἀυτὴν, ἀυτὰς, &c.

40. ἧπαρ, *jécur*, is properly the liver, but may in the present sense with the greatest propriety be rendered "*heart.*"

ἢ καὶ τύραννον τόν τε γήμαντα κτάνῃ, |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
κἄπειτα μείζω ξυμφορὰν λάβῃ τινά |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
δεινὴ γάρ. Ὀύτοι ῥᾳδίως γε συμβαλὼν |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ἔχθραν τις ἀυτῇ καλλίνικον ᾄσεται |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Ἀλλ᾽ οἵδε παῖδες ἐκ τρόχων πεπαυμένοι |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
στείχουσι, μητρὸς ὀυδὲν ἐννοούμενοι |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
κακῶν· νέα γὰρ φροντὶς ὀυκ ἀλγεῖν φιλεῖ. |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –

ΠΑΙΔΑΓΩΓΟΣ.

Παλαιὸν ὄικων κτῆμα δεσποίνης ἐμῆς, |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –
τί πρὸς πύλαισι τήνδ᾽ ἄγουσ᾽ ἐρημίαν |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
ἕστηκας, ἀυτὴν θρεομένη σαυτῇ κακά; |– –|⏑ –‖– ⏑ ⏑|⏑ –‖– –|⏑ ⏑
Πῶς σοῦ μόνη Μήδεια λείπεσθαι θέλει; |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
ΤΡΟ. Τέκνων ὀπαδὲ πρεσβὺ τῶν Ἰάσονος, |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
χρηστοῖσι δούλοις ξυμφορὰ τὰ δεσποτῶν |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
κακῶς πιτνοῦντα, καὶ φρενῶν ἀνθάπτεται. |⏑ –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
Ἐγὼ γὰρ ἐις τοῦτ᾽ ἐκβέβηκ᾽ ἀλγηδόνος, |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

η και κτάνῃ τυράννον, τε τον γημάντα, και επείτα λάβῃ τίνα σύμφοραν μείζω· γαρ δείνη. Γε τις σύμβαλων έχθραν αύτῃ ούτοι ῥᾳδιως ᾄσεται καλλινίκον. Ἀλλα όίδε παίδες πεπαύμενοι εκ τρόχων, στειχούσι, ούδεν εννοούμενοι κάκων μήτρος· γαρ νέα φρόντις ού φίλει άλγειν. ΠΑΙ. *Παλαίον κτήμα οίκων έμης δεσποίνης, τι ἑστήκας αγούσα τήνδε ερήμιαν προς πυλαίσι, θρεόμενη αύτην σεαύτῃ κάκα;* *Πως Μηδεία θέλει λειπέσθαι σου μόνη;* ΤΡΟ. *Πρέσβυ οπάδε των τέκνων Ἰάσονος, τα πιτνούντα κάκως δέσποτων ξύμφορα χρηστοίσι δούλοις, και ανθάπτεται φρένων. Γαρ έγω εκβεβήκα εις τούτο αλγήδονος,*

TRANSLATION.

or even murder the princess, and him who-has-married-her, and afterwards engage-in detriment still greater:---for she is impetuous. Certainly, any one having contracted enmity with her will not very-readily chant-to-himself the anthem-of-happy-victory. But these her boys, giving-themselves-intermission from their recreations, are approaching, in nowise pensive about their mother's misfortunes—for the young mind likes not to repine.

Tutor. [*Entering with Jáson's two children.*] Thou veteran member of the family of my mistress, why standest thou preserving this thy solitude at the gates, holding-loud-converse with thyself on the subject of our calamities? How comes it that Medéa wishes to be left by thee to herself?

Nurse. O aged attendant on the sons of Jason, untówardness-in-the-affairs of masters, is an affliction to faithful servants, and mutually-affects their spirits. For I have advanced to that state of anguish,

41. We find σιγῇ δόμους εἰσβᾶσ᾽, ἵν᾽ ἔστρωται λέχος, from verse 381, in most editions between this line and line 40.

42. μείζω ξυμφορὰν λάβῃ τινὰ, literally, *she receive* or *take-in-hand some greater destruction* or *mischief*.

43—44. συμβαλὼν ἔχθραν ἀυτῇ, *having engaged with her in enmity* or *hatred*.

44. καλλίνικον, *a glorious victory*; also the name of an anthem sung in celebration of a happy victory—which is the meaning here, as may be inferred from ᾄσεται, 3. sing. 1. f. ind. m. of ᾄδω, *I sing*.

45. πεπαυμένοι, *having desisted from*.

48. παλαιὸν κτῆμα, *thou old piece of furniture—thou ancient inmate*, by no means a courteous salutation!

50. ἀυτὴν θρεομένη σαυτῇ, *clamourously-addressing thyself to thyself*. For ἀυτὴν, *te ípsam*, many prefer ἀυτὴ, *tu ípsa*, in the nominative case.

51. σοῦ μόνη, *solitary without thee*.

54. τὰ πιτνοῦντα κακῶς, literally, *the affairs turning-out badly*.

ὥσθ' ἵμερός μ' ὑπῆλθε γῇ τε κοὐρανῷ |--|⏑-||⏑-|⏑-||⏑-|⏑-
λέξαι μολοῦσαν δεῦρο, δεσποίνης τύχας. |--|⏑-||--|⏑-||--|⏑-
ΠΑΙ. Οὔπω γὰρ ἡ τάλαινα παύεται γόων; |--|⏑-||⏑-|⏑-||⏑-|⏑-
ΤΡΟ. Ζηλῶ σ'· ἐν ἀρχῇ πῆμα· κοὐδέπω μεσοῖ. |--|⏑-||--|⏑-||⏑-|⏑-
ΠΑΙ. Ὦ μῶρος, εἰ χρὴ δεσπότας εἰπεῖν τόδε, |--|⏑-||--|⏑-||--|⏑⏑
ὡς οὐδὲν οἶδε τῶν νεωτέρων κακῶν. |--|⏑-||⏑-|⏑-||⏑-|⏑-
ΤΡΟ. Τί δ' ἔστιν, ὦ γεραιέ; Μὴ φθόνει φράσαι. |⏑-|⏑-||⏑-|⏑-||⏑-|⏑⏑
ΠΑΙ. Οὐδέν· μετέγνων καὶ τὰ πρόσθ' εἰρημένα. |--|⏑-||--|⏑-||--|⏑⏑
ΤΡΟ. Μὴ πρὸς γενείου κρύπτε σύνδουλον σέθεν, |--|⏑-||--|⏑-||--|⏑⏑
σιγὴν γὰρ, εἰ χρὴ, τῶνδε θήσομαι πέρι. |--|⏑-||--|⏑-||⏑-|⏑⏑
ΠΑΙ. Ἤκουσά του λέγοντος, οὐ δοκῶν κλύειν, |--|⏑-||⏑-|⏑-||⏑-|⏑-
πεσσοὺς προσελθὼν, ἔνθα δὴ παλαίτεροι |--|⏑-||--|⏑-||⏑-|⏑⏑
θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ, |--|⏑-||⏑-|⏑-||--|⏑-
ὡς τούσδε παῖδας γῆς ἐλᾷν Κορινθίας |--|⏑-||--|⏑-||⏑-|⏑-
ξὺν μητρὶ μέλλει τῆσδε κοίρανος χθονὸς |--|⏑-||--|⏑-||⏑-|⏑⏑
Κρέων. Ὁ μέντοι μῦθος, εἰ σαφὴς ὅδε |⏑-|⏑-||--|⏑-||⏑-|⏑⏑
οὐκ οἶδα· βουλοίμην δ' ἂν οὐκ εἶναι τόδε. |--|⏑-||--|⏑-||--|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ὥστε ἵμερος ὑπῆλθε με λέξαι τε γῃ και οὐρανῳ, μολοῦσαν δεύρο, τύχας δεσποίνης. ΠΑΙ. *Γαρ ἡ ταλαίνα παύεται οὔπω γόων;* ΤΡΟ. *Ζήλω σε· πήμα εν ἀρχῃ· και οὔδεπω μέσοι.* ΠΑΙ. *Ω μώρος, ει χρη εἴπειν τόδε δέσποτας, ὡς οἶδε οὔδεν νεώτερων κάκων.* ΤΡΟ. *Δε τι ἔστιν, ω γεραίε; Μη φθόνει φράσαι.* ΠΑΙ. *Οὔδεν· και μετέγνων τα πρόσθε ειρήμενα.* ΤΡΟ. *Προς γενείου μη κρύπτε συνδούλον σέθεν· γαρ θήσομαι σίγην πέρι τώνδε, ει χρη.* ΠΑΙ. *Ου δόκων κλύειν ηκούσα του λεγόντος, προσέλθων πέσσους, δη ένθα παλαίτεροι θασσούσι ἀμφι σέμνον ὕδωρ Πειρήνης, ὡς Κρέων κοίρανος τήσδε χθόνος μέλλει ἐλᾳν τούσδε παίδας ξυν μήτρι Κορίνθιας γης.* Ὁ *μέντοι μύθος, ει ὅδε σάφης ουκ οἶδα· δε αν βουλοίμην τόδε ουκ είναι.*

TRANSLATION.

that desire hath stolen upon me to tell to earth and heaven, being come out hither, the disasters of my mistress.

Tutor. So the unfortunate woman ceases not-yet from her moans? Nurse. I commend you: the harm in its commencement, and by-no-means half-at-its-worst! Tutor. O stupid—if it were proper to say this of superiors—since she knows nothing of more recent evils!

Nurse. But what is it, O aged-man? Scruple not to tell me.

Tutor. Nothing: and I repent of the words before uttered.

Nurse. By your beard conceal not this from your fellow-servant: for I will impose-on-myself silence respecting these-matters, if necessary.

Tutor. Without appearing to listen I overheard some-one say, as I approached the hazard-tables, just where the seniors sit around the sacred fount of Piréně, that Créon, sovereign of this realm, is about to banish these boys with their mother, from the Corinthian territory. This indeed the report—whether it be true I know not: though certainly I could wish it may not be.

57. Instead of *μολοῦσαν* we find *μολοῦσῃ* in several of the best MSS. This reading, if by *μ' ὑπῆλθε* we understand *ὑπῆλθε μοί*, is correct. Still, however, it is a nice distinction.

58. *παύεται γόων*, *desists from sorrows.*

60. Aldus very corruptly, and entirely against the sense, printed *δεσπόταις*.

66. *ἤκουσά του λέγοντος*, *I heard some-one speaking:* here *του* is put for *τινός*. After *κλύειν* understand *ἔπεα*, *the words:* thus, *οὐ δοκῶν κλύειν τὰ ἔπεα τοῦ λέγοντος*, *not appearing to listen to the words of the speaker—not appearing to hear.*

67. For *παλαίτεροι* most editions, and I believe all MSS., have *παλαίτατοι*.

ΤΡΟ. Καὶ ταῦτ' Ἰάσων παῖδας ἐξανέξεται |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πάσχοντας, ἐι καὶ μητρὶ διαφορὰν ἔχει; |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ –
ΠΑΙ. Παλαιὰ καινῶν λείπεται κηδευμάτων, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
κὀυκ ἔστ' ἐκεῖνος τοῖσδε δώμασιν φίλος. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΤΡΟ. Ἀπωλόμεσθ' ἄρ', ἐι κακὸν προσοίσομεν |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
νέον παλαιῷ, πρὶν τόδ' ἐξηντληκέναι. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΠΑΙ. Ἀτὰρ σύγ', ὀυ γὰρ καιρὸς ἐιδέναι τάδε |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
δέσποιναν, ἡσύχαζε, καὶ σίγα λόγον. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΤΡΟ. Ὦ τέκν', ἀκούεθ' ὅιος ἐις ὑμᾶς πατήρ; |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Ὄλοιτο μὲν μὴ, δεσπότης γὰρ ἔστ' ἐμὸς, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἀτὰρ κακός γ' ὢν ἐις φίλους ἁλίσκεται. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΠΑΙ. Τίς δ' ὀυχὶ θνητῶν; Ἄρτι γιγνώσκεις τόδε, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ὡς πᾶς τις ἁυτὸν τοῦ πέλας μᾶλλον φιλεῖ, |– –|⏑ –||– –|⏑ –||– –|⏑ –
ὁι μὲν δικαίως, ὁι δὲ καὶ κέρδους χάριν, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἐι τούσδε γ' ἐυνῆς ὅυνεκ' ὀυ στέργει πατήρ; |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΤΡΟ. Ἴτ', ἐῦ γὰρ ἔσται, δωμάτων ἔισω, τέκνα. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Και Ιάσων εξανέξεται παίδας πασχόντας ταύτα, ει και έχει διάφοραν μήτρι; ΠΑΙ. Καίνων κηδεύματων παλαία λείπεται, και εκείνος ουκ έστι φίλος τοίσδε δώμασι. ΤΡΟ. Απωλομέσθα άρα, ει προσοίσομεν νέον κάκον παλαίῳ, πριν εξηντλήκεναι τόδε. ΠΑΙ. Ἀταρ σύγε ἡσυχάζε, και σίγα λόγον, γαρ ου καίρος δεσποίναν είδεναι τάδε. ΤΡΟ. Ω τέκνα, ακούετε όιος πάτηρ εις ὕμας; Μεν μη ολοίτο, γαρ έστι έμος δέσποτης, άταρ γε ἁλίσκεται ων κάκος εις φίλους. ΠΑΙ. Δε τις θνήτων ούχι; Ἀρτι γιγνώσκεις τόδε, ὡς πας τις φίλει ἁύτον μάλλον τοι πέλας, ὁι μεν δικαίως, και ὁι δε χάριν κέρδους, ει γε πάτηρ ου στέργει τούσδε όυνεκα εύνης; ΤΡΟ. Ἱτε, τέκνα, είσω δώματων, γαρ έσται ευ.

TRANSLATION.

NURSE. And will Jason endure that his sons suffer such-treatment, even although he has a difference with the mother?

TUTOR. Through new connections the old are deserted, and he is no-longer friendly to this family.

NURSE. We are ruined then, if we add a fresh calamity to the old, before it is got-over.

TUTOR. But do thou be quiet, and keep-secret the report; for there is no occasion for our mistress to know-of these-rumors.

NURSE. [*To the Children.*] O children, do ye hear what your father is tówards you? [*To herself.*] Yet may he not perish, for he is my master—but really he is proved to be treacherous to his friends.

TUTOR. And who of mortals is otherwise? Is it only now thou art learning this, that every one loves himself better than his neighbour; some indeed with justice: though others again, for advantage—if so it be their father likes not these, through-his-fondness-of a bridal-bed?

NURSE. Go, children, into the palace—for all will be well.

73—74. ταῦτα πάσχοντας, *them suffering these things*, which is agreeable to the Greek idiom, but insipid in English.

75. παλαιὰ, understand κηδεύματα.

78. ἐξηντληκέναι, see ἐξαντλέω, *exhaúrio*.

83. ἁλίσκεται, *is clearly-convicted*: ὢν κακὸς, *being a bad man*, that is, *of being a bad man*—an Anglicism.

85. In all the editions of Porson's Medéa, which I have yet seen, πέλας is without an accent; but this omission I consider an error of the press, like πὶστιν for πίστιν, line 22; or όύπω, line 58.

86. δικαίως, *justly*: κέρδους χάριν, *for the sake of advantage* or *gain*.

87. στέργω, *I embrace with natural affection*, or with *natural fondness*: ὅυνεκα ἐυνῆς, *for the sake of a bed*.

Σὺ δ' ὡς μάλιστα τούσδ' ἐρημώσας ἔχε, |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
καὶ μὴ πέλαζε μητρὶ δυσθυμουμένῃ. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Ἤδη γὰρ εἶδον ὄμμα νιν ταυρουμένην |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
τοῖσδ', ὥς τι δρασείουσαν, οὐδὲ παύσεται |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
χόλου, σάφ' οἶδα, πρὶν κατασκῆψαί τινα· |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ἐχθρούς γε μέντοι, μὴ φίλους δράσειέ τι. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

ΜΗΔΕΙΑ.

Δύστανος ἐγὼ, μελέα τε πόνων, |– –|⏑ ⏑ –||⏑ ⏑ –|⏑ ⏑ –
ἰώ μοί μοι, πῶς ἂν ὀλοίμαν; |– –|– –||– ⏑ ⏑|– –
ΤΡΟ. Τόδ' ἐκεῖνο, φίλοι παῖδες· μάτηρ |⏑ ⏑ –|⏑ ⏑ –||– –|– –
κινεῖ κραδίαν, κινεῖ δὲ χόλον. |– –|⏑ ⏑ –||– –|⏑ ⏑ –
Σπεύσατε θᾶσσον δώματος εἴσω, |– ⏑ ⏑|– –||– ⏑ ⏑|– –
καὶ μὴ πελάσητ' ὄμματος ἐγγὺς, |– –|⏑ ⏑ –||– ⏑ ⏑|– –
μηδὲ προσέλθητ', ἀλλὰ φυλάσσεσθ' |– ⏑ ⏑|– –||– ⏑ ⏑|– –
ἄγριον ἦθος, στυγεράν τε φύσιν |– ⏑ ⏑|– –||⏑ ⏑ –|⏑ ⏑ –
φρενὸς αὐθάδους. |⏑ ⏑ –|– –

THE ORDER, AND ENGLISH ACCENTUATION.

Δε συ έχε τούσδε ὡς μαλίστα ερημώσας, και μη πελάζε δυσθυμούμενῃ μήτρι. Γαρ ήδη είδον νιν ταυρούμενην όμμα τοίσδε, ὡς δρασειούσαν τι, ούδε παύσεται χόλου, οίδα σάφα, πριν κατασκήψαι τίνα· Γε μέντοι δρασείε τι έχθρους, μη φίλους. ΜΗΔ. Δυστᾶνος έγω, τε μέλεα πόνων, ίω μοι μοι, πως αν ολοίμαν; ΤΡΟ. Τόδε εκείνο, φίλοι παίδες· μάτηρ κίνει κράδιαν, δε κίνει χόλον. Σπεύσατε θάσσον είσω δώματος, και μη πελασήτε έγγυς όμματος, μήδε προσελθήτε, άλλα φυλασσέσθε άγριον ήθος τε στύγεραν φύσιν αυθάδους φρένος.

TRANSLATION.

[*To the Tutor.*] But do you keep these as much as possible out-of-the-way, and conduct them not near their enraged mother. For of-late I have seen her fiercely-glancing her eye upon them, as if going to perpetrate something-wicked; nor will she cease from her fury, I know full-well, before overwhelming some-one. May she, however, execute her purpose, whatever it is, on her enemies, not her friends.

MEDEA. [*Within.*] Wretch! that I am! And broken-down by misfortunes! Woes me! O me! How can I destroy-myself?

NURSE. There it is, dear youths:—your mother is rousing her choler, and rousing her wrath! Hasten quickly into your chamber, and approach not within her sight, nor advance towards her—but shun the savage humour and horrid temper of her intractable mind.

89. ἐρημώσας, *having conveyed them to solitude—to privacy—to retirement.*

91. ταυρουμένην ὄμμα, *putting on, as to her eye, a bull's fierceness.*

93. κατασκήπτω, *I rush impetuously.*

95. The metre, which, from the beginning of the play to verse 94 inclusively, is iambic trimeter, is here changed to anapæstic dimeter, each *syzygy* ending with the close of a word. When with the termination of a foot a word terminates throughout the verse, the anapæstic systems are much more harmonious than when otherwise; such are verses 98, 99, 100, and 102, in this page. An exception, however, may be made in the parœmiac or anapæstic dimeter catalectic, in which the third foot, and even the second need not end with a word. In general the third foot of a parœmiac should be an anapæst, yet Sóphoclës, Œd. Tyr. 1311, has a spondee, and Æschylus, Pr. Vinct. 117, a proceleusmatic. The last syllable of every anapæstic verse has the same quantity that the syllable would have, if carried to the beginning of the next verse: hence the final syllables in verses 98, 100, 102, short *per se*, are marked long.

100. ὄμματος ἐγγὺς, literally, *near her eye*, that is, *into her presence.*

103. αὐθάδης, *arrogant, self-willed.*

<table>
<tr><td>Ἴτε νυν, χωρεῖθ᾽ ὡς τάχος εἴσω.</td><td>|∪∪−|−−||−∪∪|−−</td></tr>
<tr><td>Δῆλον δ᾽ ἀρχῆς ἐξαιρόμενον</td><td>|−−|−−||−−|∪∪−</td></tr>
<tr><td>νέφος οἰμωγῆς, ὡς τάχ᾽ ἀνάψει</td><td>|∪∪−|−−||−∪∪|−−</td></tr>
<tr><td>μείζονι θυμῷ· τί ποτ᾽ ἐργάσεται</td><td>|−∪∪|−−||∪∪−|∪∪−</td></tr>
<tr><td>μεγαλόσπλαγχνος, δυσκατάπαυστος</td><td>|∪∪−|−−||−∪∪|−−</td></tr>
<tr><td>ψυχὴ, δηχθεῖσα κακοῖσιν;</td><td>|−−|−−||∪∪−|∪ *</td></tr>
<tr><td>ΜΗ. Αἶ αἶ αἶ αἶ,</td><td>|−−|−−</td></tr>
<tr><td>ἔπαθον τλάμων, ἔπαθον μεγάλων</td><td>|∪∪−|−−||∪∪−|∪∪−</td></tr>
<tr><td>ἄξι᾽ ὀδυρμῶν· ὦ κατάρατοι</td><td>|−∪∪|−−||−∪∪|−−</td></tr>
<tr><td>παῖδες ὄλοισθε στυγερᾶς ματρὸς</td><td>|−∪∪|−−||∪∪−|−−</td></tr>
<tr><td>ξὺν πατρὶ, καὶ πᾶς δόμος ἔῤῥοι.</td><td>|−∪∪|−−||∪∪−|− *</td></tr>
<tr><td>ΤΡΟ. Ἰώ μοι μοι, ἰὼ τλήμων.</td><td>|−−|−−||−−|−−</td></tr>
<tr><td>Τί δὲ σοὶ παῖδες πατρὸς ἀμπλακίας</td><td>|∪∪−|−−||∪∪−|∪∪−</td></tr>
<tr><td>μετέχουσι; Τί τούσδ᾽ ἔχθεις; Οἴμοι,</td><td>|∪∪−|∪∪−||−−|−−</td></tr>
<tr><td>τέκνα, μή τι πάθηθ᾽ ὡς ὑπεραλγῶ.</td><td>|∪∪−|∪∪−||−∪∪|−−</td></tr>
<tr><td>Δεινὰ τυράννων λήματα, καί πως</td><td>|−∪∪|−−||−∪∪|−−</td></tr>
<tr><td>ὀλίγ᾽ ἀρχόμενοι, πολλὰ κρατοῦντες,</td><td>|∪∪−|∪∪−||−∪∪|−−</td></tr>
<tr><td>χαλεπῶς ὀργὰς μεταβάλλουσιν.</td><td>|∪∪−|−−||∪∪−|−−</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Ἴτε νυν, χωρεῖτε εἴσω ὡς τάχος. Δε δῆλον νέφος οιμώγης εξαιρόμενον άρχης ὡς τάχα ανάψει μείζονι θύμῳ· τι πότε μεγαλοσπλάγχνος, δυσκαταπαύστος ψύχη εργάσεται, δηχθείσα κακοίσι; ΜΗΔ. Αι αι αι αι, τλάμων έπαθον, έπαθον άξια μέγαλων οδύρμων· ω καταράτοι παίδες στύγερας μάτρος ολοίσθε ξυν πάτρι, και πας δόμος έρροι. ΤΡΟ. Ἰω μοι μοι, ίω τλήμων. Δε τι σοι παίδες μετεχούσι αμπλάκιας πάτρος; Τι έχθεις τούσδε; Οίμοι, τέκνα, ὡς ὑπεράλγω μη παθήτε τι. Δείνα λήματα τυράννων, και πως αρχόμενοι όλιγα, κρατούντες πόλλα, μεταβαλλούσι όργας χάλεπως.

TRANSLATION.

Go then, proceed-in as fast-as-possible. For it is evident, that the cloud of despair accumulated from the beginning, will very shortly flame-forth with greater vehemence. What then will her mighty implacable soul achieve, exasperated by ills? [*Exeunt Tutor and the two Children.*]

Medea. [*Within.*] Alas! alas! alas! alas! I, a wretch, have endured—have endured treatment deserving of unbounded lamentation. Oh! ye accursed offspring of a disconsolate mother, may ye perish with your father, and may the whole house sink-in-ruin.

Nurse. [*To herself.*] Woes me! O Me! Oh! unhappy me! But why are your boys made partakers of their father's misconduct? Why hate you them?

Woes me, children, how I grieve-above-measure, lest ye suffer harm. Cruel are the dispositions of princes, who, as it were, controlled in few things, absolute in many, remit their stern-purposes with-difficulty!

105. Musgrave conjectured δηλοῖ δ᾽, without (as Porson very justly observes) any apparent necessity. Ἐξαιρόμενον, *raised* or *up-lifted.*

106. ἀνάψει, *will blaze forth*, 3. sing. 1. fut. ind. act. of ἀνάπτω, *accéndo.*

109. δηχθεῖσα, *gnawed* or *bitten*—see δάκνω. This verse is a parœmiac, and the next, an anapæstic monometer.

112. ἄξια, *things worthy;* μεγάλων ὀδυρμῶν, *of great wailings.*

118. πάθητε, 2. pl. 2. aor. subj. act. of πάσχω, *I suffer.*

119. καὶ, I have here rendered *who*, which seems to be the true meaning, since ἀρχόμενοι, and κρατοῦντες agree with τύραννοι understood, and not with λήματα. Literally, *and as if controlled.*—

Τὸ δ' ἀρ' ειθίσθαι ζῆν ἐπ' ἴσοισιν | ᴗ ᴗ - | - - || - ᴗ ᴗ | - -
κρεῖσσον· ἔμοιγ' οὖν, ει μὴ μεγάλως, | - ᴗ ᴗ | - - || - - | ᴗ ᴗ -
ὀχυρῶς γ' εἴη καταγηράσκειν. | ᴗ ᴗ - | - - || ᴗ ᴗ - | - -
Τῶν γὰρ μετρίων, πρῶτα μὲν, ειπεῖν | - - | ᴗ ᴗ - || - ᴗ ᴗ | - -
τοὔνομα νικᾷ, χρῆσθαί τε μακρῷ | - ᴗ ᴗ | - - || - - | ᴗ ᴗ -
λῷστα βροτοῖσιν· τὰ δ' ὑπερβάλλοντ' | - ᴗ ᴗ | - - || ᴗ ᴗ - | - -
ουδένα καιρὸν δύναται θνατοῖς· | - ᴗ ᴗ | - - || ᴗ ᴗ - | - -
μείζους δ' ἄτας, ὅταν ὀργισθῇ | - - | - - || ᴗ ᴗ - | - -
δαίμων, οἴκοις ἀπέδωκεν. | - - | - - || ᴗ ᴗ - | ᴗ *

ΧΟΡΟΣ.

Ἔκλυον φωνὰν, ἔκλυον δὲ βοὰν | ᴗ ᴗ - | - - || ᴗ ᴗ - | ᴗ ᴗ -
τᾶς δυστάνου Κολχίδος· | - - | - - || - ᴗ ᴗ | * *
ουδέ πω ἤπιος; Ἀλλ', ὦ γεραιὰ, | - ᴗ ᴗ | - ᴗ ᴗ || - - | ᴗ ᴗ -
λέξον· ἐπ' ἀμφιπύλου γὰρ ἔσω | - ᴗ ᴗ | - ᴗ ᴗ || - ᴗ ᴗ | - *
μελάθρου βοὰν ἔκλυον· | ᴗ ᴗ - ᴗ || - ᴗ ᴗ ᴗ
ουδὲ συνήδομαι, γύναι, | - ᴗ ᴗ - || ᴗ - | ᴗ -
ἄλγεσι δώματος, | - ᴗ ᴗ | - ᴗ ᴗ
ἐπεὶ μὴ φίλια κέκρανται. | ᴗ - - ᴗ || ᴗ ᴗ - - ᴗ ||

THE ORDER, AND ENGLISH ACCENTUATION.

Δε άρα το ειθίσθαι ζην έπι ισοίσι κρείσσον· ουν είη εμοίγε καταγηράσκειν όχυρως γε, ει μη μέγαλως. Γαρ μεν πρώτα είπειν το όνομα των μέτριων νίκα, τε χρήσθαι μάκρω λώστα βροτοίσι· δε τα ύπερβαλλόντα ούδενα καίρον δύναται θνάτοις· δε δαίμων, όταν οργίσθη, απεδώκε οίκοις μείζους άτας. ΧΟΡΟΣ. Έκλυον φώναν, δε έκλυον βόαν τας δυστάνου Κόλχιδος· ούδε πω ήπιος; Άλλα, ω γεραία, λέξον· γαρ έκλυον βόαν έπι έσω μέλαθρου αμφίπυλου· ούδε συνήδομαι, γύναι, άλγεσι δώματος, έπει μη φίλια κεκράνται.

TRANSLATION.

Hence then the being-accustomed to live in sober-circumstances is best:—wherefore be it mine to wax-old in-security at least, if not in-splendor. For really, first-and foremost, to mention the name of moderation is imposing, and certainly to enjoy it, is by far the most desirable for mortals: on the other hand, excess-of-good-fortune is at no time fitting to man; because the deity, when provoked, heaps-in-revenge upon families the more grievous disasters.

Chorus. [*Entering.*] I heard the voice, yea, I heard the cry of the unhappy Cólchian:—is she no how yet appeased? [*To the Nurse.*] Come, aged matron, tell me:—for I heard a shriek from within that apartment with folding-doors; nor am I delighted, O woman, at the afflictions of the family, since things unpleasant are in agitation.

122. ειθίσθαι, the infinitive mood taken substantively: ζῆν, in the Doric dialect, for ζᾶν, pres. inf. act. of ζάω, *I live.*

126. νικᾷ, *conquers;* the phrase may be rendered thus: *the very mention of the name of moderation carries in it an air of superiority, and the enjoyment of it is bliss.*

127. τὰ ὑπερβάλλοντα, *things too excellent—over-prosperous-circumstances.*

128. ουδένα καιρὸν δύναται, *can at no time.*

130. ἀπέδωκε μείζους ἄτας, *hath given-in-return the greater disasters.*

135. This verse is a pæónic dimeter, and the next is a choriambic dimeter, consisting of a choriambus and an iambic syzygy. Those who, with Morell, object to iambi in choriambic verses, may scan this line as an epi-choriambic.

138. There are many readings of this verse, for which see the note in Porson. Κέκρανται, *are being mingled* or *confounded together.* The final letter of φίλια is lengthened by poetic licence. The metre is antispastic monometer with an iambic monometer hypermeter. It may, however, be scanned differently.

ΤΡΟ. Ὀυκ ἐισὶ δόμοι· φροῦδα γὰρ ἤδη |– –|⏑ ⏑ –||– ⏑ ⏑|– –
τάδ'· ὁ μὲν γὰρ ἔχει λέκτρα τυράννων· |⏑ ⏑ –|⏑ ⏑ –||– ⏑ ⏑|– –
ἡ δ' ἐν θαλάμοις τάκει βιοτὰν |– –|⏑ ⏑ –||– –|⏑ ⏑ –
δέσποινα, φίλων ὀυδενὸς ὀυδὲν |– –|⏑ ⏑ –||– ⏑ ⏑|– –
παραθαλπομένα φρένα μύθοις. |⏑ ⏑ –|⏑ ⏑ –||⏑ ⏑ –|– *
ΜΗ. Ἀῖ ἀῖ· διά μου κεφαλᾶς φλὸξ ὀυρανία |– –||⏑ ⏑ –|⏑ ⏑ –||– –|⏑ ⏑ –
βαίη· τί δέ μοι ζῆν ἔτι κέρδος; |– –|⏑ ⏑ –||– ⏑ ⏑|– –
Φεῦ φεῦ· θανάτῳ καταλυσαίμαν, |– –|⏑ ⏑ –||⏑ ⏑ –|– –
βιοτὰν στυγερὰν προλιποῦσα. |⏑ ⏑ –|⏑ ⏑ –||⏑ ⏑ –|⏑ *

ΧΟ. Ἄϊες, ὦ Ζεῦ, καὶ γᾶ, καὶ φῶς, [Στροφή.] |– ⏑ ⏑|– –||– –|– – α'
ἰαχὰν, οἵαν ἁ δύστανος |⏑ ⏑ –|– –||– –|– – β'
μέλπει νύμφα; |– –|– – γ'
Τί σοι|ποτὲ τᾶς|ἀπλάστου |⏑ – ⏑ ⏑||– ⏑ – – δ'
κοίτας|ἔρος, ὦ|ματαία, |– – ⏑ ⏑||– ⏑ – – ε'
σπεύσει|θανάτου|τελευτάν; |– – ⏑ ⏑||– ⏑ – – ζ'
Μηδὲν|τόδε λίσσου· |– – ⏑ ⏑||– – * η'
ἐι δὲ σὸς πόσις |– ⏑|– ⏑|⏑ θ'
καινὰ λέχη σεβίζει, |– ⏑ ⏑ –||⏑ –|– * ι'

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΡΟ. Δόμοι ουκ είσι· γαρ τάδε ήδη φρούδα· γαρ μεν ὁ έχει λέκτρα τυράννων, δε ἡ δεσποίνα τάκει βίοταν εν θάλαμοις, παραθαλπόμενα φρένα ούδεν μύθοις ούδενος φίλων. ΜΗ. Αι αι· ουράνια φλοξ βαίη δία κέφαλας μου· δε τι κέρδος μοι ζην έτι; Φευ φευ· προλιπούσα στύγεραν βίοταν καταλυσαίμαν θάνατῳ. ΧΟ. Ἀΐες, ω Ζευ, και γα, και φως, όίαν ίαχαν ἁ δυστάνος νύμφα μέλπει; Τι πότε, ω ματαία, έρος τας κοίτας απλάστου σπεύσει σοι τελεύταν θάνατου; μήδεν λίσσου τόδε· δε ει σος πόσις σεβίζει καίνα λέχη,

TRANSLATION.

Nurse. The family is no-more—for those-endearments are now vanished:—ay, indeed, he is-enjoying the bed of royalty, but my lady is-wasting-away her life in her chamber—soothed as to her mind in no degree by the words of any of her friends.

Medea. [*Within.*] Alas! alas! O lightning of heaven, dart through my skull:—for what advantage is it to me to live longer? [*Groaning loudly.*] Well-a-day! well-a-day! Quitting a miserable existence, I shall find-a-haven in death! [*Screams.*]

Chorus. Didst thou hear, O Júpiter, and thou Earth, and thou Light, what a shriek the disconsolate spouse uttered?

Why, ever, O infatuated woman, shall thy concern for thy couch deserted, hasten on thee the consummation of death? On no account pray for this:—and though thy husband be occupying a fresh bed,

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139—140. Porson tells us, that all MSS. and most editions, have φροῦδα τάδ' ἤδη· Ὁ μὲν γὰρ ἔχει λέκτρα τυράννων, to the detriment of both verses. That any detriment accrues to the first verse from φροῦδα τάδ' ἤδη, is not plain. In the second, for λέκτρα, Aldus gave δῶμα, and Beck retained this reading.

142. ὀυδενὸς ὀυδὲν, two negations in Greek strengthen the denial, contrary to their use in English.

144. Ἀῖ ἀῖ are two extrameter syllables, constituting what Hermann would call a Basis, on this verse; but, properly speaking, they belong not to the metre.

151. ἀπέλαστος, *not come to, not having a partner.* This and the two following verses are acatalectic dimeter ionics à majóre.

156. This verse is a choriambic dimeter catalectic, like the following of Horace: *Cur próperes amándo?*

κείνῳ τόδε μὴ χαράσσου· |– – ⏑ ⏑||– ⏑ – –
Ζεύς σοι τόδε συνδικάσει· |– – ⏑ ⏑||– ⏑ – –
μὴ λίαν τάκου, |– ⏑|– –||– *
δυρομένα σὸν ἐυνήταν. |– ⏑ ⏑ –||⏑ – – –

ΜΗ. Ὦ μεγάλα Θέμι, καὶ πότνι᾽ Ἄρτεμι, |– ⏑ ⏑|– ⏑ ⏑||– ⏑ ⏑|– ⏑
λεύσσεθ᾽ ἃ πάσχω, μεγάλοις ὅρκοις |– ⏑ ⏑|– –||⏑ ⏑ –|– –
ἐνδησαμένα τὸν κατάρατον |– –|⏑ ⏑ –||– ⏑ ⏑|– –
πόσιν; Ὅν ποτ᾽ ἐγὼ νύμφαν τ᾽ ἐσίδοιμ᾽ |⏑ ⏑ –|⏑ ⏑ –||– –|⏑ ⏑ –
αὐτοῖς μελάθροις διακναιομένους· |– –|⏑ ⏑ –||⏑ ⏑ –|⏑ ⏑ –
οἵ γ᾽ ἐμὲ πρόσθεν τολμῶσ᾽ ἀδικεῖν. |– ⏑ ⏑|– –||– –|⏑ ⏑ –
Ὦ πάτερ, ὦ πόλις, ὧν ἀπενάσθην |– ⏑ ⏑|⏑ ⏑ ⏑||– ⏑ ⏑|– –
αἰσχρῶς, τὸν ἐμὸν κτείνασα κάσιν. |– –|⏑ ⏑ –||– –|⏑ ⏑ –
ΤΡΟ. Κλύεθ᾽ οἷα λέγει, κἀπιβοᾶται |⏑ ⏑ –|⏑ ⏑ –||– ⏑ ⏑|– –
Θέμιν ἐυκταίαν, Ζῆνά θ᾽, ὃς ὅρκων |⏑ ⏑ –|– –||– ⏑ ⏑|– –
θνατοῖς ταμίας νενόμισται; |– –|⏑ ⏑ –||⏑ ⏑ –|⏑ *
Οὐκ ἔστιν ὅπως ἔν τινι μικρῷ |– –|⏑ ⏑ –||– ⏑ ⏑|– –
δέσποινα χόλον καταπαύσει. |– –|⏑ ⏑ –||⏑ ⏑ –|– *

THE ORDER, AND ENGLISH ACCENTUATION.

μη τόδε χαράσσου κείνῳ· Ζευς συνδικάσει τόδε σοι· μη τάκου λίαν δυρόμενα σον ευνήταν. ΜΗ. Ω μέγαλα Θέμι, και πότνια Ἀρτεμι, λεύσσετε ἁ πάσχω, ενδησάμενα τον καταράτον πόσιν μέγαλοις ὅρκοις; Ον, τε νύμφαν, έγω πότε εσιδοίμι διακναιόμενους αύτοις μέλαθροις· ὁι γε πρόσθεν τολμώσι άδικειν έμε. Ω πάτερ, ω πόλις, ὧν απενάσθην αίσχρως, κτεινάσα τον έμον κάσιν. ΤΡΟ. Κλύετε όία λέγει, και επιβοάται Θέμιν ευκταίαν, τε Ζήνα, ὁς νενομίσται τάμιας ὅρκων θνάτοις; Ουκ έστι ὅπως δεσποίνα καταπαύσει χόλον εν τίνι μίκρῳ.

TRANSLATION.

be not for that vexed with him—Júpiter will avenge the injustice for thee: fret not above measure, deploring thy consort.

MEDEA. [*Within.*] O mighty Thémis, and adorable Diána, do ye see what I suffer, after having bound my accursed husband by great oaths? Whom, and his bride, may I yet behold torn-to-pieces with their very houses; those truly who dared first to wrong me!

O my father! O my native city! in exile from which I have been basely living, after murdering my brother.

NURSE. [*Feelingly to the Chorus.*] Do ye hear what she says, and how she invokes Thémis to be favourable, and Jove, who is accounted the dispenser of oaths to mortals? This is not as if my mistress were slackening her fury in the smallest degree.

157. χαράσσου, ***be not self-harrowed, be not chagrined,*** 2. sing. pres. imp. mid. of χαράσσω, or χαράττω, ***I furrow-up.***

160. δυρομένα, or ὀδυρομένα, from δύρομαι, ***I wail, lament*** or ***bemoan.***

161. Thémis is said to be the first to whom the inhabitants of the earth raised temples. She was the daughter of Cœlus and Terra, and one of the wives of Júpiter. In the age of Deucálion her oracle was famous in Attica. Diána was called Artemis by the Greeks, and her festivals had the name of Artemísia.

164. ἐσίδοιμι, 1. sing. pres. opt. act. of ἐσείδω, ***I inspect;*** from εἰς and εἴδω.

167. ἀπενάσθην, ***I have lived remote,*** 1. sing. 1. aor. ind. pass. of ἀπονάω, ***I cause to migrate.*** Medéa, when fleeing from her father Æétës, murdered her brother Absýrtus, in order to detain Æétës from pursuing her.

172. ἔν τινι μικρῷ, ***in any small degree.*** This and the next line very literally rendered in the Greek order, would be, ***It is not as how in any little my mistress her rage will abate.***

ΧΟ. Πῶς ἂν ἐς ὄψιν τὰν ἀμετέραν [Ἀντιστροφή.] |–⏑⏑|––||––|⏑⏑– α′
ἔλθοι, μύθων τ᾽ αὐδαθέντων |––|––||––|–– β′
δέξαιτ᾽ ὀμφὰν, |––|–– γ′
εἴ πως βαρύθυμον ὀργὰν, |––⏑⏑||–⏑–– δ′
καὶ λῆμα φρενῶν μεθείη. |––⏑⏑||–⏑–– ε′
Μήτοι τό γ᾽ ἐμὸν πρόθυμον |––⏑⏑||–⏑–– ζ′
φίλοισιν ἀπέστω· |⏑–⏑⏑||––* η′
ἀλλὰ βᾶσά νιν |–⏑|–⏑⏑ θ′
δεῦρο πόρευσον οἴκων |–⏑⏑–||⏑–|– ι′
ἔξω, φίλα, καὶ τάδ᾽ αὔδα· |––⏑⏑||–⏑–– κ′
σπεῦσον, πρίν τι κακῶσαι |–––||⏑⏑–– λ′
τοὺς ἔσω· πένθος |–⏑|––||–* μ′
γὰρ μεγάλως τόδ᾽ ὁρμᾶται. |–⏑⏑–||⏑––– ν′

ΤΡΟ. Δράσω τάδ᾽, ἀτὰρ φόβος, εἰ πείσω |––|⏑⏑–||⏑⏑–|––
δέσποιναν ἐμάν· |––|⏑⏑–
μόχθου δὲ χάριν τήνδ᾽ ἐπιδώσω, |––|⏑⏑–||–⏑⏑|––
καίτοι τοκάδος δέργμα λεαίνης |––|⏑⏑–||–⏑⏑|––
ἀποταυροῦται δμωσὶν, ὅταν τις |⏑⏑–|––||–⏑⏑|––
μῦθον προφέρων πέλας ὁρμαθῇ. |––|⏑⏑–||⏑⏑–|––

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Πως αν έλθοι ες ταν ἁμέτεραν όψιν, τε δεξαίτο όμφαν μύθων αυδαθέντων, ει πως μεθείη βαρυθύμον όργαν, και λήμα φρένων. Γε το έμον προθύμον φιλοίσι μήτοι απέστω· βάσα άλλα, φίλα, πορεύσον νιν δεύρο έξω οίκων, και αύδα τάδε· σπεύσον, πριν κακώσαι τι τους έσω· γαρ τόδε πένθος ὁρμάται μέγαλως. ΤΡΟ. Δράσω τάδε, άταρ φόβος ει πείσω έμαν δεσποίναν· δε επιδώσω τήνδε χάριν μόχθου, καίτοι δέργμα λεαίνης τόκαδος αποταυρούται δμώσι, ὅταν τις πρόφερων μύθον ὁρμάθῃ πέλας.

TRANSLATION.

Chorus. How she would come into our presence, and welcome the sound of the sentiments expressed-by-us, if by-any-means she could lay aside her implacable anger, and the gloomy-tenor of her mind! But be my zeal for my friends never wanting: [*To the Nurse.*] go then, dear, conduct her hither from out her apartments, and apprise her of this: make haste, before she do some mischief to those within; for this distraction of hers is increased greatly.

Nurse. [*Hesitatingly.*] I will do it, but I fear I can not persuade my mistress; yet will I grant the favour of my exertion, although with the look of a lioness that-has-just-whelped, she fiercely frowns on her attendants, when any one carrying her a message has approached near.

175. ἔλθοι, 3. sing. 2. aor. opt. act. of ἔρχομαι—μύθων αὐδαθέντων, *words flowingly addressed to her.*

176. δέξαιτο, 3. sing. 1. aor. opt. mid. of δέχομαι, *cápio, excípio, ápprobo, I accept* or *receive with approbation.*

179. Some attribute this and the next verse to the Nurse, again prefixing ΧΟ. to verse 181.

181. βᾶσα, *having gone*, nom. sing. fem. 2. aor. part. act. of βαίνω, *I go.*

182. πόρευσον, 2. sing. 1. aor. imp. act. of πορεύω, *I make to proceed—I cause to come* or *to go.*

184. For σπεῦσον Brunck gave σπεῦσαι.

186. Aldus and Lascar have ὁρμαθῇ—Brunck edited ὁρμηθῇ.

187. ἀτὰρ φόβος, εἰ πείσω, *but there is fear if I can persuade.*

190. δέργμα, accusative after ἀποταυροῦται. For ταυροῦμαι, a very expressive epithet, see the note on verse 91.

191. Lascar, not without the authority of MSS., has ὅτ᾽ ἂν τις.

Σκαιοὺς δὲ λέγων, κοὐδέν τι σοφοὺς |– –|⏑ ⏑ –||– –|⏑ ⏑ –
τοὺς πρόσθε βροτοὺς, οὐκ ἂν ἁμάρτοις, |– –|⏑ ⏑ –||– ⏑ ⏑|– –
οἵτινες ὕμνους ἐπὶ μὲν θαλίαις, |– ⏑ ⏑||– –||⏑ ⏑ –|⏑ ⏑ –
ἐπί τ' εἰλαπίναις, καὶ παρὰ δείπνοις |⏑ ⏑ –|⏑ ⏑ –||– ⏑ ⏑|– –
εὕροντο, βίου τερπνὰς ἀκοάς· |– –|⏑ ⏑ –||– –|⏑ ⏑ –
στυγίους δὲ βροτῶν οὐδεὶς λύπας |⏑ ⏑ –|⏑ ⏑ –||– –|– –
εὕρετο μούσῃ καὶ πολυχόρδοις |– ⏑ ⏑|– –||– ⏑ ⏑|– –
ᾠδαῖς παύειν, ἐξ ὧν θάνατοι, |– –|– –||– –|⏑ ⏑ –
δειναί τε τύχαι σφάλλουσι δόμους. |– –|⏑ ⏑ –||– –|⏑ ⏑ –
Καίτοι τάδε μὲν κέρδος ἀκεῖσθαι |– –|⏑ ⏑ –||– ⏑ ⏑|– –
μολπαῖσι βροτούς· ἵνα δ' εὔδειπνο |– –|⏑ ⏑ –||⏑ ⏑ –|– –
δαῖτες, τί μάτην τείνουσι βοάν; |– –|⏑ ⏑ –||– –|⏑ ⏑ –
Τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' αὑτοῦ |⏑ ⏑ –|⏑ ⏑ –||– ⏑ ⏑|– –
δαιτὸς πλήρωμα βροτοῖσιν. |– –|– –||⏑ ⏑ –|⏑ *
ΧΟ. Ἰαχὰν ἄϊον πολύστονον γόων· |⏑ ⏑ – ⏑ ⏑|| ⏑ – ⏑ – ⏑ –
λιγυρὰ δ' ἄχεα μογερὰ βοᾷ |⏑ ⏑ ⏑|⏑ ⏑ ⏑||⏑ ⏑ ⏑|⏑ –
τὸν ἐν λέχει προδόταν κακόνυμφον· |⏑ –|⏑ –||⏑ ⏑ –|⏑ ⏑ –||⏑ *

THE ORDER, AND ENGLISH ACCENTUATION.

Δε αν ουκ ἁμάρτοις, λέγων τους βρότους πρόσθε σκαίους, και ούδεν τι σόφους, όίτινες εύρόντο ὕμνους, άκοας τέρπνας βίου, έπι θάλιαις μεν, τε έπι ειλάπιναις, και πάρα δείπνοις· δε ούδεις βρότων έύρετο παύειν μούση και πολυχόρδοις ώδαις στύγιους λύπας, εξ ών θάνατοι τε δείναι τύχαι σφαλλούσι δόμους. Καίτοι μεν ακείσθαι βρότους τάδε μολπαίσι, κέρδος· δε τι τεινούσι βόαν μάτην, ΐνα δαίτες ευδείπνοι; Γαρ το πάρον πληρώμα δαίτος έχει άπο άυτου τέρψιν βροτοίσι. ΧΟ. Ἀΐον πολύστονον ίαχαν γόων· δε λίγυρα βόα μόγερα άχεα εν κακονύμφον τον πρόδοταν λέχει·

TRANSLATION.

Now truly you would not err, calling the people of-former-times silly, and in-nowise judicious—those who introduced songs the audible delights of life, at festivals, indeed, and at banquets, and at suppers: whilst no one of mortals has discovered the means of soothing by music and varied strains, the unrelenting pangs-of-malice, from which murders and direful catástrophës hurl-ruin-upon families.

And undoubtedly to cure persons in such cases by minstrelsy were gain;—but why raise the voice-of-song in vain, where the banquets are sumptuous? Seeing the present bounty of the feast hath in itself delight to mortals. [*The Nurse proceeds into the Palace to call Medéa.*]

Chorus. I heard the doleful sound of groans; for shriekingly she calls for bitter vengeance on her faithless mate, the traitor to her bed:

193. Porson has here the following extract from Plutarch: ὡς τά γε ἄλλα φίλος ὡς Εὐριπίδης ἐμὲ γοῦν οὐ πέπεικε, περὶ μουσικῆς νομοθετῶν ὡς ἐπὶ τὰ πένθη καὶ τὰς βαρυφροσύνας μετακομιστέας οὔσης· ἐκεῖ μὲν γὰρ ὥσπερ ἰατρὸν ἐφιστάναι δεῖ νοσοῦσιν ἐσπουδακότα καὶ νήφοντα τὸν λόγον, τὰς δὲ τοιαύτας ἡδονὰς τῷ Διονύσῳ καταμίξαντας, ἐν παιδιᾶς μέρει τίθεσθαι.

198. στυγίους λύπας, *the-unrelenting-hatred pangs—the ceaseless gnawings of malice—the writhings of revenge.*

200. εὕρετο παύειν, *hath-found-out how-to-allay—hath discovered how to appease.*

206. πλήρωμα παρὸν, *the abundance present:* παρὸν, nom. sing. neut. pres. part. of πάρειμι, *ádsum.*

207. πολυστόνων is likewise found, and seems a better reading. The metre is an anapæstic monometer *plus* an iambic dimeter brachycatalectic. A different mode of scansion, however, may be employed.

208. I conceive λιγυρὰ to agree with Μήδεια understood, and μογερὰ to be the accusative plural neuter, agreeing with ἄχεα. This verse is a dimeter iambic, although it contains only one iambus.

Θεοκλυτεῖ δ' ἄδικα παθοῦσα |⏑⏑|⏑–||⏑⏑⏑|⏑–||⏑
τὰν Ζηνὸς ὁρκίαν Θέμιν, |––|⏑–||⏑–|⏑⏑
ἅ νιν ἔβασεν |–⏑⏑–||⏑
Ἑλλάδ' ἐς ἀντίπορον |–⏑⏑|–⏑⏑|⏑
δι' ἅλα νύχιον ἐφ' ἁλμυρὰν |⏑⏑⏑|⏑⏑⏑||⏑–|⏑–
πόντου κλῆδ' ἀπέραντον. |––|–⏑⏑|––

MHΔEIA.

Κορίνθιαι γυναῖκες, ἐξῆλθον δόμων, |⏑–|⏑–||⏑–|⏑–||––|⏑–
μή μοί τι μέμφησθ'· οἶδα γὰρ πολλοὺς βροτῶν |––|⏑–||––|⏑–||––|⏑–
σεμνοὺς γεγῶτας, τοὺς μὲν ὀμμάτων ἄπο, |––|⏑–||––|⏑–||⏑–|⏑⏑
τοὺς δ' ἐν θυραίοις· οἱ δ' ἀφ' ἡσύχου ποδὸς |––|⏑–||––|⏑–||⏑–|⏑⏑
δύσκλειαν ἐκτήσαντο καὶ ῥαθυμίαν. |––|⏑–||––|⏑–||⏑–|⏑–
Δίκη γὰρ οὐκ ἔνεστιν ὀφθαλμοῖς βροτῶν, |⏑–|⏑–||⏑–|⏑–||––|⏑–
ὅστις, πρὶν ἀνδρὸς σπλάγχνον ἐκμαθεῖν σαφῶς, |––|⏑–||––|⏑–||⏑–|⏑–
στυγεῖ δεδορκὼς, οὐδὲν ἠδικημένος. |⏑–|⏑–||––|⏑–||⏑–|⏑⏑
Χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει, |––|⏑–||––|⏑–||––|⏑–
οὐδ' ἀστὸν ᾔνεσ', ὅστις αὐθάδης γεγὼς, |––|⏑–||⏑–|⏑–||––|⏑–
πικρὸς πολίταις ἐστὶν ἀμαθίας ὕπο. |⏑–|⏑–||––|⏑⏑⏑||⏑–|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

δε παθούσα άδικα θεόκλυτει Θέμιν ταν Ζήνος, ὅρκιαν, ἁ εβάσε νιν ες Ἕλλαδα αντίπορον, δία νύχιον ἅλα έπι απεράντον ἅλμυραν κλῆδα πόντου. MH. Κορίνθιαι γυναίκες, εξῆλθον δόμων, μη μεμφήσθε τι μοι· γαρ οίδα πόλλους βρότων γεγώτας σέμνους, τους μεν άπο όμματων, δε τους εν θυραίοις· δε οἱ άπο ἥσυχου πόδος εκτησάντο δυσκλείαν και ῥαθύμιαν. Γαρ δίκη ουκ ενέστι οφθάλμοις βρότων, ὅστις, πριν έκμαθειν σάφως σπλάγχνον άνδρος, στύγει δεδόρκως, ούδεν ηδική-μενος. Δε μεν χρη ξένον προσχώρειν κάρτα πόλει, ούδε ᾔνεσα άστον, ὅστις γέγως αυθάδης, έστι πίκρος πολίταις ὕπο αμάθιας.

TRANSLATION.

and suffering injustice, she invokes Thémis the daughter of Júpiter, the arbitress-of-vows, who conducted her to Greece on the opposite shore, through the nocturnal brine, over the immense salt streight of the Ocean.

Medea. [*Entering.*] Ye Corinthian dames, I am come out from the palace, that ye may not in-anywise attribute-blame to me. For although I have known many of the human race become renowned, some, indeed, remote from view, though others abroad in the world—yet persons of an easy turn acquire-for-themselves reproach, and the imputation-of-indolence. Now since integrity-of-heart is not written in the human eye, he who, before he has thoroughly learnt the disposition of a man, hates him at first sight, is not wronging him.

Wherefore then, it behoves a stranger to conform strictly to custom: nor do I commend a native, who, born with-self-conceit, is unpolite to his fellow-citizens through want-of-knowing-better.

214. Porson has here of three verses made two—*viz.* this and the following. Each of the three consisted of six syllables, reading κλῄδ', instead of κλῆδ'.

215. I suspected ἀπέραντον to be a typographical error for ἀπεράντου.

217. μέμφησθε, 2. pl. pres. subj. act. of μέμφομαι, *I blame*, *upbraid*, or *reproach.*

219. ἡσύχου ποδὸς, literally, *of easy foot.*

220. ἐκτήσαντο, 3. pl. 1. aor. ind. mid. of κτάομαι, *I gain possession.*

221. δίκη οὐκ ἔνεστιν ὀφθαλμοῖς βροτῶν, *justice is not inherent in the eyes of mortals.* Juvenal says, *Frónti núlla fides.*

223. δεδορκὼς, nom. sing. c. g. perf. part. mid. of δέρκω, *I behold.*

225. ᾔνεσα, 1. sing. 1. aor. ind. act. of αἰνέω, *laúdo*, *I praise* or *commend.*

Ἐμοὶ δ' ἄελπτον πρᾶγμα προσπεσὸν τόδε |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ψυχὴν διέφθαρκ'· οἴχομαι δὲ, καὶ βίου |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
χάριν μεθεῖσα, κατθανεῖν χρῄζω, φίλαι. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Ἐν ᾧ γὰρ ἦν μοι πάντα, γιγνώσκεις καλῶς, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
κάκιστος ἀνδρῶν ἐκβέβηχ' οὑμὸς πόσις. |⏑ –|⏑ –¦– –|⏑ –||– –|⏑ ⏑
Πάντων δ', ὅσ' ἔστ' ἔμψυχα, καὶ γνώμην ἔχει, |– –|⏑ –||– –|⏑ –||– –|⏑ –
γυναῖκες ἐσμὲν ἀθλιώτατον φυτόν. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ἃς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῇ |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
πόσιν πρίασθαι, δεσπότην τε σώματος |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
λαβεῖν· κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Κἀν τῷδ' ἀγὼν μέγιστος, ἢ κακὸν λαβεῖν, |– –|⏑ –||⏑ –|⏑ –¦⏑ –|⏑ –
ἢ χρηστόν· οὐ γὰρ εὐκλεεῖς ἀπαλλαγαὶ |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
γυναιξὶν, οὐδ' οἷόν τ' ἀνήνασθαι πόσιν. |⏑ –|⏑ –||– –|⏑ –¦– –|⏑ ⏑
Εἰς καινὰ δ' ἤθη καὶ νόμους ἀφιγμένην, |– –|⏑ –¦– –|⏑ –||⏑ –|⏑ –
δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἴκοθεν, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ὅτῳ μάλιστα χρήσεται ξυνευνέτῃ. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Τόδε πράγμα δε πρόσπεσον αέλπτον διεφθάρκε ψύχην. Δε, φίλαι, οίχομαι, και μεθείσα χάριν βίου, χρήζω κάτθανειν. Γαρ ὁ έμος πόσις εν ᾡ πάντα ην μοι, γιγνώσκεις κάλως, εκβεβήκε κακίστος άνδρων. Δε πάντων ὅσα έστι εμψύχα, και έχει γνώμην, γυναίκες έσμεν αθλιώτατον φύτον. Ας δει μεν πρώτα ὑπέρβολῃ χρήματων πριάσθαι πόσιν, τε λάβειν δέσποτην σώματος· τούτο γαρ κάκον άλγιον έτι κάκου. Και εν τῷδε μεγίστος άγων, η λάβειν κάκον, η χρήστον· γαρ απάλλαγαι ουκ εύκλεεις γυναίξι, τε ούδε όιον ανηνάσθαι πόσιν. Δε αφίγμενην εις καίνα ήθη και νόμους, δει είναι μάντιν, μη μαθούσαν οίκοθεν, ὅτῳ ξυνεύνετῃ μαλίστα χρήσεται.

TRANSLATION.

This disaster, however, which-has-befallen me unexpectedly, has distracted my soul. Yes, my friends, I am-driven-to-desperation, and having-relinquished the pleasure of life, I long to be dead. For my husband, in whom was my all, you know it well, has turned-out-to-be the worst of men.

Certainly, of all creatures that are animate, and have intellect, we women are the most wretched breed. On whom it-is-incumbent, indeed, first, with excess of wealth, to purchase a husband—next to receive him lord of our person :—

Here faith is a grievance still worse than grievance. Besides, there is in the affair the greatest risk, whether to get a bad or a good man ; for divorces are not creditable to women, and it is not possible to repudiate the husband. Wherefore, in-passing to new habits and laws, it is necessary to be a prophetess, not having learnt in the-house-with-him, what sort of yoke-mate one will most likely have-to-deal-with.

227. προσπεσὸν, *having-assailed*, nom. sing. neut. 2. aor. part. act. of προσπίπτω.

229. μεθεῖσα, nom. sing. fem. 2. aor. part. of μεθίημι, *I dismiss*. Κατθανεῖν for καταθανεῖν, 2. aor. inf. act. of καταθνήσκω.

230. γιγνώσκεις is the emendation of Musgrave. Reiske edited γίγνεσθαι—Canter, γιγνώσκω—and Brunck γιγνώσκειν καλὰ for γιγνώσκειν καλῶς, which last is the more common reading.

236. κακοῦ γὰρ τοῦτ' ἔτ' ἄλγιον κακόν, *for of the evil this even the worse evil*, but I understand the meaning of the phrase to be as I have translated it. Musgrave gave τοῦτό γ'. Aldus and Lascar have τοῦδ' ἔτ'.

239. ἀνήνασθαι, 1. aor. inf. mid. of ἀναίνομαι, *recúso, repúdio*.

240. ἀφιγμένην, see ἀφικνέομαι.

242. χρήσεται, 3. sing. 1. fut. ind. mid. of χράομαι, *I make use of*, or *I deal-with*. For ὅτῳ Musgrave conjectured οἵῳ.

Κἂν μὲν τάδ' ἡμῖν ἐκπονουμέναισιν εὖ |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
πόσις ξυνοικῇ, μὴ βίᾳ φέρων ζυγὸν, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ζηλωτὸς αἰών· εἰ δὲ μὴ, θανεῖν χρεών. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ανὴρ δ', ὅταν τοῖς ἔνδον ἄχθηται ξυνὼν, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ἔξω μολὼν ἔπαυσε καρδίας ἄσην, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἢ πρὸς φίλον τιν', ἢ πρὸς ἥλικας τραπείς· |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἡμῖν δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν. |– –|⏑ –||– –|⏑ –||– –|⏑ –
Λέγουσι δ' ἡμᾶς, ὡς ἀκίνδυνον βίον |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ζῶμεν κατ' οἴκους, οἱ δὲ μάρνανται δορί· |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
κακῶς φρονοῦντες, ὡς τρὶς ἂν παρ' ἀσπίδα |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
στῆναι θέλοιμ' ἂν μᾶλλον, ἢ τεκεῖν ἅπαξ. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
'Αλλ' οὐ γὰρ αὑτὸς πρὸς σὲ κἄμ' ἥκει λόγος· |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
σοὶ μὲν πόλις θ' ἥδ' ἐστὶ, καὶ πατρὸς δόμοι, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
βίου τ' ὄνησις, καὶ φίλων κοινωνία· |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ἐγὼ δ' ἔρημος, ἄπολις οὖσ', ὑβρίζομαι |⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
πρὸς ἀνδρὸς, ἐκ γῆς βαρβάρου λελῃσμένη, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Και μεν ἥμιν εκπονουμηναίσι τάδε ευ, αίων ζηλώτος, αν πόσις ξυνοίκῃ μη φέρων ζύγον βίᾳ· δε ει μη, θάνειν χρέων. Δε άνηρ, ὅταν αχθήται ξύνων τοις ένδον, επαύσε, μόλων έξω, άσην κάρδιας, τράπεις η προς τίνα φίλον, η προς ἥλικας· δε ανάγκη ἥμιν βλέπειν προς μίαν ψύχην. Δε λεγούσι ἥμας, ὡς ζώμεν ακινδύνον βίον κάτα οίκους, δε ὁι μαρνάνται δόρι· φρονούντες κάκως, ὡς αν θελοίμι μάλλον αν στήναι τρις πάρα άσπιδα, η τέκειν ἅπαξ. 'Αλλα γαρ ὁ αύτος λόγος ουκ ἥκει προς σε και έμε· μεν σοι έστι τε ἥδε πόλις, και δόμοι πάτρος, τε ονήσις βίου, και κοινώνια φίλων· δε έγω, ερήμος, άπολις ούσα, ὑβρίζομαι προς άνδρος, λελῄσμενη εκ βάρβαρου γης,

TRANSLATION.

And yet to us, managing these matters properly, life is delightful, if the husband live without imposing the yoke with severity:—but if not, death is preferable.

Now, a man, when he is weary of the sameness of things at home, finds-a-cure, by stepping abroad, for the heaviness of his heart, in the company either of some friend, or of his-equals-in-age; whereas it is requisite in us to look-up to one individual.

But they say of us that we lead an easy life within-doors, whilst they are engaged with the spear;—judging falsely, for-as-much-as I should chuse rather to muster thrice with the spear, than be-in-parturition once. Howbeit, the same argument applies not to you and to me:—since-indeed ye have this city, and the mansions of your father, and the enjoyment of life, and the social-communion of your friends—but I, forsaken—a cityless being—am contumaciously-cast-off, by my husband—brought hither-as-a-prize from a foreign realm,

243. ἐκπονουμέναισιν, dat. pl. fem. pres. part. mid. of ἐκπένομαι, *I accomplish with difficulty.* Lascar has κἂν.

246. ξυνὼν τοῖς ἔνδον, *partaking of the things within.* Ξυνὼν, pres. part. of σύνειμι or ξύνειμι, *I am with another.*

247. ἔπαυσε, *has eased*, and may therefore again ease—a mode of expression very frequent in the Greek and Latin languages. For καρδίας ἄσην, Aldus has καρδίας χόλον, and Musgrave καρδίαν ἄσης. Lascar from five MSS. gave καρδίας ἄσην.

248. τραπεὶς, *having turned to*, or *had recourse to.* Aldus has φίλων.

253. στῆναι, 2. aor. inf. of ἵστημι, *I stand* or *am stationary.*

255. Literally, *to you indeed is both this city—and your father's houses.*

258. λελῃσμένη, nom. sing. fem. perf. part. pass. of λῄζω, *I snatch*, or *obtain:* pass. λῄζομαι vel λῄζομαι, *I am made a prey of—I am pillaged* or *plundered.*

ὄυ μητέρ᾽, ὀυκ ἀδελφὸν, ὀυχὶ συγγενῆ,	|- -|˘ -||˘ -|˘ -||˘ -|˘ -
μεθορμίσασθαι τῆσδ᾽ ἔχουσα συμφορᾶς.	|˘ -|˘ -||- -|˘ -||˘ -|˘ -
Τοσοῦτον ὀῦν σοῦ τυγχάνειν βουλήσομαι,	|˘ -|˘ -||- -|˘ -||- -|˘ ˘
ἥν μοι πόρος τις μηχανή τ᾽ ἐξευρεθῇ,	|- -|˘ -||- -|˘ -||- -|˘ -
πόσιν δίκῃ τῶνδ᾽ ἀντιτίσασθαι κακῶν,	|˘ -|˘ -||- -|˘ -||- -|˘ -
τὸν δόντα τ᾽ ἀυτῷ θυγατέρ᾽, ἥν τ᾽ ἐγήματο,	|- -|˘ -||- ˘ ˘|˘ -||˘ -|˘ ˘
σιγᾷν· γυνὴ γὰρ τἄλλα μὲν φόϐου πλέα,	|- -|˘ -||- -|˘ -||˘ -|˘ -
κακή τ᾽ ἐς ἀλκὴν καὶ σίδηρον ἐισορᾷν·	|˘ -|˘ -||- -|˘ -||˘ -|˘ -
ὅταν δ᾽ ἐς ἐυνὴν ἠδικημένη κυρῇ,	|˘ -|˘ -||- -|˘ -||˘ -|˘ -
ὀυκ ἔστιν ἄλλη φρὴν μιαιφονωτέρα.	|- -|˘ -||- -|˘ -||˘ -|˘ -
ΧΟ. Δράσω τάδ᾽· ἐνδίκως γὰρ ἐκτίσει πόσιν,	|- -|˘ -||˘ -|˘ -||- -|˘ ˘
Μήδεια, πενθεῖν δ᾽ ὀύ σε θαυμάζω τύχας.	|- -|˘ -||- -|˘ -||- -|˘ -
Ὁρῶ δὲ καὶ Κρέοντα, τῆσδ᾽ ἄνακτα γῆς,	|˘ -|˘ -||˘ -|˘ -||˘ -|˘ -
στείχοντα, καινῶν ἄγγελον βουλευμάτων.	|- -|˘ -||- -|˘ -||- -|˘ -

THE ORDER, AND ENGLISH ACCENTUATION.

εχοῦσα ου μήτερα, ουκ αδέλφον, οὐχι σύγγενη μεθορμισάσθαι τῆσδε σύμφορας. Τοσούτον ουν βουλήσομαι τύγχανειν σου, σίγᾳν, ην τις πόρος τε μήχανη εξεύρεθῃ μοι, αντιτισάσθαι δίκῃ πόσιν τώνδε κάκων, τε τον δόντα θυγάτερα αύτῳ, τε ἡν εγήματο· γαρ μεν γύνη τα άλλα πλέα φόϐου, τε κάκη είσορᾳν ες άλκην και σιδήρον· δε ὅταν κύρῃ ηδικήμενη ες εύνην, ουκ άλλη φρην μιαιφονώτερα. ΧΟ. Τάδε δράσω· γαρ ένδικως, Μηδεία, εκτίσει πόσιν, ούδε θαυμάζω σε πένθειν τύχας. Δε και ὅρω Κρεόντα, ανάκτα τῆσδε γης, στειχόντα, άγγελον καίνων βουλεύματων.

TRANSLATION.

having neither mother, nor brother, nor any-relative to shelter me from this storm. This much, therefore, I shall wish to obtain of you, "*That-ye-be-silent*," if there be any plan or artifice devised by me to avenge-myself satisfactorily on my husband for these wrongs, and on the giver of his daughter to him, as-well-as on her he-has-taken-to-himself-to-wife:—for although a woman, in other respects, be full of fear, and timid to look on deeds-of-prowess and the sword, yet when she becomes the victim-of-injustice in her bed, there is not another disposition more-bent-upon-slaughter.

Chorus. That I will:—for with-justice, O Medéa, you will avenge-yourself on your husband;—nor am I astonished that you grieve at your-altered-condition. [*Looking to one side.*] But here I see Créon, king of this land, advancing—the messenger of new decrees.

260. μεθορμίσασθαι τῆσδε συμφορᾶς, *to conduct me into port from this tempest.*

264. ἐγήματο, 3. sing. 1. aor. ind. mid. of γαμέω. In general the active voice of γαμέω applies to the husband, in the sense *uxórem dúcere*, while the passive voice is appropriated to the wife, and answers to the verb *núbere* of the Latins. Elmsley, therefore, considering ἥν τ᾽ ἐγήματο, as spurious, adopted ᾗ τ᾽ ἐγήματο, to which Porson does not object, because he thought it probable that Eurípidës wrote ᾗτ τ᾽ ἐγήματο; and in support of this opinion he quotes verse 290, τὸν δόντα, καὶ γήμαντα, καὶ γαμουμένην. Else he supposes Medéa to speak sarcastically, implying Jáson to be ὁ τῆς γυναικὸς, and Glaucë ὀυχὶ τἀνδρὸς ἡ γυνή. Elec. 936. My own view of the matter is different from both, as I conceive the active and passive voices to be as they will have them, but the middle voice to be indifferently applicable to either husband or wife, with one restriction; *viz.* with an accusative for the former, a dative for the latter.

267. ἠδικημένη κυρῇ, *may happen being wronged—may be suffering injustice.*

268. ἄλλη φρὴν μιαιφονωτέρα, *any other mind more murderous.*

269. ἐκτίσει for ἐκτίσῃ, 2. sing. 1. fut. ind. mid. Att. of ἐκτίω vel εκτίνω. This Attic form Porson acknowledges to be contrary to every edition: but in second persons singular of the indicative passive, -ει is preferably put for -ῃ.

ΚΡΕΩΝ.

Σὲ, τὴν σκυθρωπὸν καὶ πόσει θυμουμένην |∪ –|∪ –||– –|∪ –||– –|∪ –
Μήδειαν, εἶπον τῆσδε γῆς ἔξω περᾷν |– –|∪ –||– –|∪ –||– –|∪ –
φυγάδα, λαϐοῦσαν δισσὰ σὺν σαυτῇ τέκνα, |∪ ∪ ∪|∪ –||– –|∪ –||– –|∪ ∪
καὶ μή τι μέλλειν, ὡς ἐγὼ βραϐεὺς λόγου |– –|∪ –||– –|∪ –||∪ –|∪ –
τοῦδ' εἰμὶ, κοὐκ ἄπειμι πρὸς δόμους πάλιν, |– –|∪ –||∪ –|∪ –||∪ –|∪ ∪
πρὶν ἄν σε γαίας τερμόνων ἔξω βάλω. |∪ –|∪ –||– –|∪ –||– –|∪ –
ΜΗ. Αἶ αἶ πανώλης ἡ τάλαιν' ἀπόλλυμαι· |– –|∪ –||– –|∪ –||∪ –|∪ ∪
ἐχθροὶ γὰρ ἐξίασι πάντα δὴ κάλων, |– –|∪ –||∪ –|∪ –||∪ –|∪ –
κοὐκ ἔστιν ἄτης εὐπρόσοιστος ἔκϐασις· |– –|∪ –||– –|∪ –||∪ –|∪ ∪
ἐρήσομαι δὲ, καὶ κακῶς πάσχουσ' ὅμως. |∪ –|∪ –||∪ –|∪ –||– –|∪ –
Τίνος μ' ἕκατι γῆς ἀποστέλλεις, Κρέον; |∪ –|∪ –||∪ –|∪ –||– –|∪ ∪
ΚΡ. Δέδοικά σ', οὐδὲν δεῖ παραμπέχειν λόγους, |∪ –|∪ –||– –|∪ –||∪ –|∪ –
μή μοι τι δράσῃς παῖδ' ἀνήκεστον κακόν. |– –|∪ –||– –|∪ –||– –|∪ ∪
Ξυμϐάλλεται δὲ πολλὰ τοῦδε δείματος. |– –|∪ –||∪ –|∪ –||∪ –|∪ ∪

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Σε, την σκυθρώπον, και θυμούμενην πόσει, Μηδεία, είπον πέρᾳν έξω τήσδε γης, φύγαδα, λαϐούσαν συν σαύτῃ δίσσα τέκνα, και μη τι μέλλειν, ὡς έγω είμι βράϐευς τούδε λόγου, και ουκ απείμι πάλιν προς δόμους πριν αν βάλω σε έξω τέρμονων γαίας. ΜΗ. Αι αι, ἡ ταλαίνα πανώλης απόλλυμαι· γαρ δη έχθροι εξιάσι πάντα κάλων, και ούκ έστι ευπροσοίστος έκϐασις άτης· δε ερήσομαι, και ὅμως πασχούσα κάκως. Ἑκάτι τίνος, Κρέον, αποστέλλεις με γης; ΚΡ. Δεδοίκα σε, ούδεν δει παράμπεχειν λόγους, μη δράσῃς τι ανηκέστον κάκον παίδα μοι. Δε πόλλα ξυμϐάλλεται τούδε δείματος.

TRANSLATION.

Creon. [*Entering.*] Thee, with the gloomy countenance, and enraged against thy husband, Medéa, I command to go out of this realm, a banished woman; taking with thee thy two children—and in nowise to delay;—for I am the awarder of this sentence, and I return not again to my palace till I have driven thee beyond the limits of my kingdom.

Medea. [*To herself.*] Alas! alas! I, wretched-woman, am totally undone;—for now-at-least my enemies are stretching every rope against me, and there is not any easy escape from the mischief: but I will speak, though at-the-same-time enduring cruel-treatment. [*To Créon.*] For what reason, Créon, dost thou expel me the country?

Creon. I dread thee, (it is by-no-means necessary to dissemble my words,) lest thou do some mortal hurt to my daughter. Indeed numerous-circumstances coincide-in-support of this fear.

273. σὲ, τὴν σκυθρωπὸν, literally, and very expressively, *thee, the stern-faced.* I referred to this verse, Phœníssæ, 1353.

279. ἡ τάλαινα, *the unfortunate I.*

282. For ἐρήσομαι some read εἰρήσομαι.

283. ἕκατι, Atticè for ἕκητι, poet. for ἑκόντι, dat. sing. of ἑκὼν, *willing;* but it is generally put adverbially, and signifies *for the sake:* hence ἕκατι τίνος, *for the sake of what?* See the Note, Orest. 26.

284. δέδοικα, 1. sing. perf. ind. mid. of δείδω, *I tremble,* or *am in trepidation:* παραμπέχειν λόγους οὐδὲν, *to conceal my words nothing.* Παραμπέχειν for περιαμπέχειν, a word compounded of περὶ, ἀμφὶ, and ἔχω. The common reading is περιαμπίσχειν. In compound words an aspirate in a coalescing syllable generally vanishes, as in ἀμπέχω—of ἀμφὶ and ἔχω; but there are many exceptions to this Rule, of which see one in ver. 507.

285. Porson bids us read either μή μοι τι with Aldus, or μή μοί τι with Lascar. That μή μοι τι is the correct accentuation, there can be no doubt; as the acute accent may extend to three syllables, whereas the circumflex can influence no more than two.

Σοφὴ πέφυκας, καὶ κακῶν πολλῶν ἴδρις, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
λυπεῖ δὲ, λέκτρων ἀνδρὸς ἐστερημένη. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Κλύω δ' ἀπειλεῖν σ', ὡς ἀπαγγέλλουσί μοι, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
τὸν δόντα, καὶ γήμαντα, καὶ γαμουμένην |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
δράσειν τι· ταῦτ' οὖν, πρὶν παθεῖν, φυλάξομαι. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Κρεῖσσον δέ μοι νῦν πρός σ' ἀπέχθεσθαι, γύναι, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἢ μαλθακισθένθ' ὕστερον μέγα στένειν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΜΗ. Φεῦ, φεῦ· |– –
ὀυ νῦν με πρῶτον, ἀλλὰ πολλάκις, Κρέον, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἔβλαψε δόξα, μεγάλα τ' εἴργασται κακά. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
Χρὴ δ' ὄυποθ', ὅστις ἀρτίφρων πέφυκ' ἀνὴρ, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
παῖδας περισσῶς ἐκδιδάσκεσθαι σοφούς· |– –|⏑ –||– –|⏑ –||– –|⏑ –
χωρὶς γὰρ ἄλλης, ἧς ἔχουσιν ἀργίας, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῆ. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Σκαιοῖσι μὲν γὰρ καινὰ προσφέρων σοφὰ, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
δόξεις ἀχρεῖος κὀυ σοφὸς πεφυκέναι· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Πεφύκας σόφη, και ἴδρις πόλλων κάκων, δε λύπει εστερήμενη λέκτρων άνδρος. Δε κλύω σε απείλειν, ὡς απαγγελλούσι μοι, δράσειν τον δόντα, και γημάντα, και γαμούμενην, τι· ουν φυλάξομαι ταύτα πριν πάθειν. Δε κρείσσον μοι, γύναι, απεχθέσθαι προς σε νυν, η μαλθακισθέντι στένειν μέγα ὕστερον. ΜΗ. Φευ, φευ· ου νυν πρώτον, Κρέον, άλλα πόλλακις, δόξα εβλάψε με, τε ειργάσται μέγαλα κάκα. Δε ούποτε χρη ὅστις άνηρ πεφύκε άρτιφρων εκδιδασκέσθαι παίδας περίσσως σόφους· γαρ χώρις άλλης ἡς εχούσιν, άργιας, αλφανούσι δύσμενη φθόνον προς άστων. Γαρ μεν πρόσφερων καίνα σόφα σκαιοίσι, δόξεις πεφύκεναι αχρείος, και ου σόφος·

TRANSLATION.

Thou art a sapient-woman, and deeply-versed in many wicked-arts; and exasperated at being deprived of thy husband's bed. Moreover I hear that thou threatenest (so they report to me) to do the giver-of-the-bride, and him-who-has-wedded-her, and her-who-is-wedded, some-mischief:—therefore will I guard-against this before I suffer. For better is it for me, my lady, to incur-hatred of thee at present, than, having been appeased, to grieve bitterly afterwards.

Medea. Alack! alack! Not now for the first time, Créon, but often, has opinion wronged me, and done me much detriment.

So never ought any man, who is prudent, to rear his children excessively erudite: since besides the other-charge, of which they have-the-imputation, waste-of-time, they experience rancorous envy from their fellow-citizens. For though exhibiting new feats-of-skill among the foolish, you will be taken for a simpleton, and not a wise-person;

289. In ἀπειλεῖν, Porson has followed Aldus and a plurality of MSS., yet some have ἀπειλεῖς, and others ἀπειλαῖς. Indeed Brunck, from a MS. in his possession, edited χόλῳ δ' ἀπειλεῖς.

291. φυλάξομαι, 1. sing. 1. fut. ind. mid. of φυλάσσω, *I guard* or *watch.*

293. μαλθακισθέντι, dat. sing. masc. 1. aor. part. pass. of μαλθακίζω, *I soften:* μέγα στένειν, *greatly to lament.* Lascar, entirely against all sense, has σθένειν.

294. By printing φεῦ, φεῦ, in a separate line, I have disencumbered this verse of these two extrameter syllables, which Hermann would call a Basis, but which I regard as a deformity or obtrusive protuberance.

297. ἐκδιδάσκεσθαι, pres. inf. mid. of ἐκδιδάσκω, *I thoroughly instruct.* This middle voice properly applies to the person *for whom* the instruction is given, the passive voice the person *to whom,* and the active voice the person who *actually instructs.*

301. δόξεις πεφυκέναι, *you will appear to be by nature:*—from δοκέω and φύω.

τῶν δ' αὖ δοκούντων εἰδέναι τι ποικίλον |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
κρείσσων νομισθεὶς, λυπρὸς ἐν πόλει φανεῖ. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
'Εγὼ δὲ κἀυτὴ τῆσδε κοινωνῶ τύχης· |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
σοφὴ γὰρ ὄυσα, τοῖς μὲν ἐίμ' ἐπίφθονος, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
τοῖς δ' αὖ προσάντης· ἐιμὶ δ' ὀυκ ἄγαν σοφή. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Σὺ δ' ὄῦν φοβεῖ με, μή τι πλημμελὲς πάθῃς. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
'Ουχ ὧδ' ἔχει μοι, μὴ τρέσῃς ἡμᾶς, Κρέον, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ὥστ' ἐις τυράννους ἄνδρας ἐξαμαρτάνειν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Σὺ γὰρ τί μ' ἠδίκηκας; 'Εξέδου κόρην |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ὅτῳ σε θυμὸς ἦγεν. 'Αλλ' ἐμὸν πόσιν |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
μισῶ, σὺ δ', ὄῖμαι, σωφρονῶν ἔδρας τάδε· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
καὶ νῦν τὸ μὲν σὸν ὀυ φθονῶ καλῶς ἔχειν· |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
νυμφεύετ', εὖ πράσσοιτε· τήνδε δὲ χθόνα |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἐᾶτέ μ' ὀικεῖν· καὶ γὰρ ἠδικημένοι |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
σιγησόμεσθα, κρεισσόνων νικώμενοι. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

δε αυ νομίσθεις κρείσσων των δοκούντων είδεναι τι ποίκιλον, φάνει λύπρος εν πόλει. Δε και έγω αύτη κοινώνω τήσδε τύχης· γαρ ούσα σόφη, είμι μεν επίφθονος τοις, δε αυ προσάντης τοις· δε ουκ είμι άγαν σόφη. Δε ουν φόβει με, μη πάθῃς τι πλήμμελες; Ουκ έχει ὥδε μοι, μη τρέσῃς ἥμας, Κρέον, ὥστε εξαμάρτανειν εις τυράννους άνδρας. Γαρ τι συ ηδικήκας με; 'Εξεδου κόρην ὅτω θύμος ἥγεν σε. 'Αλλα μίσω έμον πόσιν, δε συ, οίμαι, έδρας ταδε σώφρονων· και μεν νυν ου φθόνω το σον έχειν κάλως· νυμφεύετε, πρασσοίτε ευ· δε εάτε με οίκειν τήνδε χθόνα· γαρ και ηδικήμενοι, σιγησομέσθα νικώμενοι κρείσσονων.

TRANSLATION.

yet again, being considered cleverer than those appearing to know something various, you will seem a nuisance in the city.

Now indeed I myself partake of this fate; for being clever, I am in-reality an-object-of-envy to some, and on the-other-hand offensive to others:—yet I am not too clever.

So then you are-afraid-of me, lest you suffer something unseasonable! [*Sneeringly.*] My affairs are not in a condition (fear us not) Créon, to offend against royal personages.

Besides in what have you injured me? You have given the virgin to whom your mind prompted you!

Though I dislike my husband, yet you, I think, have acted in that respect prudently: and really now I regret not that your affairs are-going-on prosperously: form-your-matrimonial-alliances—fare happily—but suffer me to inhabit this land, for though wronged will we be silent—overawed by our superiors.

303. For λυπρὸς ἐν πόλει, Aldus printed ἐν πόλει λυπρός. Several MSS., however, favor Porson's arrangement.

305. After this verse followed, τοῖς δ' ἡσυχαῖα, τοῖς δὲ θατέρου τρόπου, which, with very little alteration, constitutes verse 804 below.

306. Musgrave conjectured (but badly) that εἰμὶ δ' ὀυκ ought to be λῆμα, κὀυκ. Most editions, including that of Aldus, have τοῖς δ' ὄῦν—the best MSS., τοῖς δ' αὖ.

307. φοβεῖ με, *thou dreadest me!* Πλημμελὲς, as if from πλὴν μέλος, *out of tune, harsh, discordant.* For σὺ δ' ὄῦν we occasionally, but more rarely, find σὺ δ' αὖ.

308. ὀυχ ὧδ, ἔχει μοι, *it is not so with me—things are not in that way with me.*

310. ἐξέδου, 2. sing. 2. aor. ind. mid. Att. of ἐκδίδωμι, for ἐξέδο. The Ionians wrote ἐξέδοο, and the Athenians, ἐξέδου.

312. μισῶ for μισέω, *I love less.*

314. There are various readings of the latter part of this verse, as τὴν δὲ δὴ χθόνα—τήνδε δὲ χθόνα as above, &c.

316. κρεισσόνων νικώμενοι, *over-ruled by our betters*—See the Note, Hec. 509.

ΚΡ. Λέγεις ἀκοῦσαι μαλθάκ', ἀλλ' ἔίσω φρενῶν |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
ὀῤῥωδία μοι, μή τι, βουλεύσης κακόν· |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
τοσῷδέ γ' ἧσσον ἢ πάρος πέποιθά σοι. |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
Γυνὴ γὰρ ὀξύθυμος, ὡς δ' ἀύτως ἀνὴρ, |⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ -
ῥᾴων φυλάσσειν, ἢ σιωπηλὸς σοφός. |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
'Αλλ' ἔξιθ' ὡς τάχιστα, μὴ λόγους λέγε· |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
ὡς ταῦτ' ἄραρε, κὀυκ ἔχεις τέχνην, ὅπως |- -|⏑ -||⏑ -|⏑ -||- -|⏑ -
μενεῖς παρ' ἡμῖν, ὀῦσα δυσμενὴς ἐμοί. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΜΗ. Μὴ πρὸς σὲ γούνων, τῆς τε νεογάμου κόρης. |- -|⏑ -||- -|⏑ ⏑ ⏑||⏑ -|⏑ -
ΚΡ. Λόγους ἀναλοῖς· ὀυ γὰρ ἂν πείσαις ποτέ. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
ΜΗ. 'Αλλ' ἐξελᾷς με, κὀυδὲν ἀιδέσει λιτάς; |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ΚΡ. Φιλῶ γὰρ ὀύ σε μᾶλλον ἢ δόμους ἐμούς. |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ΜΗ. Ὦ πατρὶς, ὥς σου κάρτα νῦν μνείαν ἔχω. |- -|⏑ -||- -|⏑ -||- -|⏑ -
ΚΡ. Πλὴν γὰρ τέκνων, ἔμοιγε φίλτατον πόλις. |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
ΜΗ. Φεῦ, φεῦ· βροτοῖς ἔρωτες ὡς κακὸν μέγα. |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
ΚΡ. Ὅπως ἂν, ὀῖμαι, καὶ παραστῶσιν τύχαι. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Λέγεις μάλθακα ακούσαι, άλλα είσω οῤῥώδια φρένων μοι, μη βουλεύσης τι κάκον· γε τοσῷδε ἧσσον η πάρος πεποίθα σοι. Γαρ οξυθύμος γύνη, δε ὡς αύτως άνηρ, ῥᾴων φυλάσσειν, η σιωπήλος σόφος. 'Αλλα έξιτε ὡς ταχίστα, μη λέγε λόγους· ὡς ταύτα αράρε, και ουκ έχεις τέχνην, ὅπως μένεις πάρα ἥμιν, ούσα έμοι δύσμενης. ΜΗ. Μη, προς γούνων σε, τε της κόρης νεύγαμου. ΚΡ. Ανάλοις λόγους· γαρ αν ούποτε πείσαις. ΜΗ. 'Αλλα έξελας με, και αίδεσει λίτας ούδεν; ΚΡ. Γαρ ου φίλω σε μάλλον η έμους δόμους. ΜΗ. Ω πάτρις, ὡς κάρτα έχω μνείαν σου νυν. ΚΡ. Γαρ πλην τέκνων, φίλτατον εμοίγε πόλις. ΜΗ. Φευ, φευ· ὡς μέγα κάκον ερώτες βρότοις. ΚΡ. Ὅπως αν, οίμαι, και τύχαι παραστώσι.

TRANSLATION.

Creon. Thou sayest things soft to be heard—yet inwardly I have fear of mind, lest thou plan something mischievous: and by so much the less than before have I now-confidence in thee. For a hasty-tempered woman, and so likewise a man, is more easy to guard-against, than a reserved crafty-one. But be-gone as quickly-as-possible—hold not forth speeches; seeing this is decreed, and thou hast not art-enough to remain amongst us, being to me offensive.

Medea. [*With earnestness.*] Nay, by your beard I entreat you, and by the princess newly-married.——Creon. Thou wastest words: for truly never canst thou persuade me. Medea. But will you expel me, and revere my prayers nothing? Creon. Because I love thee not better than my own family. Medea. [*Piteously.*] O my native-country, how dearly have I remembrance of thee now! [*Weeps.*]

Creon. [*Assentingly.*] Ay, except my children, the thing-dearest to myself is home. Medea. Alas! alas! what a mighty evil is love to mortals! Creon. That is generally, I believe, as fortune accompanies.

319. πέποιθα, *I am persuaded*, 1. sing. perf. ind. mid. of πείθω, *suádeo.*

322. For λέγε, Brunck and Beck have πλέκε, elegantly enough.

323. ἄραρε, 3. sing. perf. ind. mid. of ἄρω, *ápto* vel *figo, I ordain, fix* or *decree.*

325. σὲ, understand παρακαλέω, or αἰτοῦμαι. This elliptical mode of speaking was very common: some, for γούνων will have γονάτων, which, if we retain σὲ, is unobjectionable, if not preferable.

326. ἀναλοῖς, 2. sing. 2. fut. opt. act. of ἀναλίσκω, *I waste* or *consume.*

327. λιταὶ were properly the goddesses presiding over supplications, but also meant the supplications themselves.

332. παραστῶσι, 3. plur. 2. aor. subj. of παρίστημι, *I accompany* or *aid.*

ΜΗ. Ζεῦ, μὴ λάθοι σε τῶνδ' ὃς αἴτιος κακῶν. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΚΡ. Ἕρπ', ὦ ματαία, καί μ' ἀπάλλαξον πόνων. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΜΗ. Πόνος μέν· ἡμεῖς δ' οὐ πόνῳ κεχρήμεθα; |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΚΡ. Τάχ' ἐξ ὀπαδῶν χειρὸς ὠσθήσει βίᾳ. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ΜΗ. Μὴ δῆτα τοῦτό γ', ἀλλά σ' αἰτοῦμαι, Κρέον. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΚΡ. Ὄχλον παρέξεις, ὡς ἔοικας, ὦ γύναι. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΜΗ. Φευξούμεθ'· οὐ τοῦθ' ἱκέτευσά σου τυχεῖν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΚΡ. Τί δ' οὖν βιάζει, κοὐκ ἀπαλλάσσει χθονός; |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΜΗ. Μίαν με μεῖναι τήνδ' ἔασον ἡμέραν, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
καὶ ξυμπερᾶναι φροντίδ', ᾗ φευξούμεθα, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
παισίν τ' ἀφορμὴν τοῖς ἐμοῖς, ἐπεὶ πατὴρ |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
οὐδὲν προτιμᾷ μηχανήσασθαι τέκνοις. |– –|⏑ –||– –|⏑ –||– –|⏑ –
Οἴκτειρε δ' αὐτούς· καὶ σύ τοι παίδων πατὴρ |– –|⏑ –||– –|⏑ –||– –|⏑ –
πέφυκας· εἰκὸς δ' ἐστὶν εὔνοιάν σ' ἔχειν· |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
τοὐμοῦ γὰρ οὔ μοι φροντὶς, εἰ φευξούμεθα, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
κείνους δὲ κλαίω ξυμφορᾷ κεχρημένους. |– –|⏑ –||– –|⏑ –||⏑ |⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Ζευ, μη ὅς αἴτιος τώνδε κάκων λάθοι σε. ΚΡ. Ἕρπε, ω ματαία, και απαλλάξον με πόνων. ΜΗ. Πόνος μεν· δε ἥμεις ου κεχρήμεθα πόνῳ; ΚΡ. Τάχα ωσθήσει βίᾳ εκ χείρος οπάδων. ΜΗ. Μη δήτα γε τούτο, άλλα αιτούμαι σε, Κρέον— ΚΡ. Παρέξεις όχλον, ω γύναι, ὡς εοίκας. ΜΗ. Φευξούμεθα· ουκ ἱκετεύσα τύχειν τούτο σου. ΚΡ. Τι ουν δε βιάζει, και ουκ απαλλάσσει χθόνος; ΜΗ. Εάσον με μείναι τήνδε μίαν ἥμεραν, και ξυμπεράναι φρόντιδα, ᾗ φευξούμεθα, τε αφόρμην τοις έμοις παίσιν, έπει πάτηρ προτίμᾳ ούδεν μηχανησάσθαι τέκνοις. Δε οικτείρε αύτους, και συ τοι πεφύκας πάτηρ παίδων· δε έστι είκος σε έχειν ευνοίαν· γαρ το έμου ου φρόντις μοι, ει φευξούμεθα, δε κλαίω κείνους κεχρήμενους ξύμφορᾳ.

TRANSLATION.

MEDEA. [*Raising her eyes and hands to Heaven.*] O Júpiter, let not him who is the author of these calamities escape thee!

CREON. Begone, O silly-woman-thou, and ease me of my cares. MEDEA. Care, indeed! As if we are not experiencing care!

CREON. Speedily shalt thou be thrust out by force at the hands of my attendants. MEDEA. Not surely so, for I entreat you, Créon—

CREON. Thou wilt give trouble, woman, as it appears. MEDEA. We will depart: I was not asking to obtain this of you.

CREON. Why then, pray, dost thou oppose, and not leave the country?

MEDEA. Permit me to stay this one day, and to make-up my mind in-what-way we shall go, and how-get-necessaries for my boys, since their father cares nothing about providing for his children.

Wherefore pity them, as you-are, also, the father of children, and it is likely you have compassion; for my own fate is not an-object-of solicitude with me, that we-are-going-into-exile—but I-am-broken-hearted that they should experience hardship.

333. λάθοι, 3. sing. 2. aor. opt. act. of λανθάνω, *I am concealed* or *hid.*

335. This line was generally written πονοῦμεν ἡμεῖς κοῦ πόνων κεχρήμεθα.

336. ὠσθήσει or ὠθήσῃ, 2. sing. 1. fut. ind. mid. of ὠθέω, *I expel* or *drive out.* This tense of Greek verbs has often a passive signification.

337. αἰτοῦμαι, 1. sing. pres. ind. mid. of αἰτέω, *I beseech* or *crave.*

338. ὡς ἔοικας, *as thou seemest*, 2 sing. perf. ind. mid. Att. of εἴκω, *I am like*

339. ἱκέτευσα, 1. sing. 1. aor. ind. act. of ἱκετεύω, *I supplicate.*

345. The appeal here made is very natural, and in some measure resembles that of Príam to Achíllës, when suing for the dead body of Héctor; but Hómer's picture is far nobler, and every way more highly finished.

ΚΡ. Ἥκιστα τοὐμὸν λῆμ' ἔφυ τυραννικόν· |- -|∪ -||- -|∪ -||∪ -|∪ ∪
αἰδούμενος δὲ πολλὰ δὴ διέφθορα. |- -|∪ -||∪ -|∪ -||∪ -|∪ ∪
Καὶ νῦν ὁρῶ μὲν ἐξαμαρτάνων, γύναι· |- -|∪ -||∪ -|∪ -||∪ -|∪ ∪
ὅμως δὲ τεύξει τοῦδε. Προὐννέπω δέ σοι, |∪ -|∪ -||- -|∪ -||∪ -|∪ -
εἴ σ' ἡ 'πιοῦσα λαμπὰς ὄψεται θεοῦ |- -|∪ -||∪ -|∪ -||∪ -|∪ -
καὶ παῖδας ἐντὸς τῆσδε τερμόνων χθονὸς, |- -|∪ -||- -|∪ -||∪ -|∪ ∪
θανεῖ· λέλεκται μῦθος ἀψευδὴς ὅδε. |∪ -|∪ -||- -|∪ -||- -|∪ ∪
Νῦν δ', ει μένειν δεῖ, μίμν' ἔθ' ἡμέραν μίαν· |- -|∪ -||- -|∪ -||∪ -|∪ ∪
οὐ γάρ τι δράσεις δεινὸν, ὧν φόβος μ' ἔχει. |- -|∪ -||- -|∪ -||∪ -|∪ -
ΧΟ. Δύστανε γύναι, |- -|∪ ∪ -
φεῦ, φεῦ, μελέα τῶν σῶν ἀχέων. |- -|∪ ∪ -||- -|∪ ∪ -
Ποῖ ποτε τρέψει; Τίνα προξενίαν, |- ∪ ∪|- -||∪ ∪ -|∪ ∪ -
ἢ δόμον, ἢ χθόνα σωτῆρα κακῶν |- ∪ ∪|- ∪ ∪||- -|∪ ∪ -
ἐξευρήσεις; |- -||- -
Ὡς εἰς ἄπορόν σε κλύδωνα θεὸς, |- -|∪ ∪ -||∪ ∪ -|∪ ∪ -
Μήδεια, κακῶν ἐπόρευσε. |- -|∪ ∪ -||∪ ∪ -|∪ *
ΜΗ. Κακῶς πέπρακται πανταχῆ· τίς ἀντερεῖ; |∪ -|∪ -||- -|∪ -||∪ -|∪ -

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THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Το έμον λήμα έφυ ήκίστα τυράννικον· δε δη αιδούμενος διέφθορα πόλλα. Και νυν, γύναι, ὅρω μεν εξαμάρτανων· δε ὅμως τεύξει τούδε. Δε προ-έννεπω σοι, ει ἡ επιούσα λάμπας θέου όψεται σε και παίδας έντος τέρμονων τήσδε χθόνος, θάνει· ὅδε μύθος αψεύδης λελέκται. Νυν δε, ει δει μένειν, μίμνε έτι μίαν ήμεραν· γαρ ου δράσεις τι δείνον, ὧν φόβος έχει με. ΧΟ. Δυστάνε γύναι, μέλεα, φευ, φευ, των σων άχεων. Ποι πότε τρέψει; Τίνα προξένιαν, η δόμον, η χθόνα σωτήρα κάκων, εξευρήσεις; Ὡς θέος, Μηδεία, επορεύσε σε εις άπορον κλυδώνα κάκων. ΜΗ. Πάνταχη πεπράκται κάκως· τις άντερει;

TRANSLATION.

Creon. My disposition is-by-nature the-least-of-all-things tyrannical: though certainly through-being-compassionate I have harmed-myself often.

And in-the-present-instance, woman, I see, indeed, I am doing wrong—yet nevertheless thou shalt obtain this-thy-request.

But I forewarn thee, that if to-morrow's lamp of heaven shall behold thee and thy children within the boundaries of this kingdom, thou shalt die:—the word that cannot-prove-false is spoken. Now, therefore, if thou must stay, stay yet one day—for *therein* thou wilt not accomplish any-thing dire, of the deeds whereof I am afraid. [*Exit Creon.*]

Chorus. O unfortunate woman! wretched, alas! alas! in your afflictions! Whither, ever, will you turn? What shelter, or habitation, or land, a refuge from your misfortunes, will you find? [*Pathetically.*] How the deity, Medéa, hath led you into an inextricable tide of woes!

Medea. On all hands it has been badly acted:—who will deny it?

349. ἔφυ, 3. sing. 2. aor. ind. act. of φύμι vel φύω, *I am by nature*, or *am born*.

350. διέφθορα, 1. sing. perf. ind. mid. of διαφθείρω, *corrumpo*.

353. 'πιοῦσα, for επιοῦσα, nom. sing. fem. 2. aor. part. of ἔπειμι, *I succeed to*, or *follow*. Λαμπὰς θεοῦ, literally, *God's lamp* of day—*God's light*.

356. μίμνε, poetically for μένε: but the verb μίμνω is used likewise in prose. All MSS., I believe, have ἐφ'—not ἔθ'.

357. *For thou wilt not do any thing grievous of what things fear possesses me.*

363. ἄπορον, *pathless*, *perplexing*. Θεὸς, the Divinity or Supreme Power, i. e. Providence: for the ancients, notwithstanding their polytheism, seem tacitly to acknowledge an overruling power, far more exalted than their Jupiter, who was really little better than a beast.

'Αλλ' ὀύτι ταύτῃ ταῦτα, μὴ δοκεῖτέ πω· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἔτ' ἐίσ' ἀγῶνες τοῖς νεωστὶ νυμφίοις, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
καὶ τοῖσι κηδεύσασιν ὀυ σμικροὶ πόνοι. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Δοκεῖς γὰρ ἄν με τόνδε θωπεῦσαί ποτ' ἂν, |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ἐι μή τι κερδαίνουσαν ἢ τεχνωμένην, |– –|⏑ –||– –|⏑ –||– –|⏑ –
'Ουδ' ἂν προσεῖπον, ὀυδ' ἂν ἡψάμην χεροῖν. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
'Ο δ' ἐις τοσοῦτον μωρίας ἀφίκετο, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ὥστ' ἐξὸν ἀυτῷ τἄμ' ἑλεῖν βουλεύματα |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
γῆς ἐκβαλόντι, τήνδ' ἀφῆκεν ἡμέραν |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
μεῖναί μ', ἐν ᾗ τρεῖς τῶν ἐμῶν ἐχθρῶν νεκροὺς |– –|⏑ –||– –|⏑ –||– –|⏑ –
θήσω, πατέρα τε, καὶ κόρην, πόσιν τ' ἐμόν. |– –|⏑ ⏑ ⏑||⏑ –|⏑ –||⏑ –|⏑ ⏑
Πολλὰς δ' ἔχουσα θανασίμους ἀυτοῖς ὁδοὺς, |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||– –|⏑ –
ὀυκ ὀῖδ' ὁποίᾳ πρῶτον ἐγχειρῶ, φίλαι· |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
πότερον ὑφάψω δῶμα νυμφικὸν πυρὶ, |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἢ θηκτὸν ὥσω φάσγανον δι' ἥπατος, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
σιγῇ δόμους ἐισβᾶσ', ἵν' ἔστρωται λέχος. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

'Αλλα ταύτα ούτι ταύτῃ, μη πω δοκείτε· είσι αγώνες έτι τοις νεώστι νύμφιοις, και ου σμίκροι πόνοι τοίσι κηδευσάσι. Γαρ αν δόκεις με αν πότε θωπεύσαι τόνδε, ει μη κερδαινούσαν τι, η τεχνώμενην; Ούδε αν προσείπον, ούδε αν ἥψαμην χέροιν. 'Ο δε αφίκετο εις τοσούτον μώριας, ὥστε έξον αύτῳ ἕλειν τα έμα βουλεύματα εκβαλόντι γης, αφήκε με μείναι τήνδε ἥμεραν, εν ᾗ θήσω νέκρους τρεις των έμων έχθρων, τε πάτερα, και κόρην, τε έμον πόσιν. Δε εχούσα πόλλας ὅδους θανάσιμους αύτοις, ουκ οίδα, φίλαι, ὁποίᾳ εγχείρω πρώτον· πότερον ὑφάψω νύμφικον δώμα πύρι, η ώσω θήκτον φάσγανον δία ἥπατος, εισβάσα σίγῃ δόμους, ἵνα λέχος εστρώται.

TRANSLATION.

But things are not at this pass—never believe it: there are struggles yet for those so lately married, and no ordinary afflictions for their relatives. For do you think, indeed, that I would ever have fawned on this man, if I had not been to gain something, or had-not-had-some-design? I would not even have spoken to him, would not have touched him with my hands.

He, however, has arrived at that-degree of stupidity, that when he had it in his power to avert my machinations by expelling me the kingdom, he has consented that I stay this day; in which I shall put to death three of mine enemies, the father, and the bride, and my own husband.

Now having many modes of-destruction for them, I know not, my friends, in what way I shall make my first attack: whether I shall consume the nuptial building with fire, or thrust a sharpened sword through their livers, having entered softly the apartments where their couch is spread.

368. ὀυ σμικροὶ, *not small—not little:* σμικροὶ is the Attic form for μικροί.

371. ἡψάμην, 1. sing. 1. aor. ind. mid. of ἅπτω or ἅπτομαι, *I touch.*

373. ἐξὸν ἀυτῷ, *it is allowed him:* ἐξὸν, nom. sing. neut. pres. part. of the impersonal verb ἔξεστι, *lícet.*

374. ἀφῆκε, 3. sing. 1. aor. ind. act. of ἀφίημι, *I give way* or *I permit.*

376. θήσω νεκροὺς, *I shall put dead.*

377. θανασίμους ὁδοὺς, *deadly snares.*

380. This line very much resembles line 40—but all poets are fond of repeating the verses that peculiarly please them:—of this there are numerous instances in Homer and Milton. So Virgil, "Sémpèr hónos, noménque túum, laudésque manébunt." "Obstúpui, sterúntque cómæ, et vox faúcibus haésit;" with many others.

381. Valckenaer thought this verse spurious—but Brunck, genuine.

Ἀλλ' ἔν τι μοι πρόσαντες· ει ληφθήσομαι	|--|⏑-||⏑-|⏑-||--|⏑⏑
δόμους ὑπερβαίνουσα καὶ τεχνωμένη,	|⏑-|⏑-||--|⏑-||--|⏑-
θανοῦσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων.	|⏑-|⏑-||--|⏑-||--|⏑-
Κράτιστα τὴν ευθεῖαν, ᾗ πεφύκαμεν	|⏑-|⏑-||--|⏑-||⏑-|⏑⏑
σοφαὶ μάλιστα, φαρμάκοις αυτοὺς ἑλεῖν.	|⏑-|⏑-||⏑-|⏑-||--|⏑-
Ἐῖεν· καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις;	|--||--|⏑-||⏑-|⏑-||⏑-|⏑⏑
Τίς γῆν ἄσυλον καὶ δόμους ἐχεγγύους	|--|⏑-||--|⏑-||⏑-|⏑-
ξένος παρασχὼν, ῥύσεται τοὐμὸν δέμας;	|⏑-|⏑-||--|⏑-||--|⏑⏑
Ουκ ἔστι· μείνασ' οὖν ἔτι σμικρὸν χρόνον,	|--|⏑-||--|⏑-||--|⏑⏑
ἢν μέν τις ἡμῖν πύργος ἀσφαλὴς φανῇ,	|--|⏑-||--|⏑-||⏑-|⏑-
δόλῳ μέτειμι τόνδε καὶ σιγῇ φόνον.	|⏑-|⏑-||⏑-|⏑-||--|⏑⏑
Ἢν δ' ἐξελαύνῃ ξυμφορά μ' ἀμήχανος,	|--|⏑-||--|⏑-||⏑-|⏑⏑
αυτὴ, ξίφος λαβοῦσα, κεἰ μέλλω θανεῖν,	|--|⏑-||⏑-|⏑-||--|⏑-
κτενῶ σφε· τόλμης δ' εἶμι πρὸς τὸ καρτερόν.	|⏑-|⏑-||--|⏑-||⏑-|⏑⏑
Ου γὰρ, μὰ τὴν δέσποιναν, ἣν ἐγὼ σέβω	|--|⏑-||--|⏑-||⏑-|⏑-
μάλιστα πάντων, καὶ ξύνεργον εἱλόμην,	|⏑-|⏑-||--|⏑-||⏑-|⏑-
Ἑκάτην, μυχοῖς ναίουσαν ἑστίας ἐμῆς,	|⏑⏑-|⏑-||--|⏑-||⏑-|⏑-
χαίρων τις αυτῶν τοὐμὸν ἀλγυνεῖ κέαρ.	|--|⏑-||--|⏑-||--|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Αλλα ἐν τι προσάντες μοι· ει ληφθήσομαι ὑπερβαινούσα δόμους, και τεχνώμενη, θανούσα θήσω γέλων τοις έμοις έχθροις. Κρατίστα την ευθείαν, ᾗ πεφύκαμεν μαλίστα σόφαι, έλειν αύτους φάρμακοις. Είεν· και δη τεθνάσι· τις πόλις δέξεται με; Τις ξένος παράσχων ασύλον γην και εχέγγυους δόμους, ῥύσεται το έμον δέμας; Ουκ έστι· ουν μεινάσα έτι σμίκρον χρόνον, ην μεν τις άσφαλης πύργος φάνη ἥμιν, μετείμι τόνδε φόνον δόλῳ και σίγῃ. Ην δε αμήχανος ξύμφορα εξελαύνῃ με, λαβούσα ξίφος, και ει αύτη μέλλω θάνειν, κτένω σφε· δε είμι προς το κάρτερον τόλμης. Γαρ, μα Ἑκατην, την δεσποίναν ἣν έγω σέβω μαλίστα πάντων, και είλομην ξυνέργον, ναιούσαν μύχοις έμης έστιας, ου τις αύτων αλγύνει το έμον κέαρ χαίρων.

TRANSLATION.

But there is a something that-militates-against me: suppose I am caught getting into the palace, and scheming, I shall by my death furnish laughter to my enemies. Best then the straight course with which we are most familiar, to take them off by sorceries. Conceive-it-done—and that they are already dead—what city will-forthwith-receive me? What stranger affording a land of refuge, and a confidential home, will render-safe my person? There is no one: wherefore, waiting yet a little while, if perhaps some tower of defence may appear to us, I will perpetrate this murder by treachery and in silence. Should, however, any disastrous luck attend me, having once grasped the sword, though even I be myself about to die, yet shall I kill them—for go I will to the boldest-pitch of daring.

Nay, by Hécate, the mistress whom I revere the most of all, and have chosen for my associate, and-who-inhabits the innermost-recesses of my abode, not one of them wrings my heart to-joy-at-it!

384. θανοῦσα, *having died:* nom. sing. fem. 2. aor. part. of θνήσκω, *I die.*

388. δόμους ἐχεγγύους, *mansions worthy of confidence—a safe and secure residence.*

391. πύργος ἀσφαλὴς, *protecting tower.* Φανῇ, *shew itself* or *be exhibited,* 3. sing. 2. aor. subj. pass. of φαίνω, *I appear.*

393. ἐξελαύνῃ μὲ, *should agitate me.*

398. Hécatë or Próserpine was queen of the realms below, and Goddess of magic and enchantments. She was generally represented as a woman with three heads; and her power was supposed to extend over heaven, earth, sea, and hell. The name of Medéa's mother, according to some, was Hécatë—but if Hésiod be right, it was Idyía. Other names are also given.

Πικροὺς ἐγώ σφι καὶ λυγροὺς θήσω γάμους,
πικρὸν δὲ κῆδος, καὶ φυγὰς ἐμὰς χθονός.
'Αλλ' ἔῖα, φείδου μηδὲν, ὧν ἐπίστασαι,
Μήδεια, βουλεύουσα καὶ τεχνωμένη.
Ἕρπ' ἐις τὸ δεινόν· νῦν ἀγὼν ἐυψυχίας·
ὁρᾷς ἃ πάσχεις; 'Ου γέλωτα δεῖ σ' ὄφλειν
τοῖς Σισυφείοις, τοῖς τ' 'Ιάσονος γάμοις,
γεγῶσαν ἐσθλοῦ πατρὸς, Ἡλίου τ' ἄπο.
'Επίστασαι δέ· πρὸς δὲ καὶ πεφύκαμεν
γυναῖκες, ἐις μὲν ἔσθλ' ἀμηχανώταται,
κακῶν δὲ πάντων τέκτονες σοφώταται.
[Στροφὴ α'.] ΧΟ. Ἄνω ποταμῶν ἱερῶν
χωροῦσι παγαὶ,
καὶ δίκα καὶ πάντα πάλιν στρέφεται.
'Ανδράσι μὲν δόλιαι βουλαί· θεῶν δ'
ὀυκέτι πίστις ἄραρε.
Τὰν δ' ἐμὰν ἐύκλειαν ἔχειν βιοτὰν
στρέφουσι φᾶμαι.

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|– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
|– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
|– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
|– –|⏑ –||– –|⏑ –||– –|⏑ –
|– –|⏑ –||– –|⏑ –||– –|⏑ –
|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
|– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
|⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
|⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
|⏑ – ⏑ ⏑||– ⏑ ⏑ –
|– –|⏑ –||– *
|– ⏑|– –||– ⏑ ⏑|–||⏑ ⏑|–
|– ⏑ ⏑|– ⏑ ⏑|–||– –|⏑ –
|– ⏑ ⏑|– ⏑ ⏑|– ⏑
|– ⏑|– –||– ⏑ ⏑|–||⏑ ⏑|–
|⏑ –|⏑ –||⏑
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THE ORDER, AND ENGLISH ACCENTUATION.

'Εγω θήσω γάμους πίκρους και λύγρους σφι, δε κήδος πίκρον, και έμας φύγας χθόνος. 'Αλλα εία, Μηδεία, βουλευούσα και τεχνώμενη, φείδου μήδεν ὼν επίστασαι. Ἕρπε εις το δείνον· νυν ἄγων ευψύχιας· ὅρας ά πάσχεις; Ου δει σε γεγώσαν έσθλου πάτρος τε άπο Ἥλιου, όφλειν γελώτα τοις Σισυφείοις, τε τοις γάμοις Ιάσονος. Δε επίστασαι· και δε προς γυναίκες πεφύκαμεν αμηχανώταται μεν εις έσθλα, δε σοφώταται τέκτονες πάντων κάκων. ΧΟ. Πάγαι ἵερων πόταμων χωρούσι άνω, και δίκα, και πάντα πάλιν στρέφεται. 'Ανδρασι μεν βούλαι δόλιαι, δε πίστις θέων ούκετι αράρε. Δε φάμαι στρεφούσι ταν έμαν βίοταν έχειν ευκλείαν.

TRANSLATION.

I shall make their nuptials bitter and mournful to them, and the alliance bitter, as-well-as my flight from the land. But come, Medéa, plotting and planning, spare none of the arts in which you are versed. Proceed to the horrid act: now is the trial of courage:—you see what you suffer? It becomes not you, descended of a noble father and of the Sun, to afford sport to the race of Sísyphus, and at the bridal of Jáson. But you have abilities: and besides, we women are-by-nature of-the-least-capacity indeed in things-commendable—but most-crafty workers of all sorts of mischief.

Chorus. The waters of the hallowed streams are flowing upwards, and justice, and all things are again inverted. To men, indeed, counsels are treacherous, and the faith of the Gods is no longer cherished. Yet fame decrees that my acts shall have renown.

406. Sísyphus, the father of Créon, was the most crafty prince of the heróic ages. Some attribute to him the institution of the Pýthian games. After his death he was condemned to roll a large round stone to the top of a hill in hell, a toil eternal, as the stone, when near the summit of the hill was said always to fall back with impetuosity into the plain below. To be of the blood of Sísyphus, was thought disgraceful among the ancients

416. The true meaning of this verse and the next, I consider to be as I have translated them, though the word βιοτὴ or βιοτὰ, properly signifies *life*; but speaking in English of a person's life having praise or renown, conveys the idea of a whole life spent in a manner to merit this distinction, which was not Medéa's case; nor if it had, is the application suited to the context. The literal English is, "*but reports change for my life to have praise.*"

Ἔρχεται τιμὰ γυναικείῳ γένει·		|–∪|––||–∪|––||–∪|–*	ϑ'
οὐκέτι δυσκέλαδος		|–∪∪|–∪∪|∪	ι'
φάμα γυναῖκας ἕξει.		|––|∪–||∪–|–*	κ'
Μοῦσαι δὲ παλαιγενέων	[Ἀντιστροφὴ α'.]	|––∪∪||–∪∪–	α'
λήξουσ' ἀοιδᾶν,		|––|∪–||–*	β'
τὰν ἐμὰν ὑμνεῦσαι ἀπιστοσύναν.		|–∪––||–∪∪–||∪∪–	γ'
Οὐ γὰρ ἐν ἁμετέρᾳ γνώμᾳ λύρας		|–∪∪|–∪∪|–||––|∪–	δ'
ὤπασε θέσπιν ἀοιδὰν		|–∪∪|–∪∪|––	ε'
Φοῖβος ἁγήτωρ μελέων· ἐπεὶ ἀντ-		|–∪––||–∪––||∪∪–	ζ'
άχησ' ἂν ὕμνον		|––|∪–||∪	η'
ἀρσένων γέννᾳ. Μακρὸς δ' αἰὼν ἔχει		|–∪|––||–∪|––||–∪|–*	ϑ'
πολλὰ μὲν ἁμετέραν		|–∪∪|–∪∪|–	ι'
ἀνδρῶν τε μοῖραν εἰπεῖν.		|––|∪–||∪–|–*	κ'

Σὺ δ' ἐκ μὲν οἴκων πατρίων ἔπλευσας	[Στροφὴ β'.]	|∪–|∪–||–∪∪–||∪–|∪*	α'
μαινομένᾳ κραδίᾳ		|–∪∪|–∪∪|–	β'
διδύμους ὁρίσασα πόντου		|∪∪–|∪∪–||∪–|–*	γ'
πέτρας· ἐπὶ δὲ ξένᾳ		|––∪∪||–∪|–	δ'
ναίεις χθονὶ, τᾶς ἀνάνδρου		|––∪∪||–∪|––	ε'
κοίτας ὀλέσασα λέκτρον,		|––∪∪||–∪|–∪	ζ'
τάλαινα· φυγὰς δὲ χώρας		|∪–∪∪||–∪|––	η'
ἄτιμος ἐλαύνει.		|∪–∪∪||––|**	ϑ'

THE ORDER, AND ENGLISH ACCENTUATION.

Τίμα ἔρχεται γυναικείῳ γένει· δυσκέλαδος φάμα οὔκετι ἕξει γυναίκας. Δε Μούσαι παλαιγένεων αοίδαν ληξούσι, ὑμνεύσαι ταν έμαν απιστόσυναν. Φοίβος γαρ ἀγήτωρ μέλεων ἀμέτερᾳ γνώμᾳ ουκ ὤπασε θέσπιν αοίδαν λύρας· έπει αν ανταχήσε ὕμνον γέννᾳ άρσενων. Δε μάκρος αίων έχει πόλλα είπειν ἀμέτεραν μοίραν μεν, τε άνδρων. Δε συ μεν μαινόμενᾳ κράδιᾳ επλεύσας εκ πάτριων οίκων, ὁρισάσα δίδυμους πέτρας πόντου· δε έπι ξένᾳ χθόνι ναίεις, ολεσάσα λέκτρον τας ανάνδρου κοίτας, ταλαίνα· δε φύγας, χώρας ελαύνει ατίμος.

TRANSLATION.

Glory is coming to the fair sex:—a dastard reputation shall no longer attach-to women. Yea the Muses from their ancient strains shall cease, to celebrate my perfidy.

Apollo, it-is-true, the leader of the choir, to our genius entrusted not the heavenly music of the harp—because in turn it would have raised a strain against the race of males.

Yet olden time hath many things to say in our favor, indeed, as-well-as in that of men. [*Turning to Medéa.*] But you really with phrenzied heart, sailed from your father's palace—distancing the double rocks of the Euxine-sea; and in a foreign land are you living, deprived of repose on your widowed bed, unhappy-female:—yes, sentenced-to-banishment, from the kingdom are you driven dishonoured!

425. ὤπασε θέσπιν ἀοιδὰν, *hath given the godlike-speaking song*. So in the Odyss. Θ. 498, θεὸς ὤπασε θέσπιν ἀοιδήν.

428. μακρὸς αἰὼν, literally, *long age*.

433. διδύμους πέτρας, *the twin rocks*—viz. the Cyánean Symplégadës, mentioned in the second line of the play. These rocks, at the entrance of the Eúxine Sea, the ancients believed to dash violently against each other in a storm, and to crush the passing vessels. See Pind. Pyth. iv. 386. So Ovid, "Compréssos útinam Symplégades elisíssent." Ep. xii. 121.

434. Lascar has ξείνᾳ—Musgrave, no doubt by an error at press, ξένῳ.

Βέϐακε δ' ὅρκων χάρις, ὀυδ' ἔτ' ἀιδὼς ['Αντιστροφὴ β'.] |⏑ -|⏑ -||- ⏑ ⏑ -||⏑ -|- * α'
Ἑλλάδι τᾷ μεγάλᾳ |- ⏑ ⏑|- ⏑ ⏑|- β'
μένει, ἀιθερία δ' ἀνέπτα. |⏑ ⏑ -|⏑ ⏑ -||⏑ -|- * γ'
Σοὶ δ' ὀύτε πατρὸς δόμοι, |- - ⏑ ⏑||- ⏑|- δ'
δύστανε, μεθορμίσασθαι |- - ⏑ ⏑||- ⏑|- ⏑ ε'
μόχθων πάρα, τῶν δὲ λέκτρων |- - ⏑ ⏑||- ⏑|- - ζ'
ἄλλα βασίλεια κρείσσων |- - ⏑ ⏑||- ⏑|- - η'
δόμοισιν ἐπέστα. |⏑ - ⏑ ⏑||- -|** ϑ'

ΙΑΣΩΝ.

'Ου νῦν κατεῖδον πρῶτον, ἀλλὰ πολλάκις, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
τραχεῖαν ὀργὴν, ὡς ἀμήχανον κακόν. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
Σοὶ γὰρ παρὸν γῆν τήνδε καὶ δόμους ἔχειν, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
κούφως φερούσῃ κρεισσόνων βουλεύματα, |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
λόγων ματαίων ὄυνεκ' ἐκπεσεῖ χθονός. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
Κἀμοὶ μὲν ὀυδὲν πρᾶγμα· μὴ παύσῃ ποτὲ |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
λέγουσ', 'Ιάσων ὡς κάκιστος ἔστ' ἀνήρ. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
Ἃ δ' ἐις τυράννους ἐστί σοι λελεγμένα, |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
πᾶν κέρδος ἡγοῦ ζημιουμένη φυγῇ. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -

THE ORDER, AND ENGLISH ACCENTUATION.

Χάρις ὅρκων δε βεϐάκε, ούδε μένει αίδως έτι τᾳ μέγαλᾳ Ἑλλαδι, δε ανέπτα αιθέρια. Δε σοι οὐτε δόμοι πάτρος, δυστάνε, μεθορμισάσθαι πάρα μόχθων, δε άλλα κρείσσων βασιλεία των λέκτρων επέστα δομοίσι. ΙΑΣ. Ου νυν πρώτον, άλλα πόλλακις κατείδον τραχείαν όργην, ὡς αμήχανον κάκον. Γαρ πάρον σοι έχειν τήνδε γην και δόμους, φερούσῃ κούφως βουλεύματα κρείσσονων, έκπεσει χθόνος ὅυνεκα ματαίων λόγων. Και μεν ούδεν πράγμα έμοι· μη πότε παύσῃ λεγούσα ὡς Ιάσων έστι κακίστος άνηρ. Δε ἁ έστι λελέγμενα σοι εις τυράννους, ἥγου παν κέρδος ζημιούμενη φύγῃ.

TRANSLATION.

The sanctity of oaths, however, is gone—nor tarries shame any longer in mighty Greece, but has flown up-into-the-air.

For you have not the mansions of a father, O-woman-forlorn, to shelter you from distress—and another more potent queen of the nuptial-bed has superseded you in the palace.

Jason. [*Entering, addresses himself to Medéa.*] Not now for the first time, but frequently have I looked upon fierce anger as a silly affection. So when-it-was-granted thee to inhabit this land and palace, bearing mildly the determinations of superiors, thou must-needs-be-sent-out-of the country for thy foolish expressions.

Yet frankly they have given no offence to me-personally—never cease saying that Jáson is a very-bad man.

However for what has been spoken by thee against the royal-family, reckon it all gain to be punished by exile.

441. For μένει, several editions and MSS. have μίμνει.

444. τῶν δὲ λέκτρων—but the better reading seems to be σῶν τε λέκτρων.

446. I have scanned this verse, and ϑ' of the second stróphë, as dimeter brachycatalectic ionics à majóre, which I consider them exclusively to be.

447. κατεῖδον, 1. sing. 2. aor. ind. act. of the obsolete verb κατείδω, *conspicio.*

448. ἀμήχανον κακὸν, *a perplexing evil.*

449. παρὸν, *it being present:* see πάρειμι.

452. κἀμοὶ μὲν ὀυδὲν πρᾶγμα, *and to me indeed no offence—no matter.*

455. πᾶν κέρδος ἡγοῦ, *estimate to your self all gain,* implying banishment to be an exceedingly mild punishment of the offence whereof she had been guilty.

Κἀγὼ μὲν ἀεὶ βασιλέων θυμουμένων |--|⏑-||-⏑⏑|⏑-||--|⏑-
ὀργὰς ἀφῄρουν, καί σ' ἐβουλόμην μένειν· |--|⏑-||--|⏑-||⏑-|⏑-
σὺ δ' οὐκ ἀνίεις μωρίας, λέγουσ' ἀεὶ |⏑-|⏑-||--|⏑-||⏑-|⏑-
κακῶς τυράννους· τοιγὰρ ἐκπεσεῖ χθονός. |⏑-|⏑-||--|⏑-||⏑-|⏑⏑
Ὅμως δὲ κἀκ τῶνδ' οὐκ ἀπειρηκὼς φίλοις |⏑-|⏑-||--|⏑-||--|⏑-
ἥκω, τοσόνδε προσκοπούμενος, γύναι, |--|⏑-||⏑-|⏑-||⏑-|⏑⏑
ὡς μήτ' ἀχρήμων ξὺν τέκνοισιν ἐκπέσῃς, |--|⏑-||--|⏑-||⏑-|⏑-
μήτ' ἐνδεής του· πόλλ' ἐφέλκεται φυγὴ |--|⏑-||--|⏑-||⏑-|⏑-
κακὰ ξὺν αὐτῇ· καὶ γὰρ εἰ σύ με στυγεῖς, |⏑-|⏑-||--|⏑-||⏑-|⏑-
οὐκ ἂν δυναίμην σοὶ κακῶς φρονεῖν ποτέ. |--|⏑-||--|⏑-||⏑-|⏑⏑
ΜΗ. Ὦ παγκάκιστε, τοῦτο γάρ σ' εἰπεῖν ἔχω |--|⏑-||⏑-|⏑-||--|⏑-
γλώσσῃ μέγιστον εἰς ἀνανδρίαν κακόν· |--|⏑-||⏑-|⏑-||⏑-|⏑⏑
ἦλθες πρὸς ἡμᾶς, ἦλθες, ἔχθιστος γεγώς; |--|⏑-||--|⏑-||--|⏑-
Οὔτοι θράσος τόδ' ἐστὶν, οὐδ' εὐτολμία, |--|⏑-||⏑-|⏑-||--|⏑-
φίλους κακῶς δράσαντ' ἐναντίον βλέπειν, |⏑-|⏑-||--|⏑-||⏑-|⏑-
ἀλλ' ἡ μεγίστη τῶν ἐν ἀνθρώποις νόσων |--|⏑-||--|⏑-||--|⏑-
πασῶν, ἀναίδει'· εὖ δ' ἐποίησας μολών. |--|⏑-||--|⏑-||--|⏑-

THE ORDER, AND ENGLISH ACCENTUATION.

Και έγω μεν άει αφῄρουν όργας βασίλεων θυμούμενων, και εβούλομην σε μένειν· δε συ ουκ ανίεις μώριας, άει λεγούσα κάκως τυράννους· τοίγαρ έκπεσει χθόνος. Ὅμως δε, και ουκ εκ τώνδε απειρήκως φίλοις, ήκω, προσκοπούμενος τοσόνδε, γύναι, ώς μήτε έκπεσης ξυν τεκνοίσιν αχρήμων, μήτε ένδεης του· φύγη εφέλκεται ξυν αύτη πόλλα κάκα· και γαρ ει στύγεις με, ου πότε αν δυναίμην φρόνειν σοι κάκως. ΜΗ. Ω παγκακίστε, γαρ έχω τούτο μεγίστον κάκον γλώσσῃ είπειν σοι εις ανάνδριαν· ήλθες προς ήμας, ήλθες, εχθίστος γέγως; Τόδε ούτοι έστι θράσος, ούδε ευτόλμια, βλέπειν ενάντιον φίλους δρασάντα κάκως, άλλα αναιδεία, ή μεγίστη πάσων των νόσων εν ανθρώποις· δε εποιήσας ευ μόλων.

TRANSLATION.

Now I, indeed, have always softened the wrath of the offended high-personages, and wished thee to remain; yet thou remittest not from folly, constantly speaking ill of the king's family:—it is for this thou art-to-be-expelled the country.

Nevertheless now, as not for these-misdoings tired of my friends, I am come, taking-care thus far, woman, that thou depart not with the children moneyless, or in want of any-thing:—exile brings with it many hardships—and although thou hatest me, never can I wish thee harm.

Medea. [*Stormingly.*] O thou-vilest-of-every-thing, for I have this greatest reproach on my tongue to upbraid thee with, for thy unmanliness:—art thou come to us, art thou come, thou most-odious being? This is not spirit, nor is it magnanimity, to look unabashedly on friends thou hast ill treated—but it is shamelessness, the grossest of all defects in man:—[*Sneeringly.*] yet hast thou done well in coming.

457. ἀφῄρουν, 1. sing. imperf. ind. act. of ἀφαιρέω, *I take away.*

459. ἐκπεσεῖ, Att. for ἐκπεσῇ, 2. sing. 2. fut. ind. mid. of ἐκπίπτω, *I am driven out.*

468. After this verse followed verse 1321, θεοῖς τε, κἀμοὶ, παντί τ' ἀνθρώπων γένει—which seems out of place here, as Jáson was not odious to the Gods, nor even to the generality of men.

470. δράσαντα, acc. sing. mas. 1. aor. part. of δράω, *fácio*, to agree with σὲ, *thee*, or τινὰ, *any one.*

471. νόσων πασῶν, *morbórum* aût *vitiórum ómnium, of all diseases* or *defects.*

472. ἀναίδεια, *brazen-facedness—a want of ingenuous shame*, which is certainly a hideous failing in any one, though perhaps not the worst of all defects.

Ἐγώ τε γὰρ λέξασα, κουφισθήσομαι |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ψυχὴν, κακῶς σε, καὶ σὺ λυπήσει κλύων. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Ἐκ τῶν δὲ πρώτων πρῶτον ἄρξομαι λέγειν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἔσωσά σ', ὡς ἴσασιν Ἑλλήνων ὅσοι |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ταυτὸν ξυνεισέβησαν Ἀργῷον σκάφος, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
πεμφθέντα ταύρων πυρπνόων ἐπιστάτην |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ζεύγλησι, καὶ σπεροῦντα θανάσιμον γύην· |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ –
δράκοντά θ', ὃς πάγχρυσον ἀμφέπων δέρας |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
σπείραις ἔσωζε πολυπλόκοις, ἄϋπνος ὤν, |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –
κτείνασ', ἀνέσχον σοὶ φάος σωτηρίον. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Ἀυτὴ δὲ, πατέρα καὶ δόμους προδοῦσ' ἐμοὺς, |– –|⏑ ⏑ ⏑||⏑ –|⏑ –||⏑ –|⏑ –
τὴν Πηλιῶτιν εἰς Ἰωλκὸν ἱκόμην |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ξύν σοι, πρόθυμος μᾶλλον ἢ σοφωτέρα· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Πελίαν τ' ἀπέκτειν', ὥσπερ ἄλγιστον θανεῖν, |⏑ ⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
παίδων ὑπ' αὐτοῦ, πάντα τ' ἐξεῖλον φόβον. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ τε έγω, λεξάσα κάκως σε, κουφισθήσομαι ψύχην, και συ κλύων λυπήσει. Εκ των πρώτων δε πρώτον άρξομαι λέγειν. Εσώσα σε, ώς ὅσοι Ἑλλήνων ξυνεισεβήσαν ταύτον Αργώον σκάφος, ισάσι, πεμφθέντα επίστατην πύρπνοων ταύρων ζευγλήσι, και σπερούντα θανάσιμον γύην· τε κτεινάσα δρακόντα, ός, άμφεπων παγχρύσον δέρας πολύπλοκοις σπείραις, εσώζε, ων αΰπνος, ανέσχον σοι σωτήριον φάος. Δε αύτη, προδούσα πάτερα, και έμους δόμους, ἵκομην ξυν σοι εις Πηλιώτιν Ιώλκον, μάλλον προθύμος η σοφώτερα· απεκτείνα Πέλιαν, τε, ὥσπερ αλγίστον θάνειν, ὕπο παίδων αύτου, τε εξείλον πάντα φόβον.

TRANSLATION.

For as well shall I, by reviling thee, be lightened in my mind, as thou wilt by hearing be grieved. From the first incidents, therefore, will I first begin to speak.

I saved thee (this as-many of the Greeks as embarked with thee in that Argonautic vessel know,) when thou wast sent to reduce the fire-breathing bulls to the yoke, and to sow the fatal seed: and when I had slain the dragon, that, entwining the golden fleece in many folds, guarded it, a sleepless sentinel, I raised for thee a saving light.

Then I myself, having betrayed my father and my family, came with thee to Peliótic Iólchos, more willing than wise:—I killed Pélias, too, (it was the very worst of deaths,) by the hands of his own daughters, and removed from thee every fear.

476. ἔσωσα, 1. sing. 1. aor. ind. act. of σώζω, *I preserve:* ἴσασι, 3. plur. pres. ind. of ἴσημι, *I know.* The number of Greeks that accompanied Jáson on the Argonautic expedition, is stated at fifty-four, most of them men of rank; two of whom, however, including the pilot, are reported never to have reached Cólchis.

479. ζεύγλησι, for ζεύγλαις. Γύην, *the seed, viz.* the teeth of the dragon.

480. Phrýxus, son of Athamas, and king of Thebes, had come (it was said) to Cólchis, in an aëronautic manner, mounted on a ram whose fleece was of gold. Æétës envying the fleece, murdered Phrýxus. The ram having been slain, his fleece was suspended on a tree, at the foot of which, a monstrous dragon watched day and night. It was also guarded by bulls that breathed flaming fire, and that had feet and horns of brass. This story is allegorical, and can be satisfactorily explained as the personification of historical facts.

481. ἄϋπνος ὤν, literally, *being sleepless.*

484. Iólchos was called Peliótic, because it stood close to the mountain Pélion. Ἱκόμην, 1. sing. 2. aor. ind. mid. of ἱκνέομαι, *I come.*

486. ἀπέκτεινα, 1. sing. 1. aor. ind. act. of ἀποκτείνω, *I kill.* Θανεῖν, 2. aor. inf. act. of θνήσκω, taken substantively.

487. ἐξεῖλον, 1. sing. 2. aor. ind. act. of ἐξαιρέω, *I take away.*

Καὶ ταῦθ' ὑφ' ἡμῶν, ὦ κάκιστ' ἀνδρῶν, παθὼν, |--|⏑-||--|⏑-||--|⏑-
προὔδωκας ἡμᾶς· καινὰ δ' ἐκτήσω λέχη, |--|⏑-||--|⏑-||--|⏑-
παίδων γεγώτων· εἰ γὰρ ἦσθ' ἄπαις ἔτι, |--|⏑-||--|⏑-||⏑-|⏑⏑
ξύγγνωστ' ἂν ἦν σοι τοῦδ' ἐρασθῆναι λέχους. |--|⏑-||--|⏑-||--|⏑-
Ὅρκων δὲ φρούδη πίστις, οὐδ' ἔχω μαθεῖν, |--|⏑-||--|⏑-||⏑-|⏑-
εἰ θεοὺς νομίζεις τοὺς τότ' οὐκ ἄρχειν ἔτι, |--|⏑-||--|⏑-||--|⏑⏑
ἢ καινὰ κεῖσθαι θέσμι' ἀνθρώποις τανῦν, |--|⏑-||--|⏑-||--|⏑-
ἐπεὶ ξύνοισθά γ' εἰς ἔμ' οὐκ εὔορκος ὤν. |⏑-|⏑-||⏑-|⏑-||--|⏑-
Φεῦ δεξιὰ χεὶρ, ἧς σὺ πόλλ' ἐλαμβάνου, |--|⏑-||--|⏑-||⏑-|⏑-
καὶ τῶνδε γονάτων, ὡς μάτην κεχρώσμεθα |--|⏑⏑⏑||--|⏑-||⏑-|⏑⏑
κακοῦ πρὸς ἀνδρὸς, ἐλπίδων δ' ἡμάρτομεν. |⏑-|⏑-||⏑-|⏑-||--|⏑⏑
Ἄγ', ὡς φίλῳ γὰρ ὄντι σοι κοινώσομαι, |⏑-|⏑-||⏑-|⏑-||--|⏑⏑
δοκοῦσα μή τι πρός γε σοῦ πράξειν καλῶς, |⏑-|⏑-||⏑-|⏑-||--|⏑-
ὅμως δ'· ἐρωτηθεὶς γὰρ αἰσχίων φανεῖ· |⏑-|⏑-||--|⏑-||⏑-|⏑-
νῦν ποῖ τράπωμαι; Πότερα πρὸς πατρὸς δόμους, |--|⏑-||-⏑⏑|⏑-||⏑-|⏑-
οὓς σοὶ προδοῦσα καὶ πάτραν, ἀφικόμην; |--|⏑-||⏑-|⏑-||⏑-|⏑-

THE ORDER, AND ENGLISH ACCENTUATION.

Και πάθων ταύτα ὕπο ἥμων, προεδώκας ἥμας, ω κακίστε άνδρων· δε εκτήσω καίνα λέχη, παίδων γεγώτων· γαρ ει ήσθα άπαις έτι, ερασθῆναι τούδε λέχους αν ην σοι ξυγγνώστα. Δε πίστις ὅρκων φρούδη, ούδε έχω μάθειν ει νομίζεις τους θέους τότε, ουκ έτι άρχειν, η καίνα θέσμια τάνυν κείσθαι ανθρώποις, έπει γε ξυνοίσθα ουκ ων ευόρκος εις έμε. Φευ δέξια χειρ, ἧς συ πόλλα ελάμβανου, και τώνδε γόνατων, ὡς μάτην κεχρώσμεθα προς κάκου άνδρος, δε ἡμάρτομεν έλπιδων. Ἄγε, γαρ κοινώσομαι σοι ὡς όντι φίλῳ, μη δοκούσα γε πράξειν τι κάλως προς σου, δε ὅμως· γαρ ερωτήθεις φάνει αίσχιων· ποι νυν τραπώμαι; Πότερα προς δόμους πάτρος, ὅυς, και πάτραν, προδούσα σοι, αφίκομην;

TRANSLATION.

Yet after experiencing these services from us, hast thou deceived us, O basest of men—and possessed-thyself of a new bed, although children to thee have been born:—for if thou hadst been childless still, the-becoming-enamoured of this match might have in thee been pardonable.

However the faith of oaths has vanished, nor have I the means of knowing whether thou thinkest the Gods of-that-day are no longer reigning; or that new laws are now laid down for men—since at least thou must be conscious of not being oath-observant towards me.

Oh! this right hand, which thou hast so often grasped, and these knees—how we have in vain been polluted by a wicked husband, and foiled in our hopes! [*Wrings her hands—but suddenly appears composed.*]

Come, for I will converse with thee as if thou wert a friend, not expecting, indeed, to meet-with any thing handsome from thee, but nevertheless——for, being questioned, thou wilt appear the baser:—to-what-place am I now to flee? Is it to the palace of my father, which, as well as my country, when I had betrayed for thee, I deserted?

489. ἐκτήσω, 2. sing. 1. aor. ind. mid. of κταόμαι, *I possess.*

490. παίδων γεγώτων, literally, *children having been born*, the genitive absolute.

492. ὅρκων δὲ φρούδη πίστις, for Jáson had bound himself to Medéa in the temple of Hécatë by the most sacred oaths, and had vowed eternal fidelity; in consequence of which he had received from her, not only protection and love, but magical assistance of a description the most useful to him.

494. MSS. have θέσμι' ἀνθρώποις, but Lascar edited θεσμ' ἐν ἀνθρώποις, where θεσμὰ is the acc. pl. of θεσμὸς, masc. in the singular, often neut. in the plural.

499. ὡς φίλῳ γὰρ ὄντι σοι, literally, *for to thee as being a friend.*

Ἠ πρὸς ταλαίνας Πελιάδας; Καλῶς γ' ἂν οὖν |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
δέξαιντό μ' οἴκοις, ὧν πατέρα κατέκτανον. |– –|⏑ –¦– –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
Ἔχει γὰρ οὕτω· τοῖς μὲν οἴκοθεν φίλοις |⏑ –|⏑ –¦– –|⏑ –||⏑ –|⏑ –
ἐχθρὰ καθέστηχ'· οὓς δέ μ' οὐκ ἐχρῆν κακῶς |– –|⏑ –||– –|⏑ –¦– –|⏑ –
δρᾷν, σοὶ χάριν φέρουσα, πολεμίους ἔχω. |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ –
Τοιγάρ με πολλαῖς μακαρίαν ἀν' Ἑλλάδα |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
ἔθηκας ἀντὶ τῶνδε· θαυμαστὸν δέ σε |⏑ –|⏑ –¦⏑ –|⏑ –||– –|⏑ ⏑
ἔχων πόσιν καὶ πιστὸν ἡ τάλαιν' ἐγὼ, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
εἰ φεύξομαί γε γαῖαν ἐκβεβλημένη, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
φίλων ἔρημος, ξὺν τέκνοις μόνη μόνοις. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Καλόν γ' ὄνειδος τῷ νεωστὶ νυμφίῳ, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
πτωχοὺς ἀλᾶσθαι παῖδας, ἥ τ' ἔσωσά σε. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν, ὃς κίβδηλος ᾖ, |– –|⏑ –||– –|⏑ –||– –|⏑ –
τεκμήρι' ἀνθρώποισιν ὤπασας σαφῆ, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἀνδρῶν δ' ὅτῳ χρὴ τὸν κακὸν διειδέναι, |– –|⏑ –||– –|⏑ –¦⏑ –|⏑ ⏑
οὐδεὶς χαρακτὴρ ἐμπέφυκε σώματι; |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Η προς ταλαίνας Πελίαδας; Γε ουν, ὧν πάτερα κατέκτανον, αν δεξαίντο με οίκοις κάλως. Ὁύτω γαρ έχει· καθεστήκα μεν έχθρα τοις φίλοις οίκοθεν· δε όυς ουκ έχρην με δρᾳν κάκως, έχω πολέμιους, φερούσα χάριν σοι. Τοίγαρ άντι τώνδε εθήκας με μακάριαν πόλλαις άνα Ἕλλαδα· δε ἡ ταλαίνα έγω έχων σε θαυμάστον και πίστον πόσιν, ει γε φεύξομαι, εκβεβλήμενη γαίαν, ερήμος φίλων, μόνη ξυν μόνοις τέκνοις. Κάλον ονείδος γε τῳ νεώστι νύμφιῳ, παίδας αλάσθαι πτώχους, τε ἡ εσώσα σε. Ω Ζευ, τι δη μεν ώπασας ανθρώποις σάφη τεκμήρια χρύσου ὃς ᾐ κιβδήλος δε ούδεις χαράκτηρ εμπεφύκε σώματι άνδρων, ὅτῳ χρη διειδέναι τον κάκον;

TRANSLATION.

Or is it to the unfortunate daughters-of-Pélias? Yes, certainly, they whose father I slew would receive me into their houses kindly!

Thus, then, it is: I am in reality become hateful to my friends at home, and those whom I had no cause to treat ill, have I made foes, by doing thee a favour. However in return for this [*Ironically.*] thou hast rendered me happy among the many women throughout Greece: and in-my-affliction am I possessed-of thee, an admirable and a faithful husband, if I shall indeed depart, expelled the land, destitute of friends, lonely with my lonely children.

A mighty honor forsooth to the new bridegroom, that thy boys are wandering about beggars, and she, too, who saved thy life!

[*Looking up expressively to Heaven.*] O Júpiter, why, pray, hast thou given to mankind infallible signs of the gold which is adulterate, yet is no mark set on the body of men whereby to distinguish the rogue?

505. δέξαιντο, 3. plur. 1. aor. opt. mid. of δέχομαι, *I take*, or *I receive*.

507. καθέστηκα, 1. sing. perf. ind. act. of καθίστημι or καθιστάω, *constituo*. Οὐκ ἐχρῆν, *it did not behove*.

509. Ancient Greece was a celebrated country of Europe, bounded on the east by the Ægéan sea, on the west by the Iónian, on the south by the Mediterránean, and on the north by Dalmátia and Thrace. It was divided into four great Provinces, *viz.* Macedónia, Epírus, Achaía, and the Peloponnésus. Its principal cities were, Athens, Spárta, Argos, Córinth, Thebes, Sícyon, Mycénæ, &c. The city of Córinth, in which the incidents of this play occur, was in the Province of Achaía, and stood on the middle of the isthmus of Córinth, distant about 60 stádia from either sea: this circumstance occasioned it to be called *bímaris Corínthus*.

513. ξὺν τέκνοις μόνη μόνοις.] This is something like Milton's "*through Eden took their solitary way*," an expression that has incurred the censure of critics.

ΧΟ. Δεινή τις ὀργὴ καὶ δυσίατος πέλει,	|– –|⏑ –||– –|⏑ –||– –|⏑ –
ὅταν φίλοι φίλοισι συμβάλωσ' ἔριν.	|⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΙΑ. Δεῖ μ', ὡς ἔοικε, μὴ κακὸν φῦναι λέγειν,	|– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ἀλλ' ὥστε ναὸς κεδνὸν οἰακοστρόφον,	|– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἄκροισι λαίφους κρασπέδοις ὑπεκδραμεῖν	|– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
τὴν σὴν στόμαργον, ὦ γύναι, γλωσσαλγίαν.	|– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Ἐγὼ δ', ἐπειδὴ καὶ λίαν πυργοῖς χάριν,	|⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Κύπριν νομίζω τῆς ἐμῆς ναυκληρίας	|⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
σώτειραν εἶναι θεῶν τε κἀνθρώπων μόνην.	|– –|⏑ –||– –|⏑ –||– –|⏑ –
Σοὶ δ' ἔστι μὲν νοῦς λεπτός· ἀλλ' ἐπίφθονος	|– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
λόγος διελθεῖν, ὡς Ἔρως σ' ἠνάγκασε	|⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
τόξοις ἀφύκτοις τοὐμὸν ἐκσῶσαι δέμας·	|– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἀλλ' οὐκ ἀκριβῶς αὐτὰ θήσομαι λίαν,	|– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ὅπη γὰρ οὖν ὤνησας, οὐ κακῶς ἔχει.	|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Μείζω γε μέντοι τῆς ἐμῆς σωτηρίας	|– –|⏑ –||– –|⏑ –||– –|⏑ –
εἴληφας ἢ δέδωκας, ὡς ἐγὼ φράσω.	|– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Δείνη πέλει τις όργη, και δυσιάτος, ὅταν φίλοι συμβαλώσι έριν φιλοίσι. ΙΑ. Δει με, ὡς εοίκε, μη φύναι κάκον λέγειν, άλλα ὥστε κέδνον οιακόστροφον νάος, ὑπέκδραμειν ακροίσι κράσπεδοις λαίφους, ω γύναι, την σην στομάργον γλωσσάλγιαν. Δε έγω, και επείδη πύργοις χάριν λίαν, νομίζω Κύπριν μόνην θέων τε ανθρώπων είναι σωτείραν της έμης ναυκλήριας. Δε μεν λέπτος νους έστι σοι· άλλα διέλθειν ὡς Ἔρως αφύκτοις τόξοις ηνάγκασε σε εκσώσαι το έμον δέμας, επίφθονος λόγος· ουκ άλλα θήσομαι αύτα λίαν ακρίβως, γαρ ουν ὅπη ωνήσας, ουκ έχει κάκως. Γε μέντοι της έμης σωτήριας ειλήφας μείζω η δεδώκας, ὡς έγω φράσω.

TRANSLATION.

Chorus. [*Feelingly.*] Fierce is the resentment, and difficult-to-be-appeased, when friends kindle strife with friends!

Jason. It behoves me, as it seems, not to be backward to speak, but, like the prudent pilot of a vessel, to give the slip with the very edge of the sail, O woman, to thy unbridled loquacity.

Now I indeed, since thou extollest thy kindness so much, think that Vénus alone, of gods and men, was the guardian of my voyage.

However, thou hast a crafty mind: but to recapitulate how Cúpid, with his inevitable darts, made thee save my life would be an invidious task; I will not, therefore, follow up this too closely, seeing that in as far as thou assistedst me, it was not amiss. Yet assuredly by my preservation thou hast gained more than thou gavest, as I shall explain.

524. ἄκροισι λαίφους κρασπέδοις being a technical phrase, its true meaning is not clear. "To give the slip with the very edge of the sail," as I have rendered it, conveys no defined idea whatever, and yet I can find nothing better to substitute. The literal English is, "*with the extreme borders of the sail,*" which may perhaps signify what a seaman would call "*every stitch of sail:*" or it may mean, "*by hauling close to the wind.*"

527. Vénus was one of the most celebrated deities of the ancients, being the Goddess of beauty, the mother of love, the mistress of the graces, the queen of laughter, and the patroness of gallantry. She sprung from the froth of the sea, near the island of Cýprus, and was the wife of Vúlcan. She had children by several of the Gods, but was more partial to Adónis, son of Cinyras, king of Cýprus, than to any. By Anchíses she was the mother of Ænéas.

528. The third foot of this verse is a cretic, but must be read as a spondee, by pronouncing θεῶν as a monosyllable, like θεοὺς, verse 493.

532. αὐτ' ἀθρήσομαι seems far better.

533. ὤνησας, *thou helpedst*, 2. sing. 1. aor. ind. act. of ὄνημι, *I aid* or *help*.

Πρῶτον μὲν Ἑλλάδ' ἀντὶ βαρϐάρου χθονὸς |– –|∪ –||∪ –|∪ –||– –|∪ ∪
γαῖαν κατοικεῖς, καὶ δίκην ἐπίστασαι, |– –|∪ –||– –|∪ –||∪ –|∪ ∪
νόμοις τε χρῆσθαι, μὴ πρὸς ἰσχύος χάριν. |∪ –|∪ –||– –|∪ –||∪ –|∪
Πάντες δέ σ' ᾔσθοντ' οὖσαν Ἕλληνες σοφὴν, |– –|∪ –||– –|∪ –||– –|∪ –
καὶ δόξαν ἔσχες· ἐι δὲ γῆς ἐπ' ἐσχάτοις |– –|∪ –||∪ –|∪ –||∪ –|∪ –
ὅροισιν ᾤκεις, ὀυκ ἂν ἦν λόγος σέθεν. |∪ –|∪ –||– –|∪ –||∪ –|∪ ∪
Ἐίη δ' ἔμοιγε μήτε χρυσὸς ἐν δόμοις, |– –|∪ –||∪ –|∪ –||∪ –|∪ –
μήτ' Ὀρφέως κάλλιον ὑμνῆσαι μέλος, |– –|∪ –||– –|∪ –||– –|∪ ∪
ἐι μὴ 'πίσημος ἡ τύχη γένοιτό μοι. |– –|∪ –||∪ –|∪ –||∪ –|∪ –
Τοσαῦτα μέντοι τῶν ἐμῶν πόνων πέρι |∪ –|∪ –||– –|∪ –||∪ –|∪ ∪
ἔλεξ'· ἅμιλλαν γὰρ σὺ πρὀύθηκας λόγων. |– –|∪ –||– –|∪ –||– –|∪ –
Ἃ δ' ἐις γάμους μοι βασιλικοὺς ὠνείδισας, |∪ –|∪ –||– ∪ ∪|∪ –||– –|∪ ∪
ἐν τῷδε δείξω πρῶτα μὲν σοφὸς γεγὼς, |– –|∪ –||– –|∪ –||∪ –|∪ –
ἔπειτα σώφρων, ἐῖτα σοὶ μέγας φίλος, |∪ –|∪ –||– –|∪ –||∪ –|∪ ∪
καὶ παισὶ τοῖς ἐμοῖσιν ἀλλ' ἔχ' ἥσυχος. |– –|∪ –||∪ –|∪ –||∪ –|∪ ∪
Ἐπεὶ μετέστην δεῦρ' Ἰωλκίας χθονὸς, |∪ –|∪ –||– –|∪ –||∪ –|∪ ∪

THE ORDER, AND ENGLISH ACCENTUATION.

Πρώτον μεν κατοίκεις Ἕλλαδα γαίαν άντι βάρϐαρου χθόνος, και επίστασαι δίκην, τε χρήσθαι νόμοις, μη προς χάριν ίσχυος. Δε πάντες Ἑλλήνες ησθόνται σε ούσαν σόφην, και έσχες δόξαν· δε ει ώκεις έπι έσχατοις όροίσι γης, ουκ αν ην λόγος σέθεν. Δε εμοίγε είη μήτε χρύσος εν δόμοις, μήτε ὑμνήσαι μέλος καλλίον Ὀρφεως, ει ἡ επισήμος τύχη μη γενοίτο μοι. Τοσαύτα μέντοι ελέξα πέρι των έμων πόνων· γαρ συ προεθήκας ἁμίλλαν λόγων. Δε ἁ ωνείδισας μοι εις βασίλικους γάμους, πρώτα μεν δείξω γέγως σόφος εν τωδε, επείτα σώφρων, είτα μέγας φίλος σοι, και τας εμοίσι παίσι· άλλα έχε ἥσυχος. Ἐπει μεντέστην δεύρο Ιώλκιας χθόνος

TRANSLATION.

First then thou art inhabiting the Grecian territory, instead of a barbarous land; and thou learnest justice, and to enjoy laws, not *living* at the mercy of strength.

Besides, all the Greeks know thee to be clever, and thou hast renown; whereas if thou wert dwelling in the uttermost borders of the earth, there would be no mention of thee.

Now to me be not gold in my mansion, nor to breathe a strain sweeter than of Orpheus, if conspicuous fortune attend me not.

Thus much, then, have I spoken on the subject of my adventures, for thou first broughtest forward a debate of words.

Next as to what thou hast laid to my charge respecting my royal marriage, I shall first indeed make-it-appear that I have been wise in that, next circumspect, lastly a great friend to thee and to my boys: but do thou be quiet. After I arrived here from the Iólchian land,

536. βαρϐάρου χθονὸς, *a barbarian country*: the Greeks called every country barbarous, except their own. The Latins gave this appellation to all except Látium and Greece.

538. χρῆσθαι, in the Attic dialect for χράσθαι, pres. inf. mid. of χράομαι, *utor*.

543. κάλλιον, or βέλτιστον, that is, τῶν Ὀρφέως μελῶν. Orpheus was the sweetest bard of antiquity, and so skilful to play on the lyre, that the mountains and woods are said to have moved to listen to his song, the rivers to have ceased to flow, and the beasts to have forgotten their wildness. Theócritus, the Syracúsan, who flourished about 280 years before Christ, and in the Doric dialect composed his idýllia and epigrams, seems to have had this passage in mind, when he wrote,

Μή μοι γᾶν Πέλοπος, μή μοι χρύσεια τάλαντα
Εἴη ἔχειν, μηδὲ πρόσθε θέειν ἀνέμων.

548. δείξω, *I shall shew*, 1. sing. 1. fut. ind. act. of δείκνυμι, *osténdo*.

551. μετέστην, 1. sing. 2. aor. of μεθίστημι, *I am compelled to migrate.*

πολλὰς ἐφέλκων ξυμφορὰς ἀμηχάνους, |– –|∪ –‖– –|∪ –‖∪ –|∪ –
τί τοῦδ' ἂν εὕρημ' εὗρον εὐτυχέστερον, |∪ –|∪ –‖– –|∪ –‖∪ –|∪ ∪
ἢ παῖδα γῆμαι βασιλέως, φυγὰς γεγώς; |– –|∪ –‖– ∪ ∪|∪ –‖∪ –|∪ –
'Ουχ', ᾗ σὺ κνίζει, σὸν μὲν ἐχθαίρων λέχος, |– –|∪ –‖– –|∪ –‖– –|∪ ∪
καινῆς δὲ νύμφης ἱμέρῳ πεπληγμένος, |– –|∪ –‖– –|∪ –‖∪ –|∪ ∪
ὀυδ' ἐις ἅμιλλαν πολύτεκνον σπουδὴν ἔχων· |– –|∪ –‖– ∪ ∪|∪ –‖∪ –|∪ –
ἅλις γὰρ ὁι γεγῶτες, ὀυδὲ μέμφομαι· |∪ –|∪ –‖∪ –|∪ –‖∪ –|∪ ∪
ἀλλ' ὡς, τὸ μὲν μέγιστον, ὀικοῖμεν καλῶς, |– –|∪ –‖∪ –|∪ –‖– –|∪ –
καὶ μὴ σπανιζοίμεσθα, γιγνώσκων ὅτι |– –|∪ –‖– –|∪ –‖– –|∪ ∪
πένητα φεύγει πᾶς τις ἐκποδὼν φίλος· |∪ –|∪ –‖– –|∪ –‖∪ –|∪ ∪
παῖδας δὲ θρέψαιμ' ἀξίως δόμων ἐμῶν, |– –|∪ –‖– –|∪ –‖∪ –|∪ –
σπείρας τ' ἀδελφοὺς τοῖσιν ἐκ σέθεν τέκνοις, |– –|∪ –‖– –|∪ –‖∪ –|∪ –
ἐις ταυτὸ θείην, καὶ ξυναρτήσας γένος, |– –|∪ –‖– –|∪ –‖– –|∪ ∪
ἐυδαιμονοίην. Σοί τε γὰρ παίδων τί δεῖ· |– –|∪ –‖– –|∪ –‖– –|∪ –
ἐμοί τε λύει τοῖσι μέλλουσιν τέκνοις, |∪ –|∪ –‖– –|∪ –‖– –|∪ –
τὰ ζῶντ' ὀνῆσαι. Μῶν βεβούλευμαι κακῶς; |∪ –|∪ –‖– –|∪ –‖– –|∪ –

THE ORDER, AND ENGLISH ACCENTUATION.

εφέλκων πόλλας αμήχανους ξύμφορας, τι ἐυρήμα αν ἔυρον ευτυχέστερον τούδε, η, γέγως φύγας, γήμαι παίδα βασίλεως; Ούχι μεν εχθαίρων σον λέχος, δε πεπλήγμενος ἵμερῳ καίνης νύμφης, ᾗ συ κνίζει, ούδε έχων σπούδην ἁμίλλαν εις πολύτεκνον· γαρ ὁι γεγώτες ἅλις, ούδε μέμφομαι· άλλα, το μεν μεγίστον, ὡς οικοίμεν κάλως, και μη σπανιζοιμέσθα, γιγνώσκων ὅτι πας τις φίλος φεύγει έκποδων πενήτα· δε θρεψαίμι παίδας άξιως έμων δόμων, τε σπείρας αδέλφους τοίσι τέκνοις εκ σέθεν, θείην εις τούτο, και ξυναρτήσας γένος, ευδαιμονοίην. Γαρ τε σοι τι δει παίδων· τε λύει έμοι, ονήσαι τα ζώντα τοίσι μελλούσι τέκνοις. Μων βεβουλεύμαι κάκως;

TRANSLATION.

bringing with me many perplexing difficulties, what measure could I have adopted more fortunate than this, as being a fugitive, to marry the daughter of the monarch?

Not, indeed, despising thy bed, or smitten with the desire of a fresh bride, to-the-end-that thou mightest be nettled; nor having a wish contentiously for a numerous offspring—seeing those already-born are sufficient—nor find-I-fault: but (which is indeed the chief thing) that we might live respectably, and not be-oppressed-with-want, knowing-well that every friend steers wide-of the poor man: also that I might bring up my children in-a-manner-worthy of my house; and having begotten brothers to those children by thee, that I might put them on the same-footing; and, that having united the family, I might flourish. Wherefore then, to thee what need of children! And it will be to my advantage to advance those now-living by means of my future progeny! Have I determined badly?

553. ἔυρον, 1. sing. 2. aor. ind. act. of ἐυρίσκω, *I find* or *I invent*.

554. φυγὰς γεγὼς, *being a run-away*, for Jáson was a fugitive from Iólchos, Medéa having there murdered his uncle Pélias, the king.

561. φεύγει πᾶς τις ἐκποδὼν φίλος, *every friend flees to a distance from.* In all ages and all countries poverty appears friendless and forlorn: the human mind is at all periods of time and in all places the same, although habit and education may curb some of its natural propensities. A shrewd Roman (Júvenal) observed that poverty carried with it a greater evil even than mere want:

Nil hábet infélix paupértas dúrius in se,
Quàm quod ridículos hómines fácit—

On the other hand, wealth is never free from care; and therefore competence and peace are the proper objects of a wise man's desire.

566. τοῖσι μέλλουσιν τέκνοις, *by the children yet about to be.*

Οὐδ᾽ ἂν σὺ φαίης, εἴ σε μὴ κνίζοι λέχος.	|--|⏑-||--|⏑-||--|⏑⏑
Ἀλλ᾽ ἐις τοσοῦτον ἥκεθ᾽, ὥστ᾽, ὀρθουμένης	|--|⏑-||⏑-|⏑-||--|⏑-
ἐυνῆς, γυναῖκες πάντ᾽ ἔχειν νομίζετε·	|--|⏑-||--|⏑-||⏑-|⏑⏑
ἢν δ᾽ αὖ γένηται ξυμφορά τις ἐις λέχος,	|--|⏑-||--|⏑-||⏑-|⏑⏑
τὰ λῷστα καὶ κάλλιστα πολεμιώτατα	|⏑-|⏑-||--|⏑⏑⏑||⏑-|⏑⏑
τίθεσθε. Χρῆν ἄρ᾽ ἄλλοθέν ποθεν βροτοὺς	|⏑-|⏑-||⏑-|⏑-||⏑-|⏑-
παῖδας τεκνοῦσθαι, θῆλυ δ᾽ ὀυκ ἐῖναι γένος·	|--|⏑-||--|⏑-||--|⏑⏑
χ᾽ οὕτως ἂν ὀυκ ἦν ὀυδὲν ἀνθρώποις κακόν.	|--|⏑-||--|⏑-||--|⏑⏑
ΧΟ. Ἰᾶσον, εὖ μὲν τούσδ᾽ ἐκόσμησας λόγους·	|⏑-|⏑-||--|⏑-||--|⏑-
ὅμως δ᾽ ἔμοιγε, κεὶ παρὰ γνώμην ἐρῶ,	|⏑-|⏑-||⏑-|⏑-||--|⏑-
δοκεῖς, προδοὺς σὴν ἄλοχον, ὀυ δίκαια δρᾷν.	|⏑-|⏑-||-⏑⏑|⏑-||⏑-|⏑-
ΜΗ. Ἦ πολλὰ πολλοῖς ἐιμὶ διάφορος βροτῶν·	|--|⏑-||--|⏑⏑⏑||⏑-|⏑-
ἐμοὶ γὰρ, ὅστις ἄδικος ὤν, σοφὸς λέγειν	|⏑-|⏑-||⏑⏑⏑|⏑-||⏑-|⏑-
πέφυκε, πλείστην ζημίαν ὀφλισκάνει·	|⏑-|⏑-||--|⏑-||⏑-|⏑-
γλώσσῃ γὰρ ἀυχῶν τἄδικ᾽ εὖ περιστελεῖν,	|--|⏑-||--|⏑-||⏑-|⏑-
τολμᾷ πανουργεῖν· ἔστι δ᾽ ὀυκ ἄγαν σοφός.	|--|⏑-||--|⏑-||⏑-|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Ούδε αν συ φαίης, ει λέχος με κνίζοι σε. Ἀλλα γυναίκες ἥκετε εις τοσούτον, ὥστε, εύνης ορθούμενης, νομίζετε έχειν πάντα· δε αυ ην τις ξύμφορα γενήται εις λέχος, τιθέσθε τα λωστα και καλλίστα πολεμιώτατα. Χρην βρότους άρα τεκνούσθαι παίδας άλλοθεν πόθεν, δε θήλυ γένος ουκ είναι· και ούτως ουκ αν ην ανθρώποις ούδεν κάκον. ΧΟ. Ιάσον, εκοσμήσας μεν τούσδε λόγους ευ· δε ὅμως εμοίγε, και ει έρω πάρα γνώμην, ου δόκεις δραν δικαία, πρόδους σην άλοχον. ΜΗ. Η είμι διάφορος πόλλοις βρότων πόλλα· γαρ έμοι, ὅστις ων άδικος, πεφύκε σόφος λέγειν, οφλίσκανει πλείστην ζήμιαν· γαρ αύχων περίστελειν τα άδικα ευ γλώσσῃ, τόλμᾳ πανούργειν· δε ουκ έστι άγαν σόφος.

TRANSLATION.

By no means wouldest thou say so, if thy bed did not gall thee. But ye women have come to that-way-of-thinking, that if your bed be safe, ye imagine you have every thing:—whereas if any disappointment occurs in the nest, ye account the best and fairest objects the most detestable.

It behoved mortals, therefore, to procreate children in some other way, and the female race not to exist:—as in-that-event there would not among men have been any mischief.

Chorus. Jáson, you have really embellished these arguments finely: yet nevertheless to me, although I must speak against my inclination, you seem not to do right in betraying your consort.

Medea. Perhaps I am different from many persons in many-respects: but in my opinion, any man, being an unconscientious man, who is an adept in talking, merits the severest punishment: for glorying that he can varnish injustice well with his tongue, he has-the hardihood to act-deceitfully;—however, he is not at-all-over wise.

569. ὀρθουμένης ἐυνῆς, *the bed being right.*

573. The γὰρ of editions and MSS. Porson has converted into ἄρ᾽—"because," says he, "it is γνωμικώτερον."

574. θῆλυ δ᾽ ὀυκ ἐῖναι γένος.] Milton in his tenth book of Paradise Lost, has a passage to this effect, but the sentiment may be found more fully expressed in the Hippólytus, 616—625.

577. Lascar has περὰ, evidently a mistake. Aldus, again, gave λέγω for ἐρῶ.

578. *Thou appearest, having betrayed thy bed-fellow, not to do just things.*

579. Both Aldus and Lascar have ἐιμι without any accent; but the power of the circumflex can extend only to the second syllable.

580. ὅστις ἄδικος ὤν, *whoever being unjust.* Σοφὸς λέγειν πέφυκε, *is clever to speak,* that is, *versed in argument.*

Ως καὶ σὺ μὴ νῦν ἐις ἔμ' ἐυσχήμων γένῃ,	|– –|⏑ –¦– –|⏑ –‖– –|⏑ –
λέγειν τε δεινός· ἒν γὰρ ἐκτενεῖ σ' ἔπος.	|⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
Χρῆν σ', ἐίπερ ἦσθα μὴ κακὸς, πείσαντ' ἐμὲ	|– –|⏑ –¦⏑ –|⏑ –‖– –|⏑ ⏑
γαμεῖν γάμον τόνδ', ἀλλὰ μὴ σιγῇ φίλων.	|⏑ –|⏑ –¦⏑ –|⏑ –‖– –|⏑ –
ΙΑ. Καλῶς γ' ἂν ὀῦν τῷδ' ἐξυπηρέτεις λόγῳ,	|⏑ –|⏑ –¦– –|⏑ –‖⏑ –|⏑ –
ἐί σοι γάμον κατεῖπον· ἥτις ὀυδὲ νῦν	|– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
τολμᾷς μεθεῖναι καρδίας μέγαν χόλον.	|– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΜΗ. 'Ου τοῦτό σ' ἐῖχεν, ἀλλὰ βάρβαρον λέχος	|– –|⏑ –¦⏑ –|⏑ –‖⏑ –|⏑ ⏑
πρὸς γῆρας ὀυκ ἐύδοξον ἐξέβαινέ σοι.	|– –|⏑ –‖– –|⏑ –‖⏑ |⏑ –
ΙΑ. 'Εῦ νυν τόδ' ἴσθι, μὴ γυναικὸς ὅυνεκα	|– –|⏑ –‖⏑ –|⏑ –¦⏑ –|⏑ ⏑
γῆμαί με λέκτρα βασιλέως ἃ νῦν ἔχω·	|– –|⏑ –¦⏑ ⏑ ⏑|⏑ –‖⏑ –|⏑ –
ἀλλ', ὥσπερ ἐῖπον καὶ πάρος, σῶσαι θέλων	|– –|⏑ –‖– –|⏑ –‖– –|⏑ –
σὲ, καὶ τέκνοισι τοῖς ἐμοῖς ὁμοσπόρους	|⏑ –|⏑ –‖⏑ –|⏑ ‖⏑ –|⏑ –
φῦσαι τυράννους παῖδας, ἔρυμα δώμασι.	|– –|⏑ –‖– –|⏑ ⏑ ⏑‖⏑ –|⏑ ⏑
ΜΗ. Μή μοι γένοιτο λυπρὸς ἐυδαίμων βίος,	|– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
μηδ' ὄλβος, ὅστις τὴν ἐμὴν κνίζοι φρένα.	|– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Και νυν μη γένῃ συ ὡς ευσχήμων εις έμε, τε δείνος λέγειν· γαρ ἐν έπος έκτενει σε. Είπερ μη ήσθα κάκος, χρην σε πεισάντα έμε, γάμειν τόνδε γάμον, άλλα μη σίγῃ φίλων. ΙΑ. Κάλως γε ουν αν εξυπήρετεις τῴδε λόγῳ, ει κατείπον γάμον σοι· ἥτις νυν ούδε τόλμας μεθείναι μέγαν χόλον κάρδιας. ΜΗ. Τούτο ουκ είχε σε, άλλα βάρβαρον λέχος εξεβαίνε προς γήρας ουκ ευδόξον σοι. ΙΑ. Ἴσθι τόδε νυν ευ, μη με γήμαι λέκτρα βασίλεως ἁ νυν έχω, όυνεκα γυναίκος· άλλα, ὥσπερ και πάρος είπον, θέλων σώσαι σε, και φύσαι ὁμόσπορους τυράννους παίδας τοις έμοις τεκνοίσι, έρυμα δώμασι. ΜΗ. Μη λύπρος βίος ευδαίμων γενοίτο μοι, μήδε όλβος, ὅστις κνίζο. την έμην φρένα.

TRANSLATION.

So now be not thou thus plausible to me, and forward to speak, for one word will overthrow thee. If thou hadst not been a bad man, it it was thy duty with my consent to contract this marriage, and not without the knowledge of friends.

JASON. Nobly, indeed, wouldest thou have aided me in this proposal, if I had previously mentioned the nuptials to thee: thou, who at present hast not courage to lay aside the mighty rage of thy heart.

MEDEA. This troubled thee not, but a foreign wife seemed-to-lead-to an old-age not honourable to thee.

JASON. Know this then for certain, that I advanced not myself to the princess's bed, which I now possess, for the sake of the woman; but, as I before said, with a view to thy conservation; and to beget of-the-same-seed royal brothers to my children, a-pillar-of-support to my family.

MEDEA. May not a bitter life accompanied-with-good-fortune be mine, nor wealth that shall prey on my spirits. [*Appears sorrowful.*]

585. There are various lections of the latter part of this verse, of which the most elegant is ἓν γὰρ ὀῦν κτενεῖ σ' ἔπος, though not found in any MS. Some are of opinion, that the metaphor which Medéa here uses, is too harsh, "*one word will kill thee,*" and therefore they endeavour to soften it: but Musgrave reads, ἓν γὰρ, ἓν κτενεῖ σ' ἔπος.

586. πείσαντ' ἐμὲ, *having persuaded me.*

588. Porson places a full stop after λόγῳ, but by this punctuation, in my opinion, he destroys the sense.

592. ἐξέβαινε, literally, *was proceeding onward* or *leading unto.*

594. γῆμαι, 1. aor. inf. act. of γαμέω.

595. σῶσαι θέλων σε, *wishing to save thee.*

597. Aldus here printed φῦναι, badly.

599. ὅστις τὴν ἐμὴν κνίζοι φρένα, *such as might gnaw my mind.*

ΙΑ. Ὀῖσθ' ὡς μετεύξει καὶ σοφωτέρα φανεῖ; |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
Τὰ χρηστὰ μή σοι λυπρὰ φαινέσθω ποτὲ, |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
μηδ' εὐτυχοῦσα δυστυχὴς εἶναι δόκει. |- -|⏑ -||⏑ -|⏑ -||- -|⏑ -
ΜΗ. Ὕβριζ', ἐπειδὴ σοὶ μὲν ἔστ' ἀποστροφὴ, |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ἐγὼ δ' ἔρημος τήνδε φευξοῦμαι χθόνα. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
ΙΑ. Αὐτὴ τάδ' εἵλου· μηδέν' ἄλλον αἰτιῶ. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΜΗ. Τί δρῶσα; Μῶν γαμοῦσα, καὶ προδοῦσά σε; |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
ΙΑ. Ἀρὰς τυράννους ἀνοσίους ἀρωμένη. |⏑ -|⏑ -||- ⏑ ⏑|⏑ -||⏑ -|⏑ -
ΜΗ. Καὶ σοῖς ἀραία γ' οὖσα τυγχάνω δόμοις. |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ΙΑ. Ὡς οὐ κρινοῦμαι τῶνδέ σοι τὰ πλείονα· |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ἀλλ' εἴ τι βούλει παισὶν ἢ σαυτῇ, φυγῆς |- -|⏑ -||- -|⏑ -||- -|⏑ -
προσωφέλημα, χρημάτων ἐμῶν λαβεῖν, |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
λέγ'· ὡς ἕτοιμος ἀφθόνῳ δοῦναι χερὶ, |⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
ξένοις τε πέμπειν ξύμβολ', οἳ δράσουσί σ' εὖ. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
Καὶ ταῦτα μὴ θέλουσα μωρανεῖς, γύναι· |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
λήξασα δ' ὀργῆς κερδανεῖς ἀμείνονα. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΙΑ. Οἴσθα ὡς μετεύξει και φάνει σοφώτερα; Μήποτε τα χρήστα φαινέσθω λύπρα σοι, μήδε ευτυχούσα δόκει είναι δύστυχης. ΜΗ. Ύβριζε, επείδη μεν απόστροφη έστι σοι, δε έγω φευξούμαι τήνδε χθόνα ερήμος. ΙΑ. Αύτη εἵλου τάδε· αίτιω μήδενα άλλον. ΜΗ. Δρώσα τι; Μων γαμούσα, και προδούσα σε; ΙΑ. Αρώμενη ανόσιους άρας τυράννους. ΜΗ. Και γε τύγχανω, ούσα αραία σοις δόμοις. ΙΑ. Ουκ ὡς κρινούμαι σοι τα πλείονα τώνδε· άλλα ει βούλει λάβειν τι έμων χρήματων, προσωφελήμα φύγης, παίσι η σαύτη, λέγε· ὡς ετοίμος δούναι άφθονω χέρι, τε πέμπειν ξύμβολα ξένοις, οἱ δρασούσι σε ευ. Και, μη θελούσα ταύτα, γύναι, μώρανεις· δε ληξάσα όργης κέρδανεις αμείνονα.

TRANSLATION.

Jason. Knowest thou how to pray-differently, and to appear wiser? Never let good things seem bitter to thee, neither, when prosperous, think thyself unfortunate.

Medea. [*Still in great sadness.*] Insult me, since thou indeed hast a refuge—but I must depart the land, destitute.

Jason. It is thou thyself chusest this: blame nobody else.

Medea. [*Cheering up.*] For having done what? Is it for marrying-another and betraying thee?

Jason. For imprecating unhallowed curses on the royal family.

Medea. [*Assuming an air of indignity.*] And I, faith, share the same, being laden with curses in thy house.

Jason. I will not thus argue with thee longer on these subjects; but if thou wishest to receive any of my riches, the aider of thy flight, for the boys or for thyself, speak: as I am ready to give with liberal hand, and to send credentials to those abroad, who will treat thee well. And not liking these things, woman, thou art foolish: whereas desisting from thine anger thou wilt experience better usage.

600. Ὀῖσθα by sýncopë for οἶδασθα, Æol. for οἶδας, 2. sing. perf. ind. mid. of εἴδω, *scio*. In some editions we read με τεύξῃ, erroneously making two words of one, to the detriment of the sense.

602. δυστυχὴς εἶναι δόκει, *seem to be unfortunate*, or *unlucky*. Reiske gave δοκεῖν here, and φαίνεσθαι in the preceding line, as dependent upon μετεύξει in ver. 600.

606. γαμοῦσα, an instance of the active voice of γαμέω, applied to the wife, but in an ironical sense. See the note on verse 264.

610. There are different readings of the end of this line, as σαυτῇ φυγῇ—σαυτῆς φυγῇ—σαυτῇ, φυγῆς, &c.

ΜΗ. Ὀύτ' ἂν ξένοισι τοῖσι σοῖς χρησαίμεθ' ἄν, |– –|˘ –||˘ –|˘ –||– –|˘ ˘
ὀύτ' ἄν τι δεξαίμεσθα, μήθ' ἡμῖν δίδου· |– –|˘ –||– –|˘ –||– –|˘ –
κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν ὀυκ ἔχει. |˘ –|˘ –||– –|˘ –||˘ –|˘ –
ΙΑ. Ἀλλ' ὀῦν ἐγὼ μὲν δαίμονας μαρτύρομαι, |– –|˘ –||– –|˘ –|| –|˘ ˘
ὡς πάνθ' ὑπουργεῖν σοί τε καὶ τέκνοις θέλω· |– –|˘ –||– –|˘ –||˘ –|˘ –
σοὶ δ' ὀυκ ἀρέσκει τἀγάθ', ἀλλ' ἀυθαδίᾳ |– –|˘ –||– –|˘ –||– –|˘ –
φίλους ἀπωθεῖ· τοιγὰρ ἀλγυνεῖ πλέον. |˘ –|˘ –||– –|˘ –||– –|˘ ˘
ΜΗ. Χώρει· πόθῳ γὰρ τῆς νεοδμήτου κόρης |– –|˘ –||– –|˘ –||– –|˘ –
ἁιρεῖ, χρονίζων δωμάτων ἐξώπιος. |– –|˘ –||– –|˘ –||– –|˘ ˘
Νύμφευ', ἴσως γὰρ, ξὺν θεῷ δ' ἐιρήσεται, |– –|˘ –||– –|˘ –||– –|˘ –
γαμεῖς τοιοῦτον, ὥστε σ' ἀρνεῖσθαι, γάμον. |˘ –|˘ –||˘ –|˘ –||– –|˘ ˘

ΧΟΡΟΣ.

Ἔρωτες, ὑπὲρ μὲν ἄγαν [Στροφὴ α'.] |˘ – ˘ ˘||– ˘ ˘ – α' Pros. D A
ἐλθόντες, ὀυκ ἐυδοξίαν, |– –|˘ –||– –|˘ – β' Iamb. DA
ὀυδ' ἀρετὰν παρέδωκαν ἐν ἀνδράσιν, ἐι δ' ἄλις ἔλθοι |d d d d d s γ' Hex...
Κύπρις, ὀυκ ἄλλα θεὸς |– ˘|–||–|– ˘|˘ δ' Troc. DC
ἐύχαρις ὅυτω. |– ˘ ˘|– – ε' Dact D A

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Ούτε αν χρησαίμεθα αν τοίσι σοις ξενοίσι, ούτε τι αν δεξαιμέσθα, μήτε δίδου ἥμιν· γαρ δώρα κάκου άνδρος ουκ έχει ονήσιν. ΙΑ. Ἀλλα ουν έγω μεν μαρτύρομαι δαίμονας ὡς θέλω ὑπούργειν πάντα τε σοι και τέκνοις· τα άγαθα δε ουκ αρέσκει σοι, άλλα φίλους απώθει αυθάδιᾳ· τοίγαρ αλγύνει πλέον. ΜΗ. Χώρει· γαρ άιρει πόθῳ της νεοδμήτου κόρης, χρονίζων εξώπιος δώματων. Νυμφεύε, γαρ ίσως, δε ξυν θέῳ ειρήσεται, γάμεις τοιούτον γάμον, ὥστε σε αρνείσθαι. ΧΟ. Ερώτες ελθόντες μεν ὕπερ άγαν, παρεδώκαν ουκ ευδόξιαν, ούδε άρεταν εν άνδρασι, δε ει Κύπρις έλθοι ἄλις, ουκ άλλα θέος ὅυτω εύχαρις.

TRANSLATION.

Medea. Neither will we have recourse to thy friends-abroad, nor aught will we receive, nor do thou give us aught—for the gifts of a bad man have no avail.

Jason. Wherefore then, I verily call the Gods to witness that I wish to supply every necessary both for thyself and the children: good things, however, are not pleasing to thee, and thy friends thou rejectest with disdain;—for this thou shalt grieve the more. [*Exit Jáson.*]

Medea. Begone: for thou art burning with desire of thy newly-acquired bride, tarrying-so-long away-from the apartments. Marry, for likely (and with God's help, be it said) thou wilt have made such a marriage, as thou shalt repentingly-deny.

Chorus. Love advancing indeed above measure, confers neither reputation nor credit on men;—but if Vénus comes with moderation, no other deity is so benign.

617. δίδου, 2. sing. pres. imperat. m. of δίδωμι, *I give.*

624. ἀιρεῖ, 2. sing. pres. ind. pass. or mid. of ἁίρεω, *I take.* The literal English is, *thou art taken with desire of thy newly-subdued damsel.*

627. ἔρωτες, *the loves*—but this plural form is little used in English: it might, however, be rendered "*love-throes* or *love-affections,*" although "*love*" in the singular seems to convey the original idea with more conciseness than either.

629. Porson has on this line the following observation: "E duóbus versículis féci únum hexámetrum, hic et ínfra 637. Objici quídèm pótest non réctè in tértio lóco tértii vérsûs stróphici pósitum ésse dáctylum, cùm spondéus sit in tértiâ antistróphici séde. Sèd hanc légem síbi nátam négant trágici, præsértìm in vulgátis vérsuum genéribus; víde Andrómachen, 135, 141."

Μήποτ', ὦ δέσποιν', ἐπ' ἐμοὶ	|-⏑|--||-⏑⏑-	ζ'
χρυσέων τόξων ἐφείης,	|⏑⏑--||-⏑|--	η'
ἱμέρῳ χρίσασ', ἄφυκτον ὀιστόν.	|-⏑|--||-⏑|-⏑||-⏑	θ'

Στέργοι δέ με σωφροσύνα, [Ἀντιστροφὴ α'.]	|--⏑⏑||-⏑⏑-	α'
δώρημα κάλλιστον θεῶν.	|--|⏑-||--|⏑-	β'
Μηδέποτ' ἀμφιλόγους ὀργὰς, ἀκόρεστά τε νείκη,	|ddsdds	γ'
θυμὸν ἐκπλήξασ' ἑτέ-	|-⏑-||--⏑⏑	δ'
ροις ἐπὶ λέκτροις,	|-⏑⏑|--	ε'
προσβάλοι δεινὰ Κύπρις, ἀ-	|-⏑|--||-⏑⏑-	ζ'
πτολέμους δ' εὐνὰς σεβίζουσ',	|⏑⏑--||-⏑|--	η'
ὀξύφρων κρίνοι λέχη γυναικῶν.	|-⏑|--||-⏑|-⏑||--	θ'

Ὦ πατρὶς, ὦ δῶμά τ' ἐμὸν, [Στροφὴ β'.]	|-⏑⏑-||-⏑⏑⏑	α'
μὴ δῆτ' ἄπολις γενοίμαν,	|--⏑⏑||-⏑|--	β'
τὸν ἀμηχανίας ἔχουσα	|⏑⏑-|⏑-||⏑-|⏑	γ'
δυσπέρατον αἰῶν',	|-⏑|-⏑||-	δ'
οἰκτρότατον ἀχέων.	|-⏑⏑⏑||⏑⏑-*	ε'

THE ORDER, AND ENGLISH ACCENTUATION.

Μήποτε, ω δεσποίνα, εφείης έπι έμοι χρύσεων τόξων αφύκτον οίστον, χρισάσα ἵμερῳ. Δε σωφρόσυνα, καλλίστον δωρήμα θέων, στέργοι με. Μηδέποτε δείνα Κύπρις, εκπληξάσα θύμον έπι ἕτεροις λέκτροις, πρόσβαλοι αμφίλογους όργας, τε ακορέστα νείκη, δε όξυφρων, σεβιζούσα απτόλεμους εύνας, κρίνοι λέχη γυναίκων. Ω πάτρις, τε έμον δῶμα, μη δήτα γενοίμαν άπολις, εχούσα τον αίωνα αμηχάνιας δυσπεράτον, οικτρότατον άχεων.

TRANSLATION.

Never, O mistress, send-forth upon me from thy golden quiver an unerring shaft, having steeped it in desire. But may temperance, the noblest grant of the Gods, protect me.

Never may potent Vénus, having smitten my mind for another's couch, heap on me controversial disputes, and endless jarrings; but may she, quick-of-perception, approving the peaceful union, regard the beds of wives.

[*With great pathos.*] O my country, and my home, may I never be an-outcast-from-my-city, leading a life of hardship scarcely-to-be-endured—the most miserable of miseries.

633. τόξον more properly signifies *a bow*, from τάζω, *I stretch* or *bend:* but it also means the *quiver*, *arrows* and *bow*.

634. ἄφυκτον, *that cannot be shunned.* 'Οιστὸν, is here a dissyllable as it always was pronounced at Athens:—and this occasions the following rather curious concession from the candid and learned Porson: *Cùm ígitur díxi, "In Eurípide úsque ad hunc díem sémper éditum est* ὀϊστὸς," errávi, *síve tu mávis, humaníssime léctor*, MENTITUS SUM, *Musgrávii editióne decéptus.*

640. Aldus has προσβάλοιμ', ὦ δεινὰ, and in verse 635, above, στέργει for στέργοι. Also in the next line he has ἀπολέμους. Porson suggested ἀλλ' ἀπολέμους εὐνάς.

641. ἀπτολέμους εὐνὰς, literally, *peaceful beds.* This sentiment Hórace (Car. Lib. I. Od. 13.) expresses very finely, as follows:

Felíces tèr et ámpliùs
Quos irrúpta ténet cópula, nèc mális
Divúlsus querimóniis
Suprémâ cítiùs sólvet ámor díe.

642. Some have κρῖναι, others κρίνει.

644. This verse (like verse 653, below) consists of a monómeter iónic à majóre, and a trocháic sýzygy.

647. The first foot is a pæon prímus, and the second an ánapæst, constituting together a dimeter pæónic verse catalectic. Some will have οἰκτροτάτων, to which Porson had no objection.

Θανάτῳ, θανάτῳ πάρος δαμείην, |⏑⏑ -|⏑ ⏑-||⏑ -|⏑ ⏑||- * ζ′
ἁμέραν τάνδ᾽ ἐξανύσασα· μόχθων δ᾽ |- ⏑|- -||- ⏑ ⏑ -||⏑ -|- * η′
ὀυκ ἄλλος ὕπερθεν, |- - ⏑ ⏑||- ⏑ * * θ′
ἢ γᾶς πατρίας στέρεσθαι. |- - ⏑ ⏑||- ⏑|- ⏑ ι′

Εἴδομεν, ὀυκ ἐξ ἑτέρων ['Αντιστροφὴ β′.] |- ⏑ ⏑ -||- ⏑ ⏑ - α′
μύθων ἔχομεν φράσασθαι· |- - ⏑ ⏑||- ⏑|- ⏑ β′
σὲ γὰρ ὀυ πόλις, ὀυ φίλων τις |⏑ ⏑ -|⏑ ⏑ -||⏑ -|⏑ * γ′
ᾤκτισεν παθοῦσαν |- ⏑|- ⏑||- ⏑ δ′
δεινότατα παθέων. |- ⏑ ⏑ ⏑||⏑ ⏑ - * ε′
'Αχάριστος ὄλοιθ᾽, ὅτῳ πάρεστι |⏑ ⏑ -|⏑ ⏑ -||⏑ -|⏑ -||⏑ * ζ′
μὴ φίλους τιμᾷν, καθαρὰν ἀνοίξαν- |- ⏑|- -||- ⏑ ⏑ -||⏑ -|- * η′
τα κλῇδα φρενῶν· ἐ- |⏑ - ⏑ ⏑||- ⏑ * * θ′
μοὶ μὲν φίλος ὀύποτ᾽ ἔσται. |- - ⏑ ⏑||- ⏑|- ⏑ ι′

ΑΙΓΕΥΣ.

Μήδεια, χαῖρε· τοῦδε γὰρ προοίμιον |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
κάλλιον ὀυδεὶς οἶδε προσφωνεῖν φίλους. |- -|⏑ -||- -|⏑ -||- -|⏑ -

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THE ORDER, AND ENGLISH ACCENTUATION.

Θάνατῳ, θάνατῳ, πάρος εξανυσάσα τάνδε ἅμεραν, δαμείην· δε μόχθων ουκ άλλος ὑπέρθεν η στερέσθαι πάτριας γας. Είδομει, ουκ έχομεν φρασάσθαι εξ ἕτερων μύθων· γαρ ου πόλις, ου τις φίλων ώκτισε σε παθούσαν δεινότατα πάθεων. Αχαρίστος ολοίτο, ὅτῳ μη παρέστι τίμαν φίλους, ανοίξαντα κάθαραν κλήδα φρένων· ούποτε μεν έσται έμοι φίλος. ΑΙΓ. Μηδεία, χαίρε· γαρ καλλίον προοίμιον τουδε, ούδεις οίδε προσφώνειν φίλους.

TRANSLATION.

By death, by death, before accomplishing that day, may I be subdued:—for of calamities there is not any other greater than to be excluded from one's natal land.

We have seen it—we have not to speak from another's report: for neither thy city, nor any one of thy relations hath pitied thee suffering the most dreadful of anguish.

Thankless let him perish, who is not ready to countenance his friends, unlocking the pure treasures of his mind:—never, indeed, shall he to me be a friend.

*Æ*GEUS. [*Entering.*] Medéa, joy: for a more courteous salutation than this, does no one know to address to friends.

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648. δαμείην, 1. sing. 2. aor. opt. pass. of δέμω for δαμάω, *I tame* or *subdue*.

651. γᾶς πατρίας στέρεσθαι, literally, *to be deprived of the paternal land.*

657. ὅτῳ πάρεστι, *to whom it-is-not-in-readiness.* Ὅτῳ is the Attic form for ᾧτινι, as του for τινὸς, verse 66. above.

658. ἀνοίξαντα, acc. sing. mas. 1. aor. part. act. of ἀνοίγω, *I open:* in this reading, I have followed Porson contrary to my own judgment; for I do not consider it to be grammatical. I should think the dative ἀνοίξαντι were required, as there seems to be no word in the sentence, either expressed or understood, governing the person unlocking, in the accusative case: for I cannot imagine φίλον, one of the φίλους, to be meant, as in the following line of Homer,

'Ανθρώπους τίνυσθον, ὅ τις κ᾽ ἐπιόρκον ὀμόσσῃ.
Il. iii. 279.

661. Ægeus, who is now speaking, was king of Athens, and father of the celebrated Théseus. Being desirous of children, he had gone to consult the oracle of Apollo at Delphi. The Ægéan Sea takes its name from this prince, who, in a fit of despair, rashly threw himself into it, and was drowned. For Théseus returning to Athens after killing the Minotaúr, forgot to hoist a white flag, according to promise, the signal of success. Instead of a flag, some, and perhaps correctly, read sails.

ΜΗ. Ὦ χαῖρε καὶ σὺ, παῖ σοφοῦ Πανδίονος, |‐ ‐|⏑ ‐||⏑ ‐|‐ ‐||‐ ‐|⏑ ⏑
Αἰγεῦ· πόθεν γῆς τῆσδ' ἐπιστρωφᾷ πέδον; |‐ ‐|⏑ ‐||‐ ‐|⏑ ‐||‐ ‐|⏑ ⏑
ΑΙ. Φοίβου παλαιὸν ἐκλιπὼν χρηστήριον. |‐ ‐|⏑ ‐||⏑ ‐|⏑ ‐||‐ ‐|⏑ ⏑
ΜΗ. Τί δ' ὀμφαλὸν γῆς θεσπιῳδὸν ἐστάλης; |⏑ ‐|⏑ ‐||‐ ‐|⏑ ‐||⏑ ‐|⏑ ‐
ΑΙ. Παίδων ἐρευνῶν σπέρμ' ὅπως γένοιτό μοι. |‐ ‐|⏑ ‐||‐ ‐|⏑ ‐||⏑ ‐|⏑ ‐
ΜΗ. Πρὸς θεῶν, ἄπαις γὰρ δεῦρ' ἀεὶ τείνεις βίον; |‐ ‐|⏑ ‐||‐ ‐|⏑ ‐||‐ ‐|⏑ ⏑
ΑΙ. Ἄπαιδές ἐσμεν, δαίμονός τινος τύχῃ. |⏑ ‐|⏑ ‐||‐ ‐|⏑ ‐||⏑ ‐|⏑ ‐
ΜΗ. Δάμαρτος οὔσης, ἢ λέχους ἄπειρος ὤν; |⏑ ‐|⏑ ‐||‐ ‐|⏑ ‐||⏑ ‐|⏑ ‐
ΑΙ. Οὐκ ἐσμὲν εὐνῆς ἄζυγες γαμηλίου. |‐ ‐|⏑ ‐||‐ ‐|⏑ ‐||⏑ ‐|⏑ ‐
ΜΗ. Τί δῆτα Φοῖβος εἶπέ σοι παίδων πέρι; |⏑ ‐|⏑ ‐||⏑ ‐|⏑ ‐||‐ ‐|⏑ ⏑
ΑΙ. Σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη. |⏑ ‐|⏑ ‐||⏑ ‐|⏑ ‐||⏑ ‐|⏑ ‐
ΜΗ. Θέμις μὲν ἡμᾶς χρησμὸν εἰδέναι θεοῦ; |⏑ ‐|⏑ ‐||‐ ‐|⏑ ‐||⏑ ‐|⏑ ‐
ΑΙ. Μάλιστ', ἐπεί τοι καὶ σοφῆς δεῖται φρενός. |⏑ ‐|⏑ ‐||‐ ‐|⏑ ‐||‐ ‐|⏑ ⏑
ΜΗ. Τί δῆτ' ἔχρησε; λέξον, εἰ θέμις κλύειν. |⏑ ‐|⏑ ‐||⏑ ‐|⏑ ‐||⏑ ‐|⏑ ‐
ΑΙ. Ἀσκοῦ με τὸν προύχοντα μὴ λῦσαι πόδα. |‐ ‐|⏑ ‐||‐ ‐|⏑ ‐||‐ ‐|⏑ ⏑
ΜΗ. Πρὶν ἂν τί δράσῃς, ἢ τίν' ἐξίκῃ χθόνα; |⏑ ‐|⏑ ‐||‐ ‐|⏑ ‐||‐ ‐|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Ω χαίρε συ και, Αίγευ, παι σόφου Πανδίονος· πόθεν επιστρώφα πέδον τήσδε γης; ΑΙΓ. Έκλιπων παλαίον χρηστήριον Φοίβου. ΜΗ. Δε τι έσταλης θεσπιώδον όμφαλον γης; ΑΙΓ. Ερεύνων όπως σπέρμα παίδων γενοίτο μοι. ΜΗ. Προς θέων, γαρ τείνεις βίον άει δεύρο άπαις; ΑΙΓ. Απαίδες έσμεν, τύχη τίνος δαίμονος. ΜΗ. Δαμάρτος ούσης, η ων απείρος λέχους; ΑΙΓ. Ουκ έσμεν άζυγες γαμήλιου εύνης. ΜΗ. Τι δήτα είπε Φοίβος σοι πέρι παίδων; ΑΙΓ. Έπη σοφώτερα η κάτα άνδρα σύμβαλειν. ΜΗ. Μεν θέμις ήμας είδεναι χρήσμον θέου; ΑΙΓ. Μαλίστα, και επείτοι δείται σόφης φρένος. ΜΗ. Τι δήτα εχρήσε; Λέξον, ει θέμις κλύειν. ΑΙΓ. Με μη λύσαι τον προ-εχόντα πόδα άσκου—ΜΗ. Πριν αν δράσης τι, η εξίκη τίνα χθόνα;

TRANSLATION.

MEDEA. O! joy thou likewise, Ægeus, son of sage Pandíon:—from what quarter comest thou to the plain of this land? ÆGEUS. From quitting the ancient oracle of Apollo. MEDEA. But wherefore wentest thou to the prophetic navel of the earth? ÆGEUS. Enquiring by-what-means a race of children may arise to me. MEDEA. By the Gods, and art thou leading a life hitherto childless? ÆGEUS. Childless we are—by the intervention of some deity. MEDEA. Having a wife—or being unacquainted with wedlock? ÆGEUS. We are not without-experience of the social bed. MEDEA. What then said Phœbus to thee about children? ÆGEUS. Words more abstruse than for man to fathom. MEDEA. Nay is it lawful for us to know the response of the God? ÆGEUS. Most certainly, forasmuch as there is need of a penetrating mind. MEDEA. What then said he? Speak, if it be lawful to hear. ÆGEUS. That I must not loosen the bladder's projecting foot— MEDEA. Before thou dost what, or comest to what land?

663. Pandíon, the father of Ægeus, succeeded his father Cecrops II. as king of Athens, 1307 years before Christ.

665. Φοίβου παλαιὸν χρηστήριον, the oracle at Delphi, so celebrated in antiquity. It was thought to be in the middle of the earth, and was therefore termed *térræ umbilícus*. Ἐκλιπὼν, nom. sing. mas. 2. aor. part. act. of ἐκλείπω. Phœbus or Apollo, was son of Júpiter and Latóna, and came from the hyperbórean nations to Delphi. The tradition that Latóna's son was born in the floating island of Delos, was no doubt derived from the Ægyptian mythology.

666. ἐστάλης, *wast thou sent?* 2. sing. 2. aor. ind. pass. of στέλλω.

670. δάμαρτος οὔσης, *a wife being to thee;* the genitive absolute.

677. Invariably were the responses of the oracle wrapt in mystery, the better to impose on ignorant credulity.

ΑΙ. Πρὶν ἂν πατρῴαν αὖθις ἑστίαν μόλω. |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ΜΗ. Σὺ δ' ὡς τί χρῄζων τήνδε ναυστολεῖς χθόνα; |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ΑΙ. Πιτθεύς τις ἔστι, γῆς ἄναξ Τροιζηνίας. |- -|⏑ -||⏑ -|⏑ -||- -|⏑ -
ΜΗ. Παῖς, ὡς λέγουσι, Πέλοπος εὐσεβέστατος. |- -|⏑ -||⏑ ⏑ ⏑|⏑ -||⏑ -|⏑ ⏑
ΑΙ. Τούτῳ θεοῦ μάντευμα κοινῶσαι θέλω. |- -|⏑ -||- -|⏑ -||- -|⏑ -
ΜΗ. Σοφὸς γὰρ ἀνὴρ καὶ τρίβων τὰ τοιάδε. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ΑΙ. Κἄμοιγε πάντων φίλτατος δορυξένων. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΜΗ. Ἀλλ' εὐτυχοίης καὶ τύχοις ὅσων ἐρᾷς. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΑΙ. Τί γὰρ σὸν ὄμμα χρώς τε συντέτηχ' ὅδε; |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
ΜΗ. Αἰγεῦ, κάκιστος ἐστί μοι πάντων πόσις. |- -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
ΑΙ. Τί φῄς; Σαφῶς μοι σὰς φράσον δυσθυμίας. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
ΜΗ. Ἀδικεῖ μ' Ἰάσων, οὐδὲν ἐξ ἐμοῦ παθών. |⏑ ⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΑΙ. Τί χρῆμα δράσας; Φράζε μοι σαφέστερον. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ΜΗ. Γυναῖκ' ἐφ' ἡμῖν δεσπότιν δόμων ἔχει. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΑΙ. Ἦπου τετόλμηκ' ἔργον αἴσχιστον τόδε; |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
ΜΗ. Σάφ' ἴσθ'· ἄτιμοι δ' ἐσμὲν οἱ πρὸ τοῦ φίλοι. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΙΓ. Πριν αν μόλω αύθις πατρῴαν ἕστιαν. ΜΗ. Δε ὡς χρῄζων τι, ναύστολεις συ τήνδε χθόνα; ΑΙΓ. Ἕστι τις Πίτθευς, άναξ Τροιζήνιας γης. ΜΗ. Ευσεβέστατος παις, ὡς λεγούσι, Πέλοπος. ΑΙΓ. Τούτῳ θέλω κοινώσαι μαντεύμα θέου. ΜΗ. Γαρ σόφος άνηρ, και τρίβων τα τοίαδε. ΑΙΓ. Και εμοίγε φίλτατος πάντων δορύξενων. ΜΗ. Ἄλλα ευτυχοίης, και τύχοις σων έρᾳς. ΑΙΓ. Γαρ τι σον όμμα, τε ὅδε χρως συντετήκε; ΜΗ. Αίγευ, έστι μοι κακίστος πόσις πάντων. ΑΙΓ. Τι φῃς; Φράσον μοι σάφως σας δυσθύμιας. ΜΗ. Ἴασων άδικει με, πάθων ούδεν εξ έμου. ΑΙΓ. Δράσας τι χρήμα; Φράζε μοι σαφέστερον. ΜΗ. Ἔχει γυναίκα έπι ἥμιν δέσποτιν δόμων. ΑΙΓ. Ἥπου τετολμήκε τόδε αισχίστον έργον; ΜΗ. Ἴσθι σάφα· δε οἱ φίλοι πρότου έσμεν ατίμοι.

TRANSLATION.

ÆGEUS. Before I come again to my father's mansion. MEDEA. Therefore as desiring what, shapest thou thy voyage to this province? ÆGEUS. There is one Pittheus, king of the Trœzénian realm —— MEDEA. The most pious son, as they say, of Pelops. ÆGEUS. To him I wish to communicate the prediction of the God. MEDEA. For he is a wise man, and skilled in such matters. ÆGEUS. And to myself the dearest of all my military acquaintances. MEDEA. Then mayest thou prosper, and obtain whatever thou desirest. ÆGEUS. But why is thine eye, and this thy colour faded? MEDEA. O Ægeus, I have the worst husband of all. ÆGEUS. What dost thou say? Tell me frankly thy troubles. MEDEA. Jáson wrongs me, having suffered no wrong from me. ÆGEUS. ~~Thou~~ having done what deed? Tell me more explicitly. MEDEA. He has a wife besides us, mistress of his house. ÆGEUS. Assuredly hath-he-had-courage-for this most shameful act? MEDEA. Know it for certain:—but we his friends of old are cast-off.

681. Πιτθεὺς, son of Pelops and Hippodamía, was king of Trœzénë in Argolis—and a man universally admired and beloved. Like to our Alfred the Great, he was one of the "rári nántes in gúrgite vásto:"—a beautiful application this, to the flood of time, in one of Virgil's marine descriptions!

684. The first syllable of ἀνὴρ, both here, and again in verse 766, is made long by the intervention as I suppose, of the *digamma medial;* the word, therefore, should have been written ἀνῆρ, or more properly ἀνϝὴρ, as I cannot imagine an initial hiatus to be correct: but if this fails, we know the Greeks were not scrupulous in lengthening the doubtful vowels, by licence.

687. συντέτηκε, 3. sing. perf. ind. mid. of συντήκω, *I consume:* or it may be read συντέτηχε, in the active voice, although the former is certainly preferable.

ΑΙ. Πότερον ἐρασθεὶς, ἢ σὸν ἐχθαίρων λέχος;	|⏑ ⏑ ⏑|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΜΗ. Μέγαν γ' ἔρωτα· πιστὸς οὐκ ἔφυ φίλοις.	|⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΑΙ. Ἴτω νυν, εἴπερ, ὡς λέγεις, ἐστὶν κακός.	|⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΜΗ. Ἀνδρῶν τυράννων κῆδος ἠράσθη λαβεῖν.	|– –|⏑ –||– –|⏑ –||– –|⏑ –
ΑΙ. Δίδωσι δ' αὐτῷ τίς; Πέραινέ μοι λόγον.	|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΜΗ. Κρέων, ὃς ἄρχει τῆσδε γῆς Κορινθίας.	|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΑΙ. Ξυγγνωστὰ μὲν γὰρ ἦν σε λυπεῖσθαι, γύναι.	|– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΜΗ. Ὄλωλα· καὶ πρός γ' ἐξελαύνομαι χθονός.	|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΑΙ. Πρὸς τοῦ; Τόδ' ἄλλο καινὸν αὖ λέγεις κακόν.	|– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΜΗ. Κρέων μ' ἐλαύνει φυγάδα γῆς Κορινθίας.	|⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
ΑΙ. Ἐᾷ δ' Ἰάσων; Οὐδὲ ταῦτ' ἐπῄνεσα.	|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΜΗ. Λόγῳ μὲν οὐχὶ, καρτερεῖν δὲ βούλεται.	|⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ἀλλ' ἄντομαί σε τῆσδε πρὸς γενειάδος,	|– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
γονάτων τε τῶν σῶν, ἱκεσία τε γίγνομαι·	|⏑ ⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
οἴκτειρον, οἴκτειρόν με τὴν δυσδαίμονα,	|– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
καὶ μή μ' ἔρημον ἐκπεσοῦσαν εἰσίδῃς,	|– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
δέξαι δὲ χώρᾳ καὶ δόμοις ἐφέστιον.	|– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΙΓ. Πότερον ερᾶσθεις, η εχθαίρων σον λέχος; ΜΗ. Μέγαν ερώτα γε· φίλοις ουκ έφυ πίστος ΑΙΓ. Ἴτω νυν, είπερ, ὡς λέγεις, έστι κάκος. ΜΗ. Ηράσθη λάβειν κήδος τυράννων άνδρων. ΑΙΓ. Δε τις διδώσι αύτῳ; Περαίνε λόγον μοι. ΜΗ. Κρέων, ὃς άρχει τήσδε Κορίνθιας γης. ΑΙΓ. Γαρ μεν, γύναι, ην ξυγγνώστα σε λυπείσθαι. ΜΗ. Ολώλα· και προς γε εξελαύνομαι χθόνος. ΑΙΓ. Προς τοῦ; Τόδε άλλο καίνον κάκον αυ λέγεις. ΜΗ. Κρέων ελαύνει με φύγαδα Κορίνθιας γης. ΑΙΓ. Δε Ιάσων έᾳ; Ούδε επήνεσα ταύτα. ΜΗ. Λόγῳ μεν ούχι, δε βούλεται κάρτερειν. Ἀλλα άντομαι σε προς τήσδε γενείαδος, τε των σων γόνατων, τε γίγνομαι ἱκέσια· οικτείρον με, οικτείρον την δυσδαίμονα, και μη είσιδῃς με εκπεσούσαν ερήμον, δε δέξαι εφέστιον χώρᾳ και δόμοις.

TRANSLATION.

Ægeus. Pray, smitten-of-love—or disdaining thy bed? Medea. Violent love, no doubt:—to his friends has he not been faithful!

Ægeus. Let him go then, since, as thou sayest, he is a bad man.

Medea. It-was-delightful-to-him to accept an affinity with the royal family. Ægeus. But who gives it him? Finish the story to me.

Medea. Créon, who governs this Corínthian realm.

Ægeus. Then truly, O lady, was it pardonable for thee to grieve!

Medea. I am ruined: and besides banished the country. Ægeus. By whom? This is another fresh calamity again thou mentionest.

Medea. Créon drives me an exile from the Corínthian land.

Ægeus. And does Jáson permit it? I by no means commend this.

Medea. By his talk indeed not—yet willing is he patiently-to-bear-it. [*Weepingly.*] Therefore I earnestly-beseech thee by this thy beard, and by these thy knees, and I become thy suppliant: pity me, pity an unfortunate woman—and behold me not going forth abandoned—but receive me to thy fireside in thy domain and mansion.

698. ἠράσθη, 3. sing. 1. aor. ind. pass. of ἐράω, *I love.*

702. ὄλωλα, in the Attic dialect for ὦλα, 1. sing. perf. ind. mid. of ὄλλυμι, *pérdo, I lose* or *am undone.*

703. Lascar gave πρὸς τοῦτο δ' ἄλλον. For αὖ λέγεις, Brunck edited ἀγγελεῖς.

704. MSS. and editions very generally have τῆσδ' ἔξω χθονὸς for γῆς Κορινθίας.

706. καρτερεῖν δ' οὐ βούλεται vidétur legísse álter Scholiástes. Porson.

710. εἰσίδῃς, 2. sing. 2. aor. subj. act. of εἰσείδω, *I behold.*

711. δέξαι, 2. sing. 1. aor. imperat. mid. of δέχομαι, *I receive* or *admit.* Χώρᾳ καὶ δόμοις, *to thy country and dwellings.*

῾Ούτως ἔρως σοι πρὸς Θεῶν τελεσφόρος |--|⏑-||--|⏑-||⏑-|⏑⏑
γένοιτο παίδων, κἀυτὸς ὄλϐιος Θάνοις. |⏑-|⏑-||--|⏑-||⏑-|⏑-
῾Εύρημα δ' ὀυκ ὀῖσθ' ὁῖον ἑύρηκας τόδε· |--|⏑-||--|⏑-||--|⏑⏑
παύσω δέ σ' ὄντ' ἄπαιδα, καὶ παίδων γονὰς |--|⏑-||⏑-|⏑-||--|⏑-
σπεῖραί σε Θήσω, τοιάδ' ὀῖδα φάρμακα. |--|⏑-||--|⏑-||⏑-|⏑⏑
ΑΙ. Πολλῶν ἕκατι τήνδε σοι δοῦναι χάριν, |--|⏑-||⏑-|⏑-||--|⏑⏑
γύναι, πρόθυμός ἐιμι· πρῶτα μὲν Θεῶν, |⏑-|⏑-||⏑-|⏑-||⏑-|⏑-
ἔπειτα παίδων, ὧν ἐπαγγέλλει γονάς· |⏑-|⏑-||--|⏑-||--|⏑-
ἐις τοῦτο γὰρ δὴ φροῦδος ἐιμὶ πᾶς ἐγώ. |--|⏑-||--|⏑-||⏑-|⏑-
Ούτω δ' ἔχει μοι· σοῦ μὲν ἐλθούσης χθόνα, |--|⏑-||--|⏑-||--|⏑⏑
πειράσομαί σου προξενεῖν δίκαιος ὤν· |--|⏑-||--|⏑-||⏑-|⏑-
τοσόνδε μέντοι σοι προσημαίνω, γύναι, |⏑-|⏑-||--|⏑-||--|⏑⏑
ἐκ τῆσδε μὲν γῆς ὀύ σ' ἄγειν βουλήσομαι· |--|⏑-||--|⏑-||--|⏑⏑
ἀυτὴ δ' ἐάν περ ἐις ἐμοὺς ἔλθῃς δόμους, |--|⏑-||⏑-|⏑-||--|⏑-
μενεῖς ἄσυλος, κὀύ σε μὴ μεθῶ τινί. |⏑-|⏑-||--|⏑-||⏑-|⏑⏑
᾽Εκ τῆσδε δ' ἀυτὴ γῆς ἀπαλλάσσου πόδα· |--|⏑-||--|⏑-||--|⏑⏑
ἀναίτιος γὰρ καὶ ξένοις ἐῖναι Θέλω. |⏑-|⏑-||--|⏑-||--|⏑-

THE ORDER, AND ENGLISH ACCENTUATION.

῾Ούτως προς Θέων έρως παίδων γενοίτο τελέσφορος σοι, και αύτος Θάνοις όλϐιος. Δε ουκ οίσθα όίον τόδε ἑυρήμα ἑυρήκας· δε παύσω σε όντα απαίδα, και Θήσω σε σπείραι γόνας παίδων, τοίαδε φάρμακα οίδα. ΑΙΓ. ῾Εκάτι πόλλων, γύναι, είμι προθύμος δούναι σοι τήνδε χάριν· πρώτα μεν Θέων, επείτα παίδων, ών γόνας επαγγέλλει· γαρ εις τούτο δη έγω είμι πας φρούδος. Δε όύτω έχει μοι· σου μεν ελθούσης χθόνα, πειράσομαι πρόξενειν σου, ων δικαίος· τοσόνδε μέντοι, γύναι, προσημαίνω σοι, ου μεν βουλήσομαι άγειν σε εκ τήσδε γης· δε έαν περ έλθῃς αύτη εις έμους δόμους, μένεις ασύλος, και μη τίνι ου μέθω σε. Δε αύτη απαλλάσσου πόδα εκ τήσδε γης· γαρ Θέλω είναι αναίτιος και ξένοις.

TRANSLATION.

Thus by the Gods shall thy desire of children be accomplished for thee, and thyself wilt die happy.

Yea thou knowest not what an acquisition thou hast found; for I will free thee from being childless, and will make thee sow the seed of children, such charms am I acquainted-with.

ÆGEUS. On many accounts, O lady, am I inclined to grant thee this favor:—first, indeed, because of the Gods—next of the children whose conception thou-freely-promisest: for on this subject, truly, I am wholly despondent. Thus then am I determined—if thou verily comest to my country, I will endeavour hospitably-to-treat thee, being a just man:—this much, however, O lady, I beforehand-signify to thee, that I really shall not be willing to conduct thee from this realm:—but if, in-fact, thou come of thyself to my mansion, thou shalt there remain in-safety, and to no one will I deliver thee up.

Wherefore do thou of-thine-own-accord withdraw thy foot from this territory—for I wish to be blameless even among strangers.

713. γένοιτο, 3. sing. 2. aor. opt. mid. of γίγνομαι, *I become.*

714. ὀῖσθα, by sýncopë, for ὀίδασθα, Æol. for ὀῖδας: see the note on ver. 600.

717. ἕκατι, see the note on ver. 283.

720. φροῦδος, *about to fade unfruitful;* as if for πρόοδος contracted προῦδος, *that which leads the way.* The Athenians applied this word to those whose minds were not affected with gaiety on gay occasions. See verses 139 and 492, above, where φροῦδος more particularly means, *vanished, fled.*

721. σοῦ ἐλθούσης, genitive absolute. Porson proposed πειράσομαι 'γὼ, omitting the comma after χθόνα.

ΜΗ. Ἔσται τάδ'· ἀλλὰ πίστις ἐι γένοιτό μοι |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
τούτων, ἔχοιμ' ἂν πάντα πρὸς σέθεν καλῶς. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΑΙ. Μῶν ὀυ πέποιθας, ἢ τί σοι τὸ δυσχερές; |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΜΗ. Πέποιθα· Πελίου δ' ἐχθρὸς ἔστι μοι δόμος, |⏑ –|⏑ ⏑ ⏑||– –|⏑ –||⏑ –|⏑ ⏑
Κρέων τε· τούτοις δ', ὁρκίοισι μὲν ζυγεὶς, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἄγουσιν ὀυ μεθεῖ' ἂν ἐκ γαίας ἐμέ. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Λόγοις δὲ συμβὰς, καὶ θεῶν ἀνώμοτος, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
φίλος γένοι' ἂν, κἀπικηρυκεύμασι |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
τάχ' ἂν πίθοιο· τἀμὰ μὲν γὰρ ἀσθενῆ, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
τοῖς δ' ὄλβος ἐστὶ, καὶ δόμος τυραννικός. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΑΙ. Πολλὴν ἔλεξας, ὦ γύναι, προμηθίαν· |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἀλλ' ἐι δοκεῖ σοι δρᾷν τάδ', ὀυκ ἀφίσταμαι. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ἐμοί τε γὰρ τάδ' ἐστὶν ἀσφαλέστατα, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
σκῆψίν τιν' ἐχθροῖς σοῖς ἔχοντα δεικνύναι, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
τὸ σόν τ' ἄραρε μᾶλλον· ἐξηγοῦ θεούς. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ΜΗ. Ὄμνυ πέδον γῆς, πατέρα θ' Ἥλιον πατρὸς |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
τοὐμοῦ, θεῶν τε συντιθεὶς ἅπαν γένος. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Τάδε έσται· άλλα ει πίστις τούτων γενοίτο μοι, αν εχοίμι πάντα κάλως προς σέθεν. AII. Μων ου πεποίθας, η τι το δύσχερες σοι; ΜΗ. Πεποίθα· δε δόμος Πέλιου έστι έχθρος μοι, τε Κρέων· δε μεν ζύγεις ορκιοίσι τούτοις, ουκ αν μεθείο έμε αγούσι εκ γαίας. Δε σύμβας λόγοις, και ανώμοτος θέων, αν γενοίο φίλος, και αν τάχα πιθοίο επικηρυκεύμασι· γαρ τα έμα μεν άσθενη, δε τοις έστι όλβος, και τυράννικος δόμος. ΑΙΓ. Ω γύναι, ελέξας πόλλην προμήθιαν· άλλα ει δόκει σοι δραν τάδε, ουκ αφίσταμαι. Γαρ τε έμοι έστι τάδε ασφαλέστατα, εχόντα τίνα σκήψιν δείκνυναι σοις έχθροις, τε το σον μάλλον αράρε· εξήγου θέους. ΜΗ. Όμνυ πέδον γης, τε Ήλιον πάτερα του έμου πάτρος, τε σύντιθεις άπαν γένος θέων.

TRANSLATION.

Medea. It shall be so: but if a sacred promise of these-performances were made me, I should have every-thing nobly from you.

Ægeus. Dost thou not trust me—or what is thy impediment?

Medea. I trust you: but the house of Pélias is hostile to me, and so is Créon: wherefore then, being bound by oaths to-these-promises, you would not deliver me up to them-that-would-drag me from the land. But having-covenanted by mere-words, and without-swearing by the Gods, you might become their friend, and be soon persuaded by an embassy—for my estate indeed is frail, whereas they have riches, and a royal palace.

Ægeus. O lady, in-thy-words-hast-thou-displayed much foresight: so if it seems-meet to thee that I should do this, I refuse not. For as well to me is this-plan the safest (having some pretext to shew thy enemies) as thy person will be the more secure:—name-for-thyself the Gods. Medea. Swear by the plain of the Earth—and by the Sun, the father of my father—and join the whole race of Divinities.

736. ἐπικηρύκευμα, or ἐπικήρυγμα, signifies "*the functions of a herald.*" Of this line there are various readings.

742. The idioms of many languages sanction expressions contrary to grammar; and in the Greek there are numerous instances of this kind: here ἔχοντι to agree with ἐμοὶ, would have been more grammatical than ἔχοντα. However by understanding μὲ, the phrase will be very correct: thus, *it will to me be safer, that I have*—and this is the true construction in the original.

743. ἐξηγοῦ, 2. sing. pres. imperat. mid. of ἐξηγέομαι, *expóno.*

744. ὄμνυ for ὄμνυθι, 2. sing. pres. imperat. act. of ὄμνυμι or ὀμνύω, *juro, I swear.* Some editions have ὄμνυε.

ΑΙ. Τί χρῆμα δράσειν, ἢ τί μὴ δράσειν; Λέγε. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
ΜΗ. Μήτ' αὐτὸς ἐκ γῆς σῆς ἔμ' ἐκβαλεῖν ποτὲ, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
μήτ', ἄλλος ἤν τις τῶν ἐμῶν ἐχθρῶν ἄγειν |- -|⏑ -||- -|⏑ -||- -|⏑ -
χρῄζῃ, μεθήσειν ζῶν ἑκουσίῳ τρόπῳ. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΑΙ. Ὄμνυμι γαῖαν, Ἡλίου θ' ἁγνὸν σέβας, |- -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
θεούς τε πάντας, ἐμμένειν, ἅ σου κλύω. |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ΜΗ. Ἀρκεῖ· τί δ' ὅρκῳ τῷδε μὴ 'μμένων πάθοις; |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΑΙ. Ἃ τοῖσι δυσσεβοῦσι γίγνεται βροτῶν. |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ΜΗ. Χαίρων πορεύου· πάντα γὰρ καλῶς ἔχει. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
Κἀγὼ πόλιν σὴν ὡς τάχιστ' ἀφίξομαι, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
πράξασ' ἃ μέλλω, καὶ τυχοῦσ' ἃ βούλομαι. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ΧΟ. Ἀλλά σ' ὁ Μαίας πομπαῖος ἄναξ |- ⏑ ⏑|- -||- -|⏑ ⏑ -
πελάσειε δόμοις, |⏑ ⏑ -|⏑ ⏑ -
ὧν τ' ἐπίνοιαν σπεύδεις κατέχων, |- ⏑ ⏑|- -||- -|⏑ ⏑ -
πράξειας· ἐπεὶ γενναῖος ἀνὴρ, |- -|⏑ ⏑ -||- -|⏑ ⏑ -
Αἰγεῦ, παρ' ἐμοὶ δεδόκησαι. |- -|⏑ ⏑ -||⏑ ⏑ -|⏑ *

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΙΓ. Τι χρήμα δράσειν, η τι μη δράσειν; Λέγε. ΜΗ. Μήτε πότε ἐκβαλειν ἐμε εκ σης γης αὐτος, μήτε ζων μηθήσειν ἑκούσιω τρόπω, ην τις άλλος των έμων έχθρων χρῄζη άγειν. ΑΙΓ. Ομνύμι γαίαν, τε άγνον σέβας Ἥλιου, τε πάντας Θεούς, ἐμμενειν ἁ κλύω σου. ΜΗ. Ἀρκει· δε τι πάθοις μη ἐμμενων τῳδε ὅρκω; ΑΙΓ. Ἁ γίγνεται τοίσι δυσσεβούσι βρότων. ΜΗ. Πορεύου χαίρων· γαρ πάντα έχει κάλως. Και έγω αφίξομαι ὡς ταχίστα σην πόλιν, πράξασα ἁ μέλλω, και τυχούσα ἁ βούλομαι. ΧΟ. Ἀλλα πομπαίος άναξ, ὁ Μαίας, πελασείε δόμοις, τε πράξείας επινοίαν ὡν κάτεχων σπεύδεις, έπει, Αίγευ, πάρα έμοι δεδοκήσαι γενναίος άνηρ·

TRANSLATION.

ÆGEUS. What act to perform, or what not to perform? Speak.

MEDEA. That you will not ever drive me from your domain yourself, nor whilst-living give-me-up in a voluntary manner, if any one else of my enemies should desire to carry-me-away.

ÆGEUS. I swear by the Earth, and by the pure effulgence of the Sun, and by all the Gods, to abide by what I hear from thee.

MEDEA. It is enough:—but what are-you-willing-to-endure if you abide not by this oath? ÆGEUS. Whatever befals the most impious of mortals. MEDEA. Depart rejoicing:—for all is well. And I will come as quickly-as-possible unto your city, when I shall have accomplished what I am about, and obtained what I desire. [*Exit Ægeus.*]

CHORUS. Wherefore may the conducting king, the son of Maia, guide thee home, and mayest thou accomplish the design of things, which taking-in-hand, thou acceleratest;—since, O Ægeus, to me thou seemest a generous man!

750. ἁγνὸν σέβας, *unsullied lustre*. Many have λαμπρὸν Ἡλίου τε φῶς.

757. πομπαῖος is more frequently applied to a wind which is favourable in the extreme; that is, in point of quantity, direction, and agreeableness. Ἄναξ, *viz*. Mércury, the son of Maia by Júpiter, and the messenger of the Gods. He was the patron of travellers, and conducted them not only in safety but also with expedition, to their respective places of destination. As for Maia herself, she was one of the Pleíadës, and the most luminous of the seven sisters: these daughters of Atlas, had all immortal Gods for suitors—except Méropë, who married Sísyphus; and her star on that account is dim and obscure amid the rest. The constellation called the Pleíadës, near the back of the Bull, is so remarkable, that almost every body knows it; some, indeed, by the more simple name of the *Seven Stars*. They are mentioned in JOB, xxxviii. 31.

ΜΗ. Ὦ Ζεῦ, δίκη τε Ζηνὸς, Ἡλίου τε φῶς, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
νῦν καλλίνικοι τῶν ἐμῶν ἐχθρῶν, φίλαι, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
γενησόμεσθα, κἐις ὁδὸν βεβήκαμεν. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Νῦν δ' ἐλπὶς ἐχθροὺς τοὺς ἐμοὺς τίσειν δίκην· |– –|⏑ –||– –|⏑ –||– –|⏑ –
ὁῦτος γὰρ ἁνὴρ, ᾗ μάλιστ' ἐκάμνομεν, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
λιμὴν πέφανται τῶν ἐμῶν βουλευμάτων. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
'Εκ τοῦδ' ἀναψόμεσθα πρυμνήτην κάλων, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
μολόντες ἄστυ καὶ πόλισμα Παλλάδος. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ηδη δὲ πάντα τἀμά σοι βουλεύματα |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
λέξω· δέχου δὲ μὴ πρὸς ἡδονὴν λόγους. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Πέμψασ' ἐμῶν τιν' ὀικετῶν, 'Ιάσονα |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἐς ὄψιν ἐλθεῖν τὴν ἐμὴν ἀιτήσομαι· |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
μολόντι δ' ἀυτῷ μαλθακοὺς λέξω λόγους, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ὡς καὶ δοκεῖ μοι ταῦτα καὶ καλῶς ἔχειν, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
καὶ ξύμφορ' ἐῖναι, καὶ καλῶς ἐγνωσμένα· |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
παῖδας δὲ μεῖναι τοὺς ἐμοὺς ἀιτήσομαι. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Ω Ζευ, τε δίκη Ζήνος, τε φως Ἥλιου, νυν γενησομέσθα καλλινίκοι, φίλαι, των έμων έχθρων, και βεβήκαμεν εις ὅδον. Νυν δε έλπις τους έμους έχθρους τίσειν δίκην· γαρ ὁ ὅυτος άνηρ, ᾗ εκάμνομεν μαλίστα, πεφάνται λίμην των έμων βουλεύματων. Εκ τούδε αναψομέσθα πρυμνήτην κάλων, μολόντες άστυ και πολίσμα Πάλλαδος. Δε ήδη λέξω σοι πάντα τα έμα βουλεύματα· μη δέχου δε λόγους προς ἥδονην. Πεμψάσα τίνα έμων οίκετων, αιτήσομαι Ιάσονα έλθειν ες την έμην όψιν· δε λέξω μάλθακους λόγους αύτῳ μολόντι, ὡς και δόκει μοι και ταύτα έχειν κάλως, και είναι ξύμφορα, και κάλως εγνώσμενα· δε αιτήσομαι τους έμους παίδας μείναι.

TRANSLATION.

MEDEA. O Júpiter, and vengeance of Júpiter, and light of the Sun, now shall we become gloriously-victorious, my-fair-friends, over my foes; and we have hit into the path.

Now, indeed, there is hope that my enemies will experience condign-punishment: for this man, in-the-very-nick-of-time we were perplexed the most, hath appeared a harbour for my schemes. On him shall we fix our mooring cable, having arrived at the city and fortress of Pallas.

And now will I communicate to you all my plans:—expect not, however, words leading-to pleasure. Having sent one of my domestics, I will request Jáson to come into my presence: and I will address gentle words to him, when arrived—as that it appears to me, indeed, these things befit charmingly, and are fraught-with-prosperity, and nobly contrived: and I will petition that my boys may remain.

763. For καλλίνικοι many give καλλίνικαι, but Porson says Medéa uses not the feminine gender in the plural: perhaps he had forgotten σοφαὶ, v. 386, above.

766. ἁνὴρ, for ὁ ἀνὴρ or perhaps ἀνFήρ—see the note on v. 684. Some read ὡνήρ.

769. ἄστυ καὶ πόλισμα Παλλάδος, *the town and citadel of Minérva.* Athens, the chief city of Attica, founded about 1556 years before Christ, is here designated: for the Goddess of wisdom, and Neptune, having been each desirous of giving a name to the capital of Cecrópia, the Gods in assembly agreed to grant this privilege to that one of the two, who should make the most useful present to man. Neptune struck the ground with his trident, and produced the horse—a noble and useful animal, the emblem of war:—but Minérva gave the olive, fruitful in oil, and the symbol of peace; for which, having been declared victorious, she called the city ATHENÆ, and became its guardian.

775. After this verse followed γάμους τυράννων, ὃυς προδοὺς ἡμᾶς ἔχει.

'Ουχ ὡς λιποῦσα πολεμίας ἐπὶ χθονὸς |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
ἐχθροῖσι παῖδας τοὺς ἐμοὺς καθυϐρίσαι, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἀλλ' ὡς δόλοισι παῖδα βασιλέως κτάνω. |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ –
Πέμψω γὰρ ἀυτοὺς δῶρ' ἔχοντας ἐν χεροῖν, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
λεπτόν τε πέπλον καὶ πλόκον χρυσήλατον· |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
κἄνπερ λαϐοῦσα κόσμον ἀμφιθῇ χροῒ, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
κακῶς ὀλεῖται, πᾶς θ' ὃς ἂν θίγῃ κόρης· |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
τοιοῖσδε χρίσω φαρμάκοις δωρήματα. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
'Ενταῦθα μέντοι τόνδ' ἀπαλλάσσω λόγον· |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ᾤμωξα δ' οἷον ἔργον ἔστ' ἐργαστέον |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
τοὐντεῦθεν ἡμῖν· τέκνα γὰρ κατακτενῶ |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
τἄμ'· ὀύτις ἐστὶν, ὅστις ἐξαιρήσεται. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Δόμον τε πάντα συγχέασ' 'Ιάσονος, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἔξειμι γαίας, φιλτάτων παίδων φόνον |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
φεύγουσα, καὶ τλᾶσ' ἔργον ἀνοσιώτατον. |– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
'Ου γὰρ γελᾶσθαι τλητὸν ἐξ ἐχθρῶν, φίλαι. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Ουκ ὡς λιπούσα τους έμους παίδας έπι πολέμιας χθόνος καθύϐρισαι εχθροίσι, άλλα ὡς δολοίσι κτάνω παίδα βασίλεως. Γαρ πέμψω αύτους εχόντας εν χέροιν δώρα, τε λέπτον πέπλον, και χρυσήλατον πλόκον· και εάνπερ λαϐούσα κόσμον άμφιθῃ χρόϊ, ολείται κάκως, τε πας ὃς αν θίγῃ κόρης· τοιοίσδε φάρμακοις χρίσω δωρήματα. Ενταύθα μέντοι απαλλάσσω τόνδε λόγον· δε ῴμώξα οίον έργον έστιν εργάστεον ἥμιν το εντεύθεν· γαρ κατάκτενω τα έμα τέκνα· έστιν ούτις ὅστις εξαιρήσεται. Τε συγχεάσα πάντα δόμον Ιάσονος, εξείμι γαίας, φευγούσα φόνον φίλτατων παίδων, και τλάσα ανοσιώτατον έργον. Γαρ ου τλήτον, φίλαι, γελάσθαι εξ έχθρων.

TRANSLATION.

Not as about-to-leave my children in a hostile land to be insulted by foes, but that by snares I may kill the daughter of the king.

For I will send them bearing in their two-hands presents—as well a finely-wrought robe, as a golden-platted wreath:—and if having received the finery she put it on her person, she shall perish miserably, and every one who touches the damsel—with such charms will I imbue the gifts.

Here, however, I terminate this account: but I lament the sort-of deed which must be done by us afterwards—for I shall slay mine own children—there is no one who shall rescue them.

And having heaped-in-ruins the whole house of Jáson, I shall depart the realm, guilty-of the murder of my dearest boys, and having perpetrated a most unhallowed crime. For it is not to be endured, my friends, to be derided by enemies.

778. λιποῦσα, nom. sing. fem. 2. aor. part. of λείπω, *I leave.*

781. After this verse followed νύμφῃ φέροντας, τήνδε μὴ φεύγειν χθόνα, rather inaptly, and which Porson has rejected.

782. λεπτὸς signifies curiously-fine, or of exquisite texture and workmanship. Χρυσήλατος implies pure gold extended under the hammer, or by being drawn into wire: see note 945, below.

783. ἀμφιθῇ, 3. sing. 2. aor. subj. act. of ἀμφιτιθέω from τίθημι. Χροῒ, dat. sing. of χροῦς, *the skin,* more elegantly, *person.*

785. χρίσω, 1. sing. 1. fut. ind. act. of χρίω, *I besmear* or *anoint.*

787. ᾤμωξα, 1. sing. 1. aor. ind. act. of ὀιμώζω, *I bewail,* derived from the interjection οἲ, *alas!*

791. ἔξειμι, *I am off,* or *I go away,* 1. sing. pres. ind. with a future meaning, a sense in which it is often used.

792. φεύγουσα, literally, *fleeing:* but as flight generally implies guilt, the verb φεύγω often means *I am guilty* or *accused;* and in this acceptation particularly it seems here employed.

Ἴτω· τί μοι ζῆν κέρδος; Οὔτ᾽ ἐμοὶ πατρὶς, |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
οὔτ᾽ οἶκος ἐστὶν, οὔτ᾽ ἀποστροφὴ κακῶν. |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
Ἡμάρτανον τόθ᾽, ἡνίκ᾽ ἐξελίμπανον |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
δόμους πατρῴους, ἀνδρὸς Ἕλληνος λόγοις |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
πεισθεῖσ᾽, ὃς ἡμῖν ξὺν θεῷ τίσει δίκην. |- -|⏑ -||- -|⏑ -||- -|⏑ -
Οὔτ᾽ ἐξ ἐμοῦ γὰρ παῖδας ὄψεταί ποτε |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ζῶντας τολοιπὸν, οὔτε τῆς νεοζύγου |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
νύμφης τεκνώσει παῖδ᾽, ἐπεὶ κακὴν κακῶς |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
θανεῖν σφ᾽ ἀνάγκη τοῖς ἐμοῖσι φαρμάκοις. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
Μηδείς με φαύλην κἀσθενῆ νομιζέτω, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
μηδ᾽ ἡσυχαίαν, ἀλλὰ θατέρου τρόπου, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
βαρεῖαν ἐχθροῖς, καὶ φίλοισιν εὐμενῆ. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
Τῶν γὰρ τοιούτων εὐκλεέστατος βίος. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
ΧΟ. Ἐπείπερ ἡμῖν τόνδ᾽ ἐκοίνωσας λόγον, |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
σέ τ᾽ ὠφελεῖν θέλουσα, καὶ νόμοις βροτῶν |⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ξυλλαμβάνουσα, δρᾶν σ᾽ ἀπεννέπω τάδε. |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Ἴτω· τι κέρδος μοι ζην; Ἐμοι ἐστι οὔτε πάτρις, οὔτε οἶκος, οὔτε ἀπόστροφὴ κάκων. Τότε ἡμάρτανον ἥνικα εξελίμπανον πατρῴους δόμους, πεισθεῖσα λόγοις Ἑλλήνος ἄνδρος, ὅς ξυν θέῳ τίσει δίκην. Γαρ οὔτε πότε τολοίπον ζώντας ὀψεται παῖδας εξ ἔμου, οὔτε τεκνώσει παῖδα της νεόζυγου νύμφης, ἔπει ανάγκη κάκην σφε κάκως θάνειν τοις εμοίσι φάρμακοις. Μήδεις νομίζετω με φαύλην και άσθενη, μήδε ἡσυχαίαν, άλλα θάτερου τρόπου, ἔχθροις βαρείαν, και φιλοίσι εὐμενη. Γαρ βίος των τοιούτων ευκλεέστατος. ΧΟ. Επείπερ ἥμιν εκοινώσας τόνδε λόγον, τε θελούσα ὠφελειν σε, και ξυλλαμβανούσα νόμοις βρότων, απέννεπω σε δραν τάδε.

TRANSLATION.

Be it so: what advantage is it to me to live? I have neither country, nor home, nor refuge from troubles.

It was then I did wrong when I forsook my father's roof, persuaded by the words of a Grecian man, who with God's-help shall meet ample-punishment. For never henceforth alive shall he see his children by me, nor shall he beget a child of his newly-wedded bride, since it is fated that the wretch herself shall wretchedly expire by my spells.

Let no one imagine me mean-spirited and feeble; no, nor forbearing—but of quite-an-opposite turn—to my foes relentless, and to my friends kind. For the life of such is the most praise-worthy.

CHORUS. [*With earnestness and pathos.*] Now that to us you have imparted the intelligence, both as wishing to benefit you, and as aiding the laws of men, I dissuade you from doing these deeds.

794. τί μοι ζῆν κέρδος; the same idea delivered in nearly the same words as in verse 145, τί δέ μοι ζῆν ἔτι κέρδος; And with this idea impressed must those be who take up arms against themselves, and those who madly for mere trifles expose their lives to peril.

798. τίσει δίκην is no doubt the true reading, though some have (I know not on what authority,) offered δώσει δίκην, in imitation of the Latin phrase, *dáre poénas.* Τίσειν δίκην, occurred before in verse 765, above.

807. Here the Chorus acts the part which Horace approved and recommends in his Art of Poetry, 195—201.

Ille bónis faveátque, et conciliétur amícè:
Et régat irátos, et ámet pacáre tuméntes:
Ille dápes laúdet ménsæ brévis: ille *salúbrem*
Justítiam, legésque, et apértis ótia pórtis:
Ille tégat commíssa, &c.

809. ἀπεννέπω for the sake of the metre, but more properly ἀπενέπω, as being a compound of ἀπὸ, ἐν, and ἔπω.

ΜΗ. Ἀοὐκ ἔστιν ἄλλως· σοὶ δὲ συγγνώμη λέγειν |--|⏑-||--|⏑-||--|⏑-
τάδ' ἐστι, μὴ πάσχουσαν, ὡς ἐγὼ, κακῶς. |⏑-|⏑-||--|⏑-||⏑-|⏑-
ΧΟ. Ἀλλὰ κτανεῖν σὼ παῖδε τολμήσεις, γύναι; |--|⏑-||--|⏑-||--|⏑⏑
ΜΗ. Οὕτω γὰρ ἂν μάλιστα δηχθείη πόσις. |--|⏑-||⏑-|⏑-||--|⏑⏑
ΧΟ. Σὺ δ' ἂν γένοιό γ' ἀθλιωτάτη γυνή. |⏑-|⏑-||⏑-|⏑-||⏑-|⏑-
ΜΗ. Ἴτω· περισσοὶ πάντες οἱ 'ν μέσῳ λόγοι. |⏑-|⏑-||--|⏑-||⏑-|⏑⏑
Ἀλλ' εἶα, χώρει, καὶ κόμιζ' Ἰάσονα· |--|⏑-||--|⏑-||⏑-|⏑⏑
εἰς πάντα γὰρ δή σοι τὰ πιστὰ χρώμεθα. |--|⏑-||--|⏑-||⏑-|⏑⏑
Λέξεις δὲ μηδὲν τῶν ἐμοὶ δεδογμένων, |--|⏑-||--|⏑-||⏑-|⏑-
εἴπερ φρονεῖς γ' εὖ δεσπόταις, γυνή τ' ἔφυς. |--|⏑-||--|⏑-||⏑-|⏑-

ΧΟΡΟΣ. (Chor. D A with Bacchiac Base

Ἐρεχθεῖδαι τὸ παλαιὸν ὄλβιοι [Στροφὴ α΄.] |⏑--||-⏑⏑-||⏑-|⏑- α΄
καὶ θεῶν παῖδες μακάρων, |-⏑|--||-⏑⏑- β΄
ἱερᾶς χώρας ἀπορθήτου τ' |⏑⏑--||-⏑|--||-
ἀποφερβόμενοι |⏑⏑-|⏑⏑- δ΄
κλεινοτάταν σοφίαν, |-⏑⏑|-⏑⏑|- ε΄
ἀεὶ διὰ λαμπροτάτου |--⏑⏑||-⏑⏑- ζ΄
βαίνοντες ἁβρῶς αἰθέρος, |--|⏑-||--|⏑⏑ η΄

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Ουκ έστι άλλως· δε συγγνώμη έστι σοι λέγειν τάδε, μη πασχούσαν κάκως ὡς έγω. ΧΟ. Ἀλλα τολμήσεις, γύναι, κτάνειν σω παῖδε; ΜΗ. Γαρ ούτω πόσις αν δηχθείη μαλίστα. ΧΟ. Συ δε αν γενοίο γε αθλιώτατη γύνη. ΜΗ. Ἴτω· πάντες οἱ λόγοι εν μέσῳ περίσσοι. Ἀλλα εία, χώρει, και κομίζε Ἰάσονα· γαρ δη χρώμεθα σοι εις πάντα τα πίστα. Δε λέξεις μήδεν των δεδόγμενων έμοι, είπερ γε φρόνεις ευ δέσποταις, τε έφυς γύνη. ΧΟ. Ολβιοι και παῖδες μάκαρων θέων, Ερεχθεῖδαι το παλαίον, αποφερβόμενοι κλεινόταταν σόφιαν ἵερας τε απορθήτου χώρας, άει βαινόντες ἅβρως δία λαμπρότατου αίθερος,

TRANSLATION.

Medea. It shall not be otherwise: yet pardonable is it in thee to say this—not suffering indignly as I do.

Chorus. But will you dare, O lady, to kill your two children? Medea. Because in-this-way my husband can be afflicted the most.

Chorus. You must yourself, however, become indeed an exceedingly-wretched woman. Medea. Be it so: all words in the interim are supérfluous. [*To an Attendant.*] But ho there! go thou, and summon Jáson hither: for without-hesitation we employ thee in all matters-of-trust. Therefore thou wilt say nothing of the deeds determined-on by me, if-at-least thou wishest well to thy mistress, and art a woman. [*Exit Attendant.*]

Chorus. O happy, and children of the blessed Gods, were the Athenians of old, feasting on the most-exalted wisdom of a sacred and unconquered country, ever tripping joyously beneath the clearest sky,

810. οὐκ ἔστιν ἄλλως, *it is not otherwise*, or *it is not to be otherwise*.

811. πάσχουσαν, the accusative case for the dative: see the note on v. 658.

812. Some have σοὺς παῖδας, others σὸν σπέρμα, and others, σὼ παῖδε—all good.

813. δηχθείη, 3. sing. 1. aor. opt. pass. of δάκνω, *I gnaw* or *bite*.

815. ἐν μέσῳ, *in the meantime*: τὰ ἐν μέσῳ, *intermédia*; hence οἱ ἐν μέσῳ λόγοι, *intermédiate words*. For οἱ 'ν, some give οὐν.

816. I have here imagined Medéa to address herself to some Attendant, and not to one of the Chorus. This Attendant may be the Nurse, having tacitly returned after her exit at verse 206.

819. δεσπόταις, literally, *to mistresses*.

820. Ἐρεχθεῖδαι, a name given to the Athenians, from their king Eréchtheus, son of Pandíon I.

824. This verse is a dactylic comma or penthémimer.

ἔνθα ποθ' ἁγνὰς |-⏑⏑|-- θ' *Dact.D*
ἐννέα Πιερίδας |-⏑⏑|-⏑⏑|⏑ ι'
Μούσας λέγουσι |--|⏑-|⏑ κ' *Iamb.*
ξανθὰν Ἁρμονίαν φυτεῦσαι. |--|-⏑⏑||-⏑|-⏑ λ'
Glycon. Catalect. II

Τοῦ καλλινάου τ' ἀπὸ Κηφισοῦ ῥοὰς [Ἀντιστρ. α'.] |--⏑⏑||-⏑⏑-||--|⏑- α'
τὰν Κύπριν κλῄζουσιν ἀφυσ- |-⏑|--||-⏑⏑- β'
σαμέναν, χώρας καταπνεῦσαι |⏑⏑--||-⏑|-||⏑ γ'
μετρίας ἀνέμων |⏑⏑-|⏑⏑- δ'
ἡδυπνόους αὔρας· |-⏑⏑|--|- ε'
ἀεὶ δ' ἐπιβαλλομέναν |--⏑⏑||-⏑⏑- ζ'
χαίταισιν εὐώδη ῥοδέ- |--⏑⏑||--⏑⏑ η'
ων πλόκον ἀνθέων |-⏑⏑|-- θ'
τᾷ σοφίᾳ παρέδρους |-⏑⏑|-⏑⏑|- ι'
πέμπειν ἔρωτας, |--|⏑-|⏑ κ'
παντοίας ἀρετᾶς ξυνέργους. |--|-⏑⏑||-⏑|-- λ'

Πῶς οὖν ἱερῶν ποταμῶν, [Στροφὴ β'.] |--⏑⏑||-⏑⏑- α' *Pros.D.*
ἢ πόλις, ἢ φίλων |-⏑⏑|-⏑- β' *Chori.D.*
πόμπιμός σε χώρα |-⏑|-⏑||-- γ' *Troc.D.*
τὰν παιδολέτειραν ἕξει, |--⏑⏑||-⏑|-- δ' *Iamb.D.*

THE ORDER, AND ENGLISH ACCENTUATION.

ἐνθα λεγούσι ξάνθαν Ἁρμόνιαν πότε φυτεύσαι ἅγνας ἐννεα Πιέριδας Μούσας. Κληζούσι τε ταν Κύπριν αφυσσάμεναν άπο ρόας του καλλίναου Κηφίσου καταπνεύσαι χώρας ηδύπνοους μέτριας αύρας άνεμων· δε άει επιβαλλόμεναν χαιταίσι ευώδη πλόκον άνθεων ρόδεων, πέμπειν ερώτας πάρεδρους τα σόφια, ξυνέργους παντοίας άρετας. Πως ουν η πόλις ίερων πόταμων, η χώρα φί·λων πόμπιμος σε, έξει ταν παιδολετείραν,

TRANSLATION.

where they say golden-haired Hermíonë formerly indigenated the chaste nine Piérian Muses.

They report also, that Vénus, drawing-her-first-breath beside the stream of beautifully-flowing Cephísus, exhaled over the country sweetly-scented gentle breezes of flitting-winds:—and always entwining in her hair a fragrant chaplet of blossoming roses, sent-forth the Loves associates to wisdom—abettors of every kind of virtue.

How then shall either the city of sacred rivers—or the country of well-wishers forwarding you away—receive the murderer-of-her-boys,

827. Some editions have ἔνθά ποθ'.

828. The nine Muses were called Πιερίδες, either because they were born in Piéria in Thessaly, or because they frequented mount Píerus, or were in some way related to a king of Macedónia of that name, who settled in Bœótia.

830. If Eurípidës here means that Harmónia or Hermíonë was the mother of the Muses, his opinion is at variance with the received mythology of the ancients. For it was almost universally believed that Mnemósynë, a word signifying *memory*, bare them to Júpiter; though some, but less generally, reckon Píerus and Antíopë to have been their parents. Other names are also found.

831. Κηφισὸς or Κηφισσὸς, *The river Cephísus*. There were three streams of this name, but the principal was that frequented by the Graces, which flowing by Délphi and mount Parnássus entered Bœótia, and was lost in the lake Cópais. In several MSS. and editions τοῦ is wanting.

842. *The city of sacred rivers*—and thus is Rabbah designated in 2 Sam. xii. 27; rendered by the Septuagint πόλις τῶν ὑδάτων. Thebes, too, is styled πύργος διδύμων ποταμῶν, Phœniss. 838

τὰν οὐχ ὁσίαν; Μετ' ἄλλων	|– – ⏑ ⏑||– ⏑|– –	ε'
σκέψαι τεκέων πλαγὰν,	|– – ⏑ ⏑||– – –	ζ'
σκέψαι φόνον οἷον αἱρεῖ.	|– – ⏑ ⏑||– ⏑|– –	η'
Μὴ, πρὸς γονάτων σε, πάντως,	|– – ⏑ ⏑||– ⏑|– –	θ'
πάντως ἱκετεύομεν,	|– – ⏑ ⏑||– ⏑ –	ι'
τέκνα φονεύσῃς.	|– ⏑ ⏑|– –	κ'

Πῶς δὲ θράσος ἢ φρενὸς ἢ	['Αντιστροφὴ β'.]	|– – ⏑ ⏑||– ⏑ ⏑ –	α'
χειρὶ τέκνων σέθεν		|– ⏑ ⏑|– ⏑ ⏑	β'
καρδίᾳ τε λήψει		|– ⏑|– ⏑||– ⏑	γ'
δεινὰν προσάγουσα τόλμαν;		|– – ⏑ ⏑||– ⏑|– ⏑	δ'
Πῶς δ' ὄμματα προσβαλοῦσα		|– – ⏑ ⏑||– ⏑|– ⏑	ε'
τέκνοις ἄδακρυν μοῖραν		|– – ⏑ ⏑||– – –	ζ'
σχήσεις φόνου; 'Ου δυνάσει		|– – ⏑ ⏑||– ⏑|– –	η'
παίδων ἱκετᾶν πιτνόντων		|– – ⏑ ⏑||– ⏑|– –	θ'
τέγξαι χέρα φοινίαν		|– – ⏑ ⏑||– ⏑ –	ι'
τλάμονι θυμῷ.		|– ⏑ ⏑|– –	κ'

THE ORDER, AND ENGLISH ACCENTUATION.

ταν ουκ ὅσιαν; Σκέψαι μέτα ἄλλων πλάγαν τέκεων, σκέψαι οἷον φόνον αἱρει. Μη φονεύσης τέκνα ἱκετεύομεν σε προς γόνατων, πάντως, πάντως. Δε πως, προσαγούσα δεῖναν τόλμαν, λήψει θράσος η φρένος, η χεῖρι τε κάρδιᾳ, τέκνων σέθεν; Δε πως προσβαλούσα ὄμματα τέκνοις σχήσεις μοῖραν φόνου ἄδακρυν; Ου δυνάσει, παίδων πιπνόντων ἵκεταν, τέγξαι φοίνιαν χέρα τλάμονι θύμῳ·

TRANSLATION.

the woman unholy? Consider with others the slaughter of the children—consider what a murder you will commit!

Kill not the youths, we entreat you by your knees, by-every-prayer, by-every-prayer.

But how, having assumed a horrid boldness, will you acquire resolution either of mind, or in hand and heart, against your own sons?

Or how, having cast your eyes upon the children, will you abide the accomplishment of their murder without-tears?

You will not be able, when the youths fall down suppliant, to imbrue your murderous hand in their unfortunate life's-blood.

847. σκέψαι, 2. sing. 1. aor. imperat. mid. of σκέπτω, *circumspício.*

848. αἱρεῖ, Att. for αἱρῇ, *you will take in hand for yourself,* 2. sing. 2. fut. ind. mid. of ἀείρω, *tóllo.* Of ἀείρω the second future of the indicative active was originally ἀϊρῶ an anapæst, and sometimes written ἀερῶ:—and from this by crasis the second future became αἱρῶ or ἀρῶ, a spondee. In process of time, however, ἀείρω itself was written αἴρω, and the second future was then changed to ἀρῶ, an iambus. Porson has given αἱρεῖ, contrary to all editions and MSS., the common reading being αἱρῇ or αἱρεῖ. This tense of ἀείρω or αἴρω is distinguished from the present αἴρει by the difference of accent.

849. We find πάντες πάντως, and likewise πάντως πάντες, but Porson preferred πάντως πάντως as a sort of response to θανάτω, θανάτω in verse 648.

852. Instead of πῶς δὲ θράσος, which Porson has given, several MSS. and editions have πόθεν θράσος. The professor made, on ἢ φρενὸς ἢ, the following remark: "Pro ἢ φρενὸς ἢ, quæ haûd dúbiè corrúpta sunt, ἐνθεμένα è Scholiáste, ut pútat, érnit Musgrávius, quod recépit Brúnckius. Φρεσὶν pro φρενὸς, Béckius. In re desperátâ paúllò plûs audáciæ condonándum est."

853. This verse, like v. 843, is a dimeter dactylic, or choriambic fragment.

858. σχήσεις, 2. sing. 1. fut. ind. act. of σχέω, little used, from ἔχω, *I have.*

859. παίδων ἱκετᾶν πιτνόντων, literally, *the boys having fallen down suppliant.* For πιτνόντων some read πιτνάντων.

ΙΑΣΩΝ.

῞Ηκω κελευσθείς· καὶ γὰρ οὖσα δυσμενὴς, – –|⏑ –||– –|⏑ –||⏑ –|⏑ –
οὔ τ' ἂν ἁμάρτοις τοῦδέ γ', ἀλλ' ἀκούσομαι – –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
τί χρῆμα βούλει καινὸν ἐξ ἐμοῦ, γύναι. ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΜΗ. Ἰᾶσον, αἰτοῦμαί σε τῶν εἰρημένων ⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ξυγγνῶμον' εἶναι· τὰς δ' ἐμὰς ὀργὰς φέρειν – –|⏑ –||– –|⏑ –||– –|⏑ –
εἰκός σ', ἐπεὶ νῷν πόλλ' ὑπείργασται φίλα. – –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Ἐγὼ δ' ἐμαυτῇ διὰ λόγων ἀφικόμην, ⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
κἀλοιδόρησα· σχετλία, τί μαίνομαι, – –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
καὶ δυσμεναίνω τοῖσι βουλεύουσιν εὖ; – –|⏑ –||– –|⏑ –||– –|⏑ –
Ἐχθρὰ δὲ γαίας κοιράνοις καθίσταμαι, – –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πόσει θ', ὃς ἡμῖν δρᾷ τὰ συμφορώτατα, ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
γήμας τύραννον, καὶ κασιγνήτους τέκνοις – –|⏑ –||– –|⏑ –||– –|⏑ –
ἐμοῖς φυτεύων; Οὐκ ἀπαλλαχθήσομαι ⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
θυμοῦ; Τί πάσχω, θεῶν ποριζόντων καλῶς; – –|⏑ –||– –|⏑ –||– –|⏑ –
Οὐκ εἰσὶ μέν μοι παῖδες; Οἶδα δὲ χθόνα – –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
φεύγοντας ἡμᾶς, καὶ σπανίζοντας φίλων; – –|⏑ –||– –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΙΑ. Κελεύσθεις ἥκω· γαρ και ούσα δύσμενης, τοι τοῦδε γε ουκ αν ἁμάρτοις, άλλα ακούσομαι, γύναι, τι καίνον χρήμα βούλει εξ έμου. ΜΗ. Αιτούμαι σε, Ιάσον, είναι ξυγγνώμονα των ειρήμενων· δε είκος σε φέρειν τας έμας όργας, έπει πόλλα φίλα ὑπειργάσται νῳν. Δε έγω αφίκομην δία λόγων εμαύτῃ, και ελοιδορήσα· σχέτλια, τι μαίνομαι, και δυσμεναίνω τοίσι βουλευοῦσι ευ; Δε καθίσταμαι έχθρα κοίρανοις γαίας, τε πόσει ός δρᾳ τα συμφορώτατα ἥμιν, γήμας τυράννον, και φυτεύων κασιγνήτους έμοις τέκνοις; Ουκ απαλλαχθήσομαι θύμου; Τι πάσχω, θέων ποριζόντων κάλως; Ουκ είσι μεν παίδες μοι; Δε οίδα ἥμας φευγόντας χθόνα, και σπανιζόντας φίλων;

TRANSLATION.

Jason. [*Entering.*] Having been called I am come: for although thou art angry, yet of this favour at least thou shalt not be deprived; but I will hear, woman, what new service thou desirest of me.

Medea. I entreat you, Jáson, to be forgiving of the words that-have-been-spoken: for it is becoming in you to bear-with my bad-humour, since many friendly things have been transacted between-ourselves-two. So I entered into argument with myself, and have rebuked myself: "*Perverse-woman, why am-I-infatuated and enraged against those consulting well-for-me? And-why am I hostile to the princes of the land, and to my husband who is-doing things the-most-advantageous for us, having-married a princess, and being-about-to-beget brothers to my children? Shall I not desist from my phrenzy? What ails me, seeing the Gods are providing gloriously? Have I not indeed children? And do I know that we are fleeing the country, and are-in-want of friends?*"

863. Of this line there are various readings. See Porson's Note.

868. ἀφικόμην, 1. sing. 2. aor. ind. mid. of ἀφικνέομαι, *pervénio.*

869. σχετλία, τί μαίνομαι; *wayward woman, why am I beside myself?* Thus speciously begins the soliloquy which Medéa pretends to have held with herself, and which she now repeats to Jáson.

870. Aldus edited βουλεύσασιν εὖ.

875. τί πάσχω; *what am I suffering?* A question which tacitly implies a difficulty in discovering any just cause of complaint. Θεῶν ποριζόντων, the genitive absolute—θεῶν is here a monosyllable.

877. I have placed a point of interrogation after this verse, contrary to Porson, because to me the sense appears less consistent without it: "*And know I we are departing the realm, and are in want of friends?*" The whole is interrogatory.

Ταῦτ' ἐννοηθεῖσ', ᾐσθόμην ἀβουλίαν |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
πολλὴν ἔχουσα, καὶ μάτην θυμουμένη. |– –|⏑ –|⏑ –|⏑ –||– –|⏑ –
Νῦν οὖν ἐπαινῶ, σωφρονεῖν τ' ἐμοὶ δοκεῖς, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
κῆδος τόδ' ἡμῖν προσλαβών· ἐγὼ δ' ἄφρων, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ᾗ χρῆν μετεῖναι τῶνδε τῶν βουλευμάτων, |– –|⏑ –||– –|⏑ –||– –|⏑ –
καὶ ξυμπεραίνειν, καὶ παρεστάναι λέχει, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
νύμφην τε κηδεύουσαν ἥδεσθαι σέθεν. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
'Αλλ' ἐσμὲν οἷόν ἐσμεν, οὐκ ἐρῶ κακὸν, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
γυναῖκες. 'Ούκουν χρῆν σ' ὁμοιοῦσθαι κακοῖς, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
οὐδ' ἀντιτείνειν νήπι' ἀντὶ νηπίων. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Παριέμεσθα, καὶ φαμὲν κακῶς φρονεῖν |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
τότ', ἀλλ' ἄμεινον νῦν βεβούλευμαι τάδε. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Ὦ τέκνα, τέκνα, δεῦτε, λείπετε στέγας· |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἐξέλθετ', ἀσπάσασθε καὶ προσείπατε |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
πατέρα μεθ' ἡμῶν, καὶ διαλλάχθηθ' ἅμα |⏑ ⏑ ⏑|⏑ –||– –|⏑ –||– –|⏑ ⏑
τῆς πρόσθεν ἔχθρας εἰς φίλους μητρὸς μέτα. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Σπονδαὶ γὰρ ἡμῖν, καὶ μεθέστηκεν χόλος. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Εννοηθεῖσα ταύτα, ᾐσθομην εχούσα πόλλην αβούλιαν, και θυμούμενη μάτην. Νυν ουν επαίνω, τε έμοι δόκεις σώφρονειν, πρόσλαβων τόδε κήδος ἥμιν· δε έγω άφρων, ᾗ χρην μετείναι των τώνδε βουλεύματων, και ξυμπεραίνειν, και παρέσταναι λέχει, τε ἡδέσθαι νύμφην κηδευούσαν σέθεν. 'Αλλα γυναίκες έσμεν όίον έσμεν, ουκ έρω κάκον. Ούκουν χρην σε ὁμοιούσθαι κάκοις, ούδε αντιτείνειν νήπια άντι νήπιων. Παριεμέσθα, και φάμεν φρόνειν τότε κάκως, άλλα νυν βεβουλεύμαι τάδε αμείνον. Ω τέκνα, τέκνα, δεύτε, λείπετε στέγας· εξέλθετε, ασπασάσθε, και μέτα ἥμων προσείπατε πάτερα, και μέτα μήτρος ἅμα διαλλαχθήτε της πρόσθεν έχθρας εις φίλους. Γαρ σπόνδαι ἥμιν, και χόλος μεθεστήκε.

TRANSLATION.

Having-in-my-own-mind-considered these things, I perceived that I had much imprudence, and that I was angry without-cause. Now therefore I commend you—and to me you appear to-have-acted-judiciously in procuring this alliance for us:—but I have been unwise—I whose duty-it-was to assist in these plans, and forward-their-completion, and stand by the bed, and delight that thy bride was enamoured of thee. But we women are what we are—I will say no ill. It is not, however, necessary for you to imitate the bad, nor to oppose folly to folly. We yield, and acknowledge to have on-that-occasion judged badly—but now I have planned these matters better. [*Calling loudly.*] O children, children, come-hither, quit the palace:—come-forth, salute, and together with us address your father, and be with your mother at once reconciled from your former dislike for your friends. For amity is amongst us, and my anger has ceased. [*The Children enter.*]

878. ᾐσθόμην, 1. sing. 2. aor. ind. mid. of αἰσθάνομαι, *I feel* or *perceive*.

880. Barnes and Beck have σ' ἐπαινῶ.

881. ἐγὼ δ' ἄφρων, *but I witless*.

882. ᾗ χρῆν, *on whom it was incumbent*.

887. οὐδ' ἀντιτείνειν νήπι' ἀντὶ νηπίων, literally, *nor to draw out in array childish-follies against childish-follies*.

888. φαμὲν, 1. plur. pres. ind. of φημί.

891. For ἐξέλθετ', Aldus gave ἐξήλθατ'.

894. σπονδαὶ properly meant "*the libations that were poured out in ratifying treaties*," though sometimes "*the treaties themselves*." The word σπονδὴ is derived from σπένδω, *libo*, or rather from its preterite middle ἔσπονδα. The literal English of this verse is, *for treaties are amongst us, and rage has receded.*

Λάβεσθε χειρὸς δεξιᾶς· οἴμοι κακῶν· |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ὡς ἐννοοῦμαι δή τι τῶν κεκρυμμένων. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἆρ', ὦ τέκν', οὕτω καὶ πολὺν ζῶντες χρόνον |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
φίλην ὀρέξετ' ὠλένην; Τάλαιν' ἐγώ· |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ὡς ἀρτίδακρύς εἰμι, καὶ φόβου πλέα· |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
χρόνῳ δὲ νεῖκος πατρὸς ἐξαιρουμένη, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ὄψιν τερείνην τήνδ' ἔπλησα δακρύων. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΧΟ. Κἀμοὶ κατ' ὄσσων χλωρὸν ὡρμήθη δάκρυ· |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
καὶ μὴ προβαίη μεῖζον ἢ τὸ νῦν κακόν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΙΑ. Αἰνῶ, γύναι, τάδ', οὐδ' ἐκεῖνα μέμφομαι· |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
εἰκὸς γὰρ ὀργὰς θῆλυ ποιεῖσθαι γένος, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
γάμους παρεμπολῶντί γ' ἀλλοίους πόσει. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Ἀλλ' εἰς τὸ λῷον σὸν μεθέστηκεν κέαρ, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἔγνως δὲ τὴν νικῶσαν, ἀλλὰ τῷ χρόνῳ, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
βουλήν· γυναικὸς ἔργα ταῦτα σώφρονος. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Λαβέσθε δέξιας χείρος· οίμοι κάκων· ὡς δη εννοούμαι τι των κεκρύμμενων. Ἄρα, ω τέκνα, οὕτω και ζώντες πόλυν χρόνον ορέξετε φίλην ώλενην; Ταλαίνα έγω· ὡς είμι αρτιδάκρυς, και πλέα φόβου· δε χρόνῳ εξαιρούμενη νείκος πάτρος, επλήσα τήνδε τερείνην όψιν δάκρυων. ΧΟ. Κάτα ὄσσων έμοι και χλώρον δάκρυ ώρμήθη· και μη κάκον προβαίη μείζον η το νυν. ΙΑ. Γύναι, αίνω τάδε, ούδε μέμφομαι εκείνα· γαρ είκος θήλυ γένος ποιείσθαι όργας πόσει παρεμπολώντι γε αλλοίους γάμους. Ἄλλα σον κέαρ μεθεστήκε εις το λῷον, δε έγνως την νικώσαν βούλην, άλλα τῷ χρόνῳ· ταύτα έργα σώφρονος γυναίκος.

TRANSLATION.

[*To the Children.*] Take him by the right hand. [*Aside.*] Woes me! Your misfortunes! How I keep constantly thinking of my dark designs! [*To the Children.*] Will ye, O children, in-this-manner, and enjoying-life a long time, hold out your dear arms? [*Aside.*] O Wretch that I am! [*To the Children.*] How I am lately-given-to-weeping; and full of apprehension! For while settling the dispute with your father, I have filled this effeminate face of mine with tears.

Chorus. In mine eyes likewise a moist tear has arisen:—but may not the evil turn-out greater than at present.

Jason. Woman, I approve of this conduct: nor blame I the past: for it is reasonable that the fair sex indulge in anger with a husband bartering them at-any-time for other espousals. But thy heart has changed for the better, and thou hast evinced a successful determination—though late: these are the doings of a prudent woman!

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896. ὡς ἐννοοῦμαι δή τι τῶν κεκρυμμένων, ***how I feel-in-my-own-mind at least something of the things concealed;*** **that is, how I feel compunction of mind to a certain degree, arising from the reflection of the deeds yet concealed from you, which I am about to perpetrate: in other words,** ***how my mind in some degree misgives me on the designs I had inwardly formed!***

898. φίλην ὀρέξετ' ὠλένην, ***hold out your dear fore-arm,*** **i. e. affectionately grasping the hand of your father, and unwilling to let it go, in token of your love.**

902. ὡρμήθη, ***has suddenly started,*** **or** ***is unrestrainedly borne onward,*** **3. sing. 1. aor. ind. pass. of** ὁρμάω, ***cum ímpetu féro:*** **derived from** ὁρμὴ, ***an attack.***

904. τάδε **and** ἐκεῖνα ***these things*** **and** ***those,*** **that is,** ***the present*** **and** ***the past.***

906. Some MSS. have παρεμπολῶντος ἀλλοίους, **and this Musgrave accepted, only reading** πόσεως **for** πόσει. **Brunck conjectured** παρεμπολῶντά γ' ἀλλοίους πόσιν.

908. ἀλλὰ τῷ χρόνῳ, **literally,** ***but with time;*** **there are other readings, as** ἀλλὰ νῦν χρόνῳ**—bad; and** ἀλλὰ ξὺν χρόνῳ, **which is unobjectionable: for Ion. 1604, we find** Παῖδες γενόμενοι ξὺν χρόνῳ πεπρωμένῳ. **But Sóphoclës Philoct. 1041, has** Τίσασθε, τίσασθ' ἀλλὰ τῷ χρόνῳ ποτέ.

Ὑμῶν δὲ, παῖδες, ὀυκ ἀφροντίστως πατὴρ |- -|∪ -||∪ -|∪ -||- -|∪ -
πολλὴν ἔθηκε σὺν θεοῖς προμηθίαν. |- -|∪ -||∪ -|∪ -||∪ -|∪ -
Ὀῖμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας |- -|∪ -||- -|∪ -||∪ -|∪ -
τὰ πρῶτ᾽ ἔσεσθαι ξὺν κασιγνήτοις ἔτι. |∪ -|∪ -||- -|∪ -||- -|∪ ∪
Ἀλλ᾽ ἀυξάνεσθε· τἄλλα δ᾽ ἐξεργάζεται |- -|∪ -||∪ -|∪ -||- -|∪ ∪
πατήρ τε καὶ θεῶν ὅστις ἐστὶν ἐυμενής. |∪ -|∪ -||- -|∪ -||∪ -|∪ -
Ἴδοιμι δ᾽ ὑμᾶς ἐυτραφεῖς ἥβης τέλος |∪ -|∪ -||- -|∪ -||- -|∪ ∪
μολόντας, ἐχθρῶν τῶν ἐμῶν ὑπερτέρους. |∪ -|∪ -||- -|∪ -||∪ -|∪ -
Ἁύτη, τί χλωροῖς δακρύοις τέγγεις κόρας, |- -|∪ -||- -|∪ -||- -|∪ -
στρέψασα λευκὴν ἔμπαλιν παρηΐδα; |- -|∪ -||- -|∪ -||∪ -|∪ ∪
Κὀυκ ἀσμένη τόνδ᾽ ἐξ ἐμοῦ δέχει λόγον; |- -|∪ -||- -|∪ -||∪ -|∪ ∪
ΜΗ. Ὀυδέν· τέκνων τῶνδ᾽ ἐννοουμένη πέρι. |- -|∪ -||- -|∪ -||∪ -|∪ ∪
ΙΑ. Θάρσει νυν· ἐῦ γὰρ τῶνδε θήσομαι πέρι. |- -|∪ -||- -|∪ -||∪ -|∪ ∪
ΜΗ. Δράσω τάδ᾽, ὀύτοι σοῖς ἀπιστήσω λόγοις· |- -|∪ -||- -|∪ -||- -|∪ -
γυνὴ δὲ θῆλυ, κἀπὶ δακρύοις ἔφυ. |∪ -|∪ -||∪ -|∪ -||∪ -|∪ -
ΙΑ. Τί δῆτα λίαν τοῖσδ᾽ ἐπιστένεις τέκνοις; |∪ -|∪ -||- -|∪ -||∪ -|∪ -

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THE ORDER, AND ENGLISH ACCENTUATION.

Δε ῦμων, παίδες, πάτηρ ουκ ἀφροντίστως εθήκε, συν θέοις, πόλλην προμήθιαν. Γαρ οίμαι ῦμας έτι ξυν κασιγνήτοις εσέσθαι τα πρώτα τήσδε Κορίνθιας γης. Ἀλλα αυξανέσθε· δε τα άλλα τε πάτηρ και ὅστις θέων έστι εύμενης εξεργάζεται. Δε ιδοίμι ῦμας εύτραφεις μολόντας τέλος ἥβης, ὑπέρτερους των έμων έχθρων. Ἁύτη, τι τέγγεις κόρας χλώροις δάκρυοις, στρεψάσα λεύκην παρήϊδα έμπαλιν; Και ου δέχει τόνδε λόγον εξ έμου άσμενη; ΜΗ. Ούδεν· εννοούμενη πέρι τώνδε τέκνων. ΙΑ. Θάρσει νυν· γαρ θήσομαι ευ πέρι τώνδε. ΜΗ. Δράσω τάδε, ούτοι απιστήσω σοις λόγοις· δε γύνη έφυ θήλυ, και έπι δάκρυοις. ΙΑ. Τι δήτα επίστενεις λίαν τοίσδε τέκνοις;

TRANSLATION.

[*To the Children.*] But as for you, my boys, your father, not without-foresight, has made, with the assistance of the Gods, much provision.

Yea I-am-of-opinion that you will yet, with your brothers, be the foremost of this Corínthian land. Wherefore grow:—and all things else your father, and whichever of the Gods is propitious, will effect.

So may I behold you blooming reach the period of adolescence, superior to my enemies.

[*To Medéa.*] As-for-thee, why bedewest thou thine eyes with humid tears, having-turned thy fair countenance aside? And why receivest thou not this information from me with-joy?

MEDEA. It-is-nothing: I was thinking on these my sons.

JASON. Cheer-up then; for I shall arrange-matters well for them.

MEDEA. I will do so; nor will I distrust your words—but a woman is soft, and prone to tears. JASON. [*Feelingly.*] Why, prithee, grievest thou so-excessively over these thy children?

913. ξὺν κασιγνήτοις ἔτι, ***with your brothers yet to be.*** Τὰ πρῶτα in the neuter gender, and not τοὺς πρώτους. There is indeed a peculiar beauty and energy in this mode of expression, which is similar to the "pulchérrimus rérum" of the Latins; for τὰ πρῶτα γῆς, and τοὺς πρώτους γῆς, are as different in meaning as pulchérrimus rérum and pulchérrima rérum. For pulchérrime rérum, see Ovid's Metamorph. viii. 49, and Epist. iv. 125, &c. So the same poet uses máxime rérum, Ep. ix. 107; and we find dulcíssime rérum in Horace, B. I. Sat. ix. 4.

914. ἀυξάνεσθε, ***thrive*** or ***wax strong.***

916. Ἴδοιμι, 1. sing. 2. aor. opt. act. of εἴδω, ***I see.*** The aorists have, not unfrequently, a future signification. Ἥβης τέλος, literally, ***the end of puberty,*** or more properly, ***the termination of boy-hood.***

918. This and the following line are exceedingly beautiful and pathetic.

923. ἀπιστήσω, 1. sing. 1. fut. ind. act. of ἀπιστέω, ***I distrust;*** from α and πίστις.

ΜΗ. Ἔτικτον ἀυτούς· ζῆν δ' ὅτ' ἐξηύχου τέκνα,	|⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἐισῆλθέ μ' ὀῖκτος, ἐι γενήσεται τάδε.	|– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ἀλλ' ὧνπερ ὅυνεκ' ἐις ἐμοὺς ἥκεις λόγους,	|– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
τὰ μὲν λέλεκται, τῶν δ' ἐγὼ μεμνήσομαι.	|⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Ἐπεὶ τυράννοις γῆς μ' ἀποστεῖλαι δοκεῖ,	|⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
κἀμοὶ τάδ' ἐστὶ λῷστα, γιγνώσκω καλῶς,	|– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
μήτ' ἐμποδὼν σοι, μήτε κοιράνοις χθονὸς	|– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ναίειν· δοκῶ γὰρ δυσμενὴς ἐῖναι δόμοις.	|– –|⏑ –||– –|⏑ –||– –|⏑ –
Ἡμεῖς μὲν ἐκ γῆς τῆσδ' ἀπαίρομεν φυγῇ·	|– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
παῖδες δ' ὅπως ἂν ἐκτραφῶσι σῇ χερὶ,	|– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἀιτοῦ Κρέοντα τήνδε μὴ φεύγειν χθόνα.	|– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΙΑ. Ὀυκ ὄιδ' ἄρ' ἐι πείσαιμι· πειρᾶσθαι δὲ χρή.	|– –|⏑ –||– –|⏑ –||– –|⏑ –
ΜΗ. Σὺ δ' ἀλλὰ σὴν κέλευσον ἀιτεῖσθαι πατρὸς	|⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
γυναῖκα, παῖδας τήνδε μὴ φεύγειν χθόνα.	|⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΙΑ. Μάλιστα, καὶ πείσειν γε δοξάζω σφ' ἐγὼ,	|⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ἐίπερ γυναικῶν ἐστὶ τῶν ἄλλων μία.	|– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Ετίκτον αύτους· δε ὅτε εξηύχου τέκνα ζῃν, οίκτος εισήλθε με, ει τάδε γενήσεται. Ἀλλα ὅυνεκα ὧνπερ ἥκεις εις έμους λόγους, τα μεν λελέκται, δε έγω μεμνήσομαι των. Ἐπει δόκει τυράννοις αποστείλαι με γης, και έμοι τάδε έστι λῷστα, μήτε ναίειν, γιγνώσκω κάλως, έμποδων σοι, μήτε κοίρανοις χθόνος· γαρ δόκω είναι δύσμενης δόμοις. Ἡμεις μεν φύγῃ απαίρομεν εκ τήσδε γης· δε ὅπως παίδες αν εκτραφώσι σῃ χέρι, αίτου Κρεόντα μη φεύγειν τήνδε χθόνα. ΙΑ. Ουκ οίδα άρα ει πεισαίμι· δε χρη πειράσθαι. ΜΗ. Ἀλλα δε συ κελεύσον σην γυναίκα αιτείσθαι πάτρος, παίδας μη φεύγειν τήνδε χθόνα. ΙΑ. Μαλίστα, και γε έγω δοξάζω σφε πείσειν, είπερ έστι μία των άλλων γυναίκων.

TRANSLATION.

MEDEA. I bare them :—and when you were uttering-your-wish that the children might live, a-feeling-of-sympathy stole upon me, that it might be so. [*Appearing resigned.*] But of the objects for the sake of which you have come to a conference with me, part indeed have been discussed, and now I will mention the rest.

Since it-seems-good to the royal family to banish me the kingdom, so to myself this appears best—lest by-dwelling-here (I know it well) I might be a check either upon you, or upon the princes of the land: for I seem to be offensive to the house. We are therefore in flight about to set out from this realm: [*With feigned earnestness.*] but, that the children may be reared by your own hand, entreat Créon that they may not leave the country.

JASON. I know not whether I can persuade him—however it is right to try.

MEDEA. But moreover do you bid your bride beg of her father that my boys leave not the realm.

JASON. Most certainly, and indeed I think she will persuade him, if at least she be one of woman-kind.

926. ἔτικτον ἀυτοὺς, ***I gave them birth,*** or ***I brought them into the world.***

927. ἐι γενήσεται τάδε, literally, ***if these things shall be.***

929. μεμνήσομαι, ***I will memorate,*** or ***call to remembrance.*** The Tragic writers preferred this form to μνησθήσομαι.

934. ἀπαίρομεν, ***we are going away,*** 1. plur. pres. ind. act. of ἀπαίρω, ***discédo.***

937. ὀυκ ὄιδ' ἄρ' ἐι πείσαιμι, amended by Porson from the more corrupt reading ὀυκ ὄιδ' ἂν ἐι πείσαιμι.

941. ἐίπερ γυναικῶν ἐστὶ τῶν ἄλλων μία, ***if indeed she be one of other women.***

ΜΗ. Ξυλλήψομαι δὲ τοῦδέ σοι κἀγὼ πόνου· |--|⏑-||⏑-|⏑-||--|⏑-
πέμψω γὰρ αὐτῇ δῶρ', ἃ καλλιστεύεται |--|⏑-||--|⏑-||--|⏑⏑
τῶν νῦν ἐν ἀνθρώποισιν, οἶδ' ἐγὼ, πολὺ, |--|⏑-||--|⏑-||⏑-|⏑⏑
λεπτόν τε πέπλον, καὶ στέφος χρυσήλατον |--|⏑-||--|⏑-||--|⏑⏑
παῖδας φέροντας. Ἀλλ' ὅσον τάχος χρεὼν |--|⏑-||⏑-|⏑-||⏑-|⏑-
κόσμον κομίζειν δεῦρο προσπόλων τινά. |--|⏑-||--|⏑-||⏑-|⏑⏑
Εὐδαιμονήσει δ' οὐχ ἓν, ἀλλὰ μυρία, |--|⏑-||--|⏑-||⏑-|⏑⏑
ἀνδρός τ' ἀρίστου σοῦ τυχοῦσ' ὁμευνέτου, |--|⏑-||--|⏑-||⏑-|⏑-
κεκτημένη τε κόσμον, ὅν ποθ' Ἥλιος |--|⏑-||⏑-|⏑-||⏑-|⏑⏑
πατὴρ πατρὸς δίδωσιν ἐκγόνοισιν οἷς. |⏑-|⏑-||⏑-|⏑-||⏑-|⏑-
Λάζυσθε φέρνας τάσδε, παῖδες, εἰς χέρας, |--|⏑-||--|⏑-||⏑-|⏑⏑
καὶ τῇ τυράννῳ μακαρίᾳ νύμφῃ δότε |--|⏑-||-⏑⏑|⏑-||--|⏑⏑
φέροντες· οὔτοι δῶρα μεμπτὰ δέξεται. |⏑-|⏑-||--|⏑-||⏑-|⏑⏑
ΙΑ. Τί δ', ὦ ματαία, τῶνδε σὰς κενοῖς χέρας; |⏑-|⏑-||--|⏑-||⏑-|⏑⏑
Δοκεῖς σπανίζειν δῶμα βασίλειον πέπλων; ⏑-|⏑-||--|⏑⏑⏑||--|⏑-
Δοκεῖς δὲ χρυσοῦ; Σῶζε, μὴ δίδου, τάδε. |⏑-|⏑-||--|⏑-||⏑-|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Δε έγω και ξυλλήψομαι σοι τούδε πόνου· γαρ πέμψω αύτῃ παίδας φερόντας δώρα ά έγω οίδα πόλυ καλλιστεύεται των νυν εν ανθρωποίσι, τε λέπτον πέπλον, και χρυσήλατον στέφος. Ἀλλα ὅσον τάχος χρέων τίνα πρόσπολων κομίζειν κόσμον δεύρο. Δε ευδαιμονήσει ουκ έν, άλλα μύρια, τε τυχούσα σου αρίστου άνδρος ὁμεύνετου, τε κεκτήμενη κόσμον, όν Ἥλιος, πάτηρ πάτρος, διδώσι πότε ὁις εκγονοίσι. Λαζύσθε τάσδε φέρνας, παίδες, εις χέρας, και φερόντες τῃ μακάριᾳ τυράννῳ νύμφῃ, δότε· δέξεται δώρα ούτοι μέμπτα. ΙΑ. Δε τι, ω ματαία, κένοις σας χέρας τώνδε; Δόκεις βασιλείον δώμα σπανίζειν πέπλων; Δε χρύσου, δόκεις; Σώζε τάδε, μη δίδου.

TRANSLATION.

Medea. And I too will assist you in this task:—for I will send to her the boys bearing presents which I know far surpass-in-beauty any-thing now among men—an exquisitely-fine robe, and a thorough-gold chaplet. [*Turning round, she addresses an Attendant.*] But as quickly as possible let one of my servants bring the attire forth.

For your bride shall be blessed, not in one way, but in divers—first, as possessing you, a most-excellent man, for her husband, and next as having-obtained the decorations which the Sun, the father of my father, grants on-a-former-occasion to his descendants. [*Here the presents are brought forward, and Medéa places them in the hands of her Sons.*] Take these nuptial-gifts, my sons, into your hands, and conveying them to the happy royal bride, presént-them-to her--she shall receive offerings not-indeed to be scorned.

Jason. But why, O silly woman, robbest thou thy hands of these? Dost thou think the royal palace is-in-lack of garments? Or of gold, thinkest thou? Keep these-ornaments—give them not away.

942. ξυλλήψομαι, 1. sing. 1. fut. mid. of ξυλλαμβάνω, *I aid* or *apprehend*.

945. χρυσήλατον, *ductily made of the finest gold*, that is, of threads of gold, or of gold drawn into slender wire. What is called gold lace consists chiefly nowadays of silver wires gilt.

947. κόσμος has several meanings, but in its primary and, indeed, general acceptation it implies *order*, *regularity*, *beauty*, and *decoration*, like "*múndus*" of the Latins. Hence it was adopted as an appropriate epithet for the world, and the orderly system of nature:—in the New Testament, however, it seems to mean the world without reference to its beauty—or rather it means the people of the world. For different significations of this word, see Matt. iv. 8. Coloss. ii. 20. Gal. iv. 3.

957. δίδου, Att. for δίδοο, Ion. for δίδοσο, 2. sing. pres. imp. mid. of δίδωμι, *I give*.

Ἐίπερ γὰρ ἡμᾶς ἀξιοῖ λόγου τινὸς	|- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
γυνὴ, προθήσει χρημάτων, σάφ' οἶδ' ἐγώ.	|⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΜΗ. Μή μοι σύ· πείθειν δῶρα καὶ θεοὺς λόγος.	|- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
Χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς.	|- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
Κείνης ὁ δαίμων· κεῖνα νῦν αὔξει θέος·	|- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
νέα τυραννεῖ· τῶν δ' ἐμῶν παίδων φυγὰς	|⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον.	|- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
Ἀλλ', ὦ τέκν', εἰσελθόντε πλουσίους δόμους,	|- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
πατρὸς νέαν γυναῖκα, δεσπότιν τ' ἐμὴν,	|⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ἱκετεύετ', ἐξαιτεῖσθε, μὴ φεύγειν χθόνα,	|⏑ ⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
κόσμον διδόντες. Τοῦδε γὰρ μάλιστα δεῖ,	|- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
εἰς χεῖρ' ἐκείνην δῶρα δέξασθαι τάδε.	|- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
Ἴθ' ὡς τάχιστα, μητρὶ δ', ὧν ἐρᾷ τυχεῖν,	|⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
εὐάγγελοι γένοισθε, πράξαντες καλῶς.	|- -|⏑ -||⏑ -|⏑ -||- -|⏑ -

ΧΟΡΟΣ.

Νῦν ἐλπίδες οὐκέτι μοι παίδων ζόας, [Στροφὴ α'.]	|- - ⏑ ⏑||- ⏑ ⏑ -||- - ⏑ - α'
οὐκέτι· στείχουσι γὰρ εἰς φόνον ἤδη.	|- ⏑ ⏑ -||- ⏑ ⏑ -||⏑ ⏑ - - β'

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ είπερ γύνη άξιοι ἥμας τίνος λόγου, προθήσει χρήματων. έγω οίδα σάφα. ΜΗ. *Μη συ μοι· λόγος δώρα πείθειν και θέους. Δε βρότοις χρύσος κρείσσων μύριων λόγων. Ὁ δαίμων κείνης· θέος νυν αύξει κείνα· νέα τυράννει· δε φύγας των έμων παίδων αν αλλαξαίμεθα ψύχης, ου χρύσου μόνον. Ἀλλα, ω τέκνα, εισελθόντε πλούσιους δόμους, ἱκετεύετε, εξαιτείσθε νέαν γυναίκα πάτρος, τε έμην δέσποτιν, διδόντες κόσμον, μη φεύγειν χθόνα. Γαρ δει μαλίστα τούδε εκείνην δεξάσθαι τάδε δώρα εις χείρα. Ἰτε ὡς ταχίστα, δε πραξάντες κάλως γενοίσθε ευάγγελοι μήτρι, ὧν έρᾳ τύχειν.* ΧΟ. *Νυν ούκετι μοι έλπιδες ζόας παίδων, ούκετι· γαρ ήδη στειχούσι εις φόνον.*

TRANSLATION.

For if my wife deems me of any value, she will prefer me to riches, I know well.

Medea. Do not you oppose me—the-proverb-says, "*Gifts can persuade the very Gods.*" And to mortals, gold is more potent than a thousand arguments. Fortune is your bride's—Providence is-now-augmenting her-possessions—in-youth she rules: but the banishment of my children would I buy off with my life, not with gold alone.

[*Addressing her Boys.*] Wherefore, O ye youngsters, having-entered the wealthy-mansion, supplicate, earnestly-entreat your father's new consort and my mistress, presenting the fine-apparel, that ye leave not the kingdom.

But it is of the utmost consequence herein that she-herself receive the gifts into her own hand.

Go-then as fast as possible—and may ye (succeeding favourably) be the messengers-of-good to your mother, in what she desires to obtain. [*Exeunt Children with the presents, and Jáson follows them.*]

Chorus. [*Sorrowfully.*] Now I have no longer any-hopes of life for the children—no longer: for already they-are-going to destruction!

960. πείθειν δῶρα καὶ θεοὺς, alluding to the well known saying in Plato, Δῶρα θεοὺς πείθει, δῶρ' αἰδοίους βασιλῆας. This proverb, probably, Ovid had in mind when he wrote "Múnera, créde míhi, cápiunt hominésque deósque."

962. κείνης ὁ δαίμων, literally, *the God is her's*, meaning "*prosperity* or *fortune.*"

965. εἰσελθόντε, nom. dual. mas. 2. aor. part. act. of εἰσέρχομαι, *I come into.*

966. δεσπότιν τ' ἐμὴν, spoken ironically, but with counterfeit sincerity.

968. τοῦδε γὰρ μάλιστα δεῖ, *for of this it behoves the most.*

Δεξεται νύμφα χρυσέων ἀναδεσμῶν, |– ⏑ – –||– ⏑⏑ –||⏑ ⏑ – – γ'
δέξεται δύστανος ἄταν. |– ⏑|– –||– ⏑|– – δ'
Ξανθᾷ δ' ἀμφὶ κόμᾳ |– –||– ⏑ ⏑|– ε'
θήσει τὸν Ἀΐδα κόσμον, αὐ- |– –|⏑ –||– –|⏑ – ζ'
τά γ' ἐν χεροῖν λαβοῦσα. |– –|⏑ –||⏑ –|⏑ * η'

Πείσει χάρις, ἀμβρόσιός τ' αὐγὰ πέπλων, [Ἀντ. α'.] |– – ⏑ ⏑||– ⏑ ⏑ –||– – ⏑ ⏑ – α'
χρυσεότευκτον στέφανον περιθέσθαι. |– ⏑ ⏑ –||– ⏑ ⏑ –||⏑ ⏑ – – β'
Νερτέροις δ' ἤδη πάρα νυμφοκομήσει· |– ⏑ – –||– ⏑ ⏑ –||⏑ ⏑ – – γ'
τοῖον εἰς ἕρκος πεσεῖται, |– ⏑|– –||– ⏑|– ⏑ δ'
καὶ μοῖραν θανάτου |– –||– ⏑ ⏑ – ε'
προσλήψεται δύστανος, ἄ- |– –|⏑ –||– –|⏑ – ζ'
ταν δ' οὐχ ὑπεκδραμεῖται. |– –|⏑ –||⏑ –|⏑ * η'

Σὺ δ', ὦ τάλαν, ὦ κακόνυμφε, [Στροφὴ β'.] |⏑ –|⏑ ⏑ –||⏑ ⏑ –|⏑ * α'
κηδεμὼν τυράννων, |– ⏑|– ⏑||– – β'
παισὶν οὐ κατειδὼς |– ⏑|– ⏑||– – γ'
ὀλέθριον βιοτὰν προσάγεις, |⏑ ⏑ ⏑ –||⏑ ⏑ –|⏑ ⏑ – δ'
ἀλόχῳ τε σᾷ στυγερὸν θάνατον. |⏑ ⏑ –|⏑ ⏑ –||⏑ ⏑ –|⏑ ⏑ ⏑ ε'
Δύστανε, μοίρας ὅσον παροίχει. |– ⏑ ⏑||– ⏑ ⏑||– ⏑|– – ζ'

THE ORDER, AND ENGLISH ACCENTUATION.

Νύμφα δέξεται χρύσεων αναδέσμων, δυστάνος δέξεται άταν. Δε άμφι ξάνθα κόμα θήσει τον άϊδα κόσμον, αύτα γε λαβούσα εν χέροιν. Χάρις τε αμβρόσιος αύγα πέπλων, πείσει περιθέσθαι χρυσεοτεύκτον στέφανον. Δε ήδη νυμφοκομήσει πάρα νέρτεροις· εις τοίον έρκος δυστάνος πεσείται, και προσλήψεται μοίραν θάνατου, δε ουκ ὑπεκδραμείται άταν. Δε συ, ω τάλαν, ω κακονύμφε, κήδεμων τυράννων, ου κατείδως πρόσαγεις παίσι βίοταν ολέθριον, τε στύγερον θάνατον σα άλοχω. Δυστάνε, ὅσον μοίρας παροίχει.

TRANSLATION.

The bride will accept of the golden wreaths—hapless will she accept perdition. And round her yellow hair will she place the baneful ornament—herself having taken it in her hands. The beauty and celestial glitter of the attire will induce her to put on the wrought-gold coronet. But already will she be arraying for the dead—into such a snare, ill-fated-woman, will she fall, and prepare for-herself the consummation of death:—nor shall she escape the peril.

And thou, O miserable-man, O thou wicked-husband, the kinsman of princes, for-want-of prudence thou art providing for thy children a life doomed-to-destruction, and a dreadful exit for thy bride. [*With tears.*] O wretched-man, what a state art thou on the verge of!

978. αὐτά γ' ἐν χεροῖν, is not a reading any where found, as far as I am aware, but an improvement by Porson from conjecture; and which he confesses to have changed from αὐτὰ ταῖν χεροῖν.

980. χρυσεότευκτον, *made of gold:* περιθέσθαι, *to place around.*

984. προσλήψεται, 3. sing. 1. fut. ind. mid. of προσλαμβάνω, *I moreover receive.*

988. οὐ κατειδὼς, *unknowingly, not discerningly, not being circumspect.*

989. ὀλέθριον βιοτὰν, *a pernicious life, a life doomed to destruction.*

990. στυγερὸν θάνατον, *a grievous death.*

991. μοίρας ὅσον παροίχει.] The meaning of these three words is certainly not clear: for the sense may be, that Jáson little dreams of the dreadful calamities at hand—or it may be, that he is much altered from the man he was—or lastly, that he is actually falling from great hopes into an abyss of misery.

Μεταστένομαι δὲ σὸν ἄλγος, ['Αντιστροφὴ β′.] |∪ -|∪ ∪ -||∪ ∪ -|∪ * α′
ὦ τάλαινα παίδων |- ∪|- ∪||- - β′
μᾶτερ, ἃ φονεύσεις |- ∪|- ∪||- - γ′
σὰ τέκνα, νυμφιδίων ἕνεκεν |∪ -|∪ -||∪ ∪ -|∪ ∪ - δ′
λεχέων, ἅ σοι προλιπὼν ἀνόμως |∪ ∪ -|∪ -||∪ ∪ -|∪ ∪ - ε′
ἄλλᾳ ξυνοικεῖ πόσις ξυνεύνῳ. |- - ∪||- - ∪||- ∪|- - ζ′

ΠΑΙΔΑΓΩΓΟΣ.

Δέσποιν', ἀφεῖνται παῖδες οἵδε σοι φυγῆς, |- -|∪ -||- -|∪ -||∪ -|∪ -
καὶ δῶρα νύμφη βασιλὶς ἀσμένη χεροῖν |- -|∪ -||- ∪ ∪|∪ -||∪ -|∪ -
ἐδέξατ'· εἰρήνη δὲ τἀκεῖθεν τέκνοις. |∪ -|∪ -||- -|∪ -||- -|∪ -
ΜΗ. Ἐά. |∪ -
ΠΑΙ. Τί συγχυθεῖσ' ἕστηκας, ἡνίκ' εὐτυχεῖς; |∪ -|∪ -||- -|∪ -||∪ -|∪ -
ΜΗ. Αἶ αἶ. |- -
ΠΑΙ. Τάδ' οὐ ξυνῳδὰ τοῖσιν ἐξηγγελμένοις. |∪ -|∪ -||∪ -|∪ -||- -|∪ -
ΜΗ. Αἶ αἶ μάλ' αὖθις. Π. Μῶν τιν' ἀγγέλλων τύχην |- -|∪ -||- -|∪ -||- -|∪ -
οὐκ οἶδα, δόξης δ' ἐσφάλην εὐαγγέλου; |- -|∪ -||- -|∪ -||- -|∪ -
ΜΗ. Ἤγγειλας οἷ' ἤγγειλας· οὐ σὲ μέμφομαι. |- -|∪ -||- -|∪ -||∪ -|∪ ∪
ΠΑΙ. Τί δὴ κατηφεῖς ὄμμα, καὶ δακρυῤῥοεῖς; |∪ -|∪ -||- -|∪ -||- -|∪ -
ΜΗ. Πολλή μ' ἀνάγκη, πρέσβυ· ταῦτα γὰρ θεοὶ, |- -|∪ -||- -|∪ -||∪ -|∪ ∪

THE ORDER, AND ENGLISH ACCENTUATION.

Δε μεταστένομαι σον άλγος, ω ταλαίνα μάτερ παίδων, ά φονεύσεις σα τέκνα, ἕνεκεν νυμφίδιων λέχεων, ά πόσις πρόλιπων άνομως σοι ξυνοίκει άλλῃ ξυνεύνῳ. ΠΑΙ. *Δεσποίνα, οίδε παίδες σοι αφείνται φύγης, και βάσιλις νύμφη εδέξατο δώρα άσμενη χέροιν· δε το εκείθεν ειρήνη τέκνοις.* ΜΗ. *'Εα.* ΠΑΙ. *Τι έστήκας συγχυθείσα, ἥνικα εύτυχεις;* ΜΗ. *Αι αι.* ΠΑΙ. *Τάδε ου ξυνῳδα τοίσι εξηγγέλμενοις.* ΜΗ. *Αι αι μάλα αύθις.* ΠΑΙ. *Μων αγγέλλων τίνα τύχην ουκ οίδα, δε έσφαλην δόξης ευάγγελου;* ΜΗ. *Ηγγείλας όία ηγγείλας· ου μέμφομαι σε.* ΠΑΙ. *Τι δη κατήφεις όμμα, και δακρύῤῥοεις;* ΜΗ. *Πόλλη ανάγκη με, πρέσβυ· γαρ ταύτα θέοι,*

TRANSLATION.

But I deplore thy affliction, O unfortunate mother of these children, who wilt murder thy own sons for the sake of a nuptial bed, because thy husband (having abandoned it in defiance of thee) is living with another wife.

TUTOR. [*Entering with Médea's two little Sons.*] Madam, these your sons are reprieved from banishment, for the royal bride received the presents graciously into her hands; and hence there is peace for your children. MEDEA. Let there. TUTOR. Why stand you confused, seeing you-are-successful? MEDEA. Alas! Alas! TUTOR. This behaviour is not consistent with the news I have reported. MEDEA. Woes me! woes me greatly! again.

TUTOR. Have I been bringing any bad-tidings I know not of, and am I deceived in my opinion of being the messenger-of-good? MEDEA. Thou hast related what thou hast related: I blame thee not. TUTOR. Why pray, are you dejected as to your eye, and shedding tears? MEDEA. Strong necessity urges me, old man: for these things the Gods,

996. ἅ σοι προλιπὼν ἀνόμως, *which he having deserted unlawfully to thee*—

998. ἀφεῖνται, 3. plur. pres. ind. pass. of ἀφίημι, *I remit* or *dismiss.*

1002. Here followed two lines, duplicates of verses 919 and 920, but which Porson justly styles "*malè repetiti.*"

1007. ἤγγειλας, 2. sing. 1. aor. indic. act. of ἀγγέλλω, *núntio.*

1009. Porson says that Brunck rightly defended πολλή μ' ἀνάγκη, against Valckenaer, Phœnissæ, 1688. Yet to πολλή γ' ἀνάγκη, or πολλή 'στ' ἀνάγκη, no objection whatever could be made.

καγὼ κακῶς φρονοῦσ' ἐμηχανησάμην. |--|⌣-||⌣-|⌣-||⌣-|⌣-
ΠΑΙ. Θάρσει· κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι. |--|⌣-||--|⌣-||⌣-|⌣⌣
ΜΗ. Ἄλλους κατάξω πρόσθεν ἡ τάλαιν' ἐγώ. |--|⌣-||--|⌣-||⌣-|⌣-
ΠΑΙ. Οὔτοι μόνη σὺ σῶν ἀπεζύγης τέκνων· |--|⌣-||⌣-|⌣-||⌣-|⌣-
κούφως φέρειν χρὴ θνητὸν ὄντα συμφοράς. |--|⌣-||--|⌣-||⌣-|⌣-
ΜΗ. Δράσω τάδ'· ἀλλὰ βαῖνε δωμάτων ἔσω, |--|⌣-||⌣-|⌣-||⌣-|⌣-
καὶ παισὶ πόρσυν' οἷα χρὴ καθ' ἡμέραν. |--|⌣-||--|⌣-||⌣-|⌣-
Ὦ τέκνα, τέκνα, σφῷν μὲν ἔστι δὴ πόλις, |--|⌣-||⌣-|⌣-||⌣-|⌣⌣
καὶ δῶμ', ἐν ᾧ, λιπόντες ἀθλίαν ἐμὲ, |--|⌣-||⌣-|⌣-||⌣-|⌣⌣
οἰκήσετ' ἀεὶ, μητρὸς ἐστερημένοι· |--|⌣-||--|⌣-||⌣-|⌣⌣
ἐγὼ δ' ἐς ἄλλην γαῖαν εἶμι δὴ φυγὰς, |⌣-|⌣-||--|⌣-||⌣-|⌣⌣
πρὶν σφῷν ὄνασθαι, κἀπιδεῖν εὐδαίμονας, |--|⌣-||--|⌣-||--|⌣⌣
πρὶν λέκτρα καὶ γυναῖκα καὶ γαμηλίους |--|⌣-||⌣-|⌣-||⌣-|⌣-
εὐνὰς ἀγῆλαι, λαμπάδας τ' ἀνασχέθειν. |--|⌣-||--|⌣-||⌣-|⌣-
Ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας. |--|⌣-||⌣-|⌣-||--|⌣-
Ἄλλως ἄρ' ὑμᾶς, ὦ τέκν', ἐξεθρεψάμην, |--|⌣-||--|⌣-||⌣-|⌣-
ἄλλως δ' ἐμόχθουν, καὶ κατεξάνθην πόνοις, |--|⌣-||--|⌣-||--|⌣-

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THE ORDER, AND ENGLISH ACCENTUATION.

και έγω φρονούσα κάκως εμηχανήσαμην. ΠΑΙ. Θάρσει· και τοι συ κάτει έτι προς τέκνων. ΜΗ. Πρόσθεν έγω η ταλαίνα κατάξω άλλους. ΠΑΙ. Συ ούτοι μόνη απέζυγης σων τέκνων· χρη όντα θνήτον φέρειν σύμφορας κούφως. ΜΗ. Δράσω τάδε· άλλα βαίνε έσω δώματων, και πορσύνε παίσι οία χρη κάτα ήμεραν. Ω τέκνα, τέκνα, σφων δη μεν έστι πόλις, και δώμα, εν ω, λιπόντες έμε άθλιαν, οικήσετε άει, εστερήμενοι μήτρος· δε έγω δη είμι φύγας ες άλλην γαίαν, πριν ονάσθαι σφων, και έπιδειν ευδαίμονας, πριν αγήλαι λέκτρα και γυναίκα και γαμήλιους εύνας, τε ανάσχεθειν λάμπαδας. Ω δυσταλαίνα της έμης αυθάδιας. Ἄλλως άρα, ω τέκνα, εξεθρέψαμην ύμας, δε άλλως εμόχθουν, και κατεξάνθην πόνοις,

TRANSLATION.

and I, deliberating ill, have brought-about. TUTOR. Be of courage: for no-doubt you will return yet through-the-interest of the boys. MEDEA. Before-that-event I wretched shall have launched others! TUTOR. You are by-no-means the-only-person separated from your children: it behoves one-as-being mortal to bear disappointments with-meekness. MEDEA. I will do so:—but go thou into the palace, and prepare for the youths whatever is requisite for the day. [*Exit Tutor.*]

Oh! children! children! you-two have, for certain, a city and a mansion, in which, having deserted me forlorn, ye shall dwell for ever, destitute of a mother: for I must indeed go forth an exile into another land, before having-delight in yon-twain, and seeing you flourish—before adorning your nuptials, and your wife, and your bridal beds, and holding up the lighted-torches. [*Mournfully.*] Oh! vastly-to-be-pitied for my unruly temper! To-no-purpose then, O children, have I brought you up, and to-no-purpose toiled and been wasted with cares,

1011. κάτει, 2. sing. pres. ind. act. of κάτειμι, *I return;* a compound of κατὰ and εἶμι, *eo.* The present tense of εἶμι and its compounds, has very frequently a future signification, as was mentioned in the note at verse 791.

1012. κατάξω, 1. sing. 1. fut. ind. act. of κατάγω, *dedúco.* This expression is ambiguous, as κατάγω has several meanings, although its more frequent interpretation is with reference to ships coming into port. See ACTS, xxvii. 2, 3.

1022. In Beck we find γυναῖκας, which the metre will not admit.

1023. λαμπάδας τ' ἀνασχέθειν.] It was customary for mothers to bear lighted torches at the marriage of their children. See IPH. AUL. 372.

στεῤῥὰς ἐνεγκοῦσ' ἐν τόκοις ἀλγηδόνας. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
῏Η μήν ποθ' ἡ δύστηνος εἶχον ἐλπίδας |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πολλὰς ἐν ὑμῖν, γηροβοσκήσειν τ' ἐμὲ, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
καὶ κατθανοῦσαν χερσὶν εὖ περιστελεῖν, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ζηλωτὸν ἀνθρώποισι· νῦν δ' ὄλωλε δὴ |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
γλυκεῖα φροντίς· σφῷν γὰρ ἐστερημένη, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
λυπρὸν διάξω βίοτον, ἀλγεινόν τ' ἐμοί. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
῾Υμεῖς δὲ μητέρ' ουκέτ' ὄμμασιν φίλοις |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ὄψεσθ', ἐς ἄλλο σχῆμ' ἀποστάντες βίου. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Φεῦ, φεῦ, τί προσδέρκεσθέ μ' ὄμμασιν, τέκνα; |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Τί προσγελᾶτε τὸν πανύστατον γέλων; |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
'Αἶ αἶ, τί δράσω; Καρδία γὰρ οἴχεται, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
γυναῖκες, ὄμμα φαιδρὸν ὡς εἶδον τέκνων. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
'Ουκ ἂν δυναίμην· χαιρέτω βουλεύματα |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
τὰ πρόσθεν. ῎Αξω παῖδας ἐκ γαίας ἐμούς. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Τί δεῖ με, πατέρα τῶνδε τοῖς τούτων κακοῖς |⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ –||– –|⏑ –
λυποῦσαν, αὐτὴν δὶς τόσα κτᾶσθαι κακά; |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
'Ου δῆτ' ἔγωγε· χαιρέτω βουλεύματα. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ενεγκούσα στέῤῥας αλγήδονας εν τόκοις. Η μην πότε ἡ δυστήνος είχον πόλλας έλπιδας εν ΰμιν, τε γηροβοσκήσειν έμε, και κατθανούσαν ευ περίστελειν χέρσι, ζηλώτον ανθρωποίσι· νυν δε δη γλυκεία φρόντις ολώλε· γαρ εστερήμενη σφων διάξω βίοτον λύπρον τε αλγείνον έμοι. Δε ούκετι ΰμεις, αποστάντες ες άλλο σχήμα βίου, οψέσθε φίλοις όμμασι μήτερα. Φευ, φευ, τι προσδερκέσθε με όμμασι, τέκνα; Τι προσγελάτε τον πανύστατον γέλων; Αι αι, τι δράσω; Γυναίκες, γαρ κάρδια οίχεται, ώς είδον φαίδρον όμμα τέκνων. Ουκ αν δυναίμην· τα πρόσθεν βουλεύματα χαίρετω. 'Αξω έμους παίδας εκ γαίας. Τι δει με λυπούσαν πάτερα τοις κάκοις τώνδε τούτων, κτάσθαι δις τόσα κάκα αύτην; Ου δήτα εγώγε· χαίρετω βουλεύματα.

TRANSLATION.

after suffering bitter pangs in your births. Yet assuredly there-was-a-time-when unfortunate I had great hopes in you—that ye would as well cherish me in my old age, as when dead you would decently compose me with your hands—a thing devoutly-wished by mortals: now, however, this pleasing anticipation for-certain is gone:—yea, deprived of you-two I must lead a life dreary and doleful to me! For never more shall ye, having passed into another state of existence, behold with your dear eyes your mother!

Woes me! woes me! why do ye look upon me with your eyes, children? Why put ye on that last smile? Alas! alas! what shall I do?

[*To the Chorus.*] O women, for my heart fails me, now-that I have seen the joyful countenance of my children—

I cannot:—former plans, adieu! I will take my boys out the realm. What necessity for me to afflict their father by the misfortunes of these his sons, and heap twice as many calamities on myself? Not I indeed! Fare-ye-well purposes.

1031. This seems to be a natural wish in parents, that after decease their children should decently compose them.

1035. ὄψεσθε, 2. plur. 1. fut. ind. mid. of ὀψείω, *I look upon* or *behold with joy.*

1039. For φαιδρὸν Lascar gave τερπνόν

1040. χαιρέτω, 3. sing. pres. imp. act. of χαίρω, *gaúdeo,* and has for its nominative the neuter plural βουλεύματα.

1043. κτᾶσθαι, pres. inf. mid. of κτάομαι, *I acquire* or *prepare.*

1044. Some read παύομαι βουλευμάτων.

Καί τοι τί πάσχω; Βούλομαι γέλωτ᾽ ὄφλειν, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἐχθροὺς μεθεῖσα τοὺς ἐμοὺς ἀζημίους; |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Τολμητέον τάδ᾽· ἀλλὰ τῆς ἐμῆς κάκης, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
τὸ καὶ πρόεσθαι μαλθακοὺς λόγους φρενί. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Χωρεῖτε, παῖδες, εἰς δόμους· ὅτῳ δὲ μὴ |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
θέμις παρεῖναι τοῖς ἐμοῖσι θύμασιν, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
αὐτῷ μελήσει. Χεῖρα δ᾽ οὐ διαφθερῶ. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Ἆ, ἆ. Μὴ δῆτα, θυμὲ, μὴ σύγ᾽ ἐργάσῃ τάδε. |– –||– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ἔασον αὐτοὺς, ὦ τάλαν· φεῖσαι τέκνων· |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ἐκεῖ μεθ᾽ ἡμῶν ζῶντες εὐφρανοῦσί σε. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Μὰ τοὺς παρ᾽ Ἅιδῃ νερτέρους ἀλάστορας, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
οὔτοι ποτ᾽ ἔσται τοῦθ᾽, ὅπως ἐχθροῖς ἐγὼ |– –|⏑ –||– –|⏑ –||– –|⏑ –
παῖδας παρήσω τοὺς ἐμοὺς καθυβρίσαι. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Πάντως σφ᾽ ἀνάγκη κατθανεῖν· ἐπεὶ δὲ χρὴ, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἡμεῖς κτενοῦμεν, οἵπερ ἐξεφύσαμεν. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Πάντως πέπρωται ταῦτα, κοὐκ ἐκφεύξεται. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Και τοι τι πάσχω; Βούλομαι όφλειν γελώτα, μεθείσα τους έμους έχθρους αζήμιους; Τάδε τολμήτεον· άλλα το καί πρόεσθαι μάλθακους λόγους φρένι, της έμης κάκης. Χωρείτε, παίδες, εις δόμους· δε ότῳ μη θέμις παρείναι τοις εμοίσι θύμασι, μελήσει αύτῳ. Δε ού διάφθερω χείρα. Α, α. Μη δήτα, θύμε, μη τάδε σύγε έργασῃ. Εάσον αύτους, ω τάλαν· φείσαι τέκνων· ζώντες έκει μέτα ήμων ευφρανούσι σε. Μα τους νέρτερους αλάστορας πάρα Ἁίδην, ούτοι πότε τούτο έσται, όπως έγω παρήσω τους έμους παίδας καθύβρισαι έχθροις.. Πάντως ανάγκη σφε κάτθανειν· δε έπει χρη, ήμεις, όίπερ εξεφύσαμεν, κτενούμεν. Ταύτα πάντως πεπρώται, και ουκ εκφεύξεται.

TRANSLATION.

[*Ruminating.*] And yet what I suffer? Do I wish to incur ridicule, by leaving my enemies unpunished? The deed must be dared:—for the thus-bringing-forward tender thoughts in my mind is the effect of my cowardice. [*To the Children.*] Go, my boys, into the palace. [*To Herself.*] But to him who is not permitted to be present at my sacrifice, will it be of self-concern. [*Hesitatingly.*] No, I will not stain my hand. [*To her own Soul.*] Alas! Alas! Never surely, my soul, never this wilt thou perpetrate! Leave those unheeded, O wretch:—spare thy sons: living yonder with us they will delight thee. [*Aside.*] No by the infernal horrors that-are-with Pluto, never shall this be, that I suffer my boys to be insulted by foes.

By-all-means must they die—and since they must, we, who brought-them-into-the-world, will slay them. This is fully determined-by-fate, and shall not be annulled.

1051. αὐτῷ μελήσει, ***it will be of care to himself:*** μελήσει, 3. sing. 1. fut. ind. act. of μέλει, *curæ est.* Here Medéa's mind is in a conflict between reason and passion. Ovid has delineated a similar wavering in his Metamórphosës, as follows:

Incipit; et dúbitat; scríbit—damnátque tabéllas:
Et nótat—et délet: mútat: culpátque, probátque.

1055. *Hádës* or *Plúto* was king of hell, and the God of death and funerals. No temples were raised to his honour, because he was hard-hearted and inexorable. Entirely black victims, and especially bulls, were the only sacrifices offered to him.

1057. παρήσω, 1. sing. 1. fut. ind. of παρίημι, *omítto* vel *permítto.*

1059. Both Lascar and Brunck have κτενοῦμέν γ᾽. But γ᾽ seems redundant.

1060. πέπρωται, by sýncopë for πεπεράτωται, 3. sing. perf. ind. pass. of πίπρωμαι, ***I am destined by fate.***

Καὶ δὴ 'πὶ κρατὶ στέφανος, ἐν πέπλοισί τε |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
νύμφη τύραννος ὄλλυται· σάφ' οἶδ' ἐγώ. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
'Αλλ', εἶμι γὰρ δὴ τλημονεστάτην ὁδὸν, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
καὶ τούσδε πέμψω τλημονεστέραν ἔτι, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
παῖδας προσειπεῖν βούλομαι. Δότ', ὦ τέκνα, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ὦ φιλτάτη χεὶρ, φίλτατον δέ μοι κάρα, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
καὶ σχῆμα, καὶ πρόσωπον εὐγενὲς τέκνων, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
εὐδαιμονοῖτον· ἀλλ' ἐκεῖ· τὰ δ' ἐνθάδε |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
πατὴρ ἀφείλετ'. Ὦ γλυκεῖα προσβολὴ, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ὦ μαλθακὸς χρὼς, πνεῦμά θ' ἥδιστον τέκνων. |– –|⏑ –||– –|⏑ –||– –|⏑ –
Χωρεῖτε, χωρεῖτ'· οὐκέτ' εἰμὶ προσβλέπειν |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
οἵα τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς. |– –|⏑ –||– –|⏑ –||– –|⏑ –
Καὶ μανθάνω μὲν, οἷα δρᾷν μέλλω κακά· |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων, |– –|⏑ –||– –|⏑ –||– –|⏑ –
ὅσπερ μεγίστων αἴτιος κακῶν βροτοῖς. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Δη και στέφανος έπι κράτι, τε τυράννος νύμφη όλλυται εν πεπλοίσι· έγω οίδα σάφα. 'Αλλα, γαρ δη είμι τλημονέστατην ὅδον, και πέμψω τούσδε έτι τλημονέστεραν, βούλομαι προσείπειν παίδας. Δότε, ω τέκνα, δότε δέξιαν χέρα μήτρι ασπασάσθαι. Ω φίλτατη χειρ, δε κάρα φίλτατον μοι, και σχήμα, και εύγενες προσώπον τέκνων, ευδαιμονοίτον· άλλα έκει· δε τα ένθαδε πάτηρ αφείλετο. Ω γλυκεία πρόσβολη, ω μάλθακος χρως, τε ἡδίστον πνεύμα τέκνων. Χωρείτε, χωρείτε· ούκετι είμι όία τε πρόσβλεπειν ες ὕμας, άλλα νικώμαι κάκοις. Και μεν μάνθανω όία κάκα μέλλω δραν· δε θύμος κρείσσων των έμων βουλεύματων, ὅσπερ αίτιος μεγίστων κάκων βρότοις.

TRANSLATION.

Already, however, is the chaplet on her head, and the royal bride is perishing in the robes—I know it well.

But (for I am now going a most dismal road, and shall send these by a still more dismal) I wish to accost my boys.

[*To the Youths.*] Give me, O children, give your right hand to your mother to kiss. [*Embracing the Children.*] O dearest hand, and head most dear to me, and thou form, and noble countenance of my sons, blessed be ye—[*Pointing downwards, with sobs.*] but yonder: for all-comfort here your father has taken-away. [*Weeps.*]

Oh! the sweet-embrace! Oh! the soft skin, and most fragrant breath of my children! [*Overcome.*] Go, go——no longer am I able to look upon you, but am subdued by distress. [*Exeunt Children.*]

[*Recovering.*] And yet I know what villainous-deeds I am-about to perpetrate: [*Sorrowfully.*] but my rage is master of my reason—which is the cause of the greatest calamities to mortals.

1066. ἀσπάσασθαι, 1. aor. inf. mid. of ἀσπάζομαι, *I fondle* or *kiss.*

1069. ἀλλ' ἐκεῖ, *but there,* that is, *in the gloomy realm of Pluto.* Τὰ δ' ἐνθάδε, *for the things here,* meaning "*the enjoyments and pleasures of this life.*"

1070. ἀφείλετο, 3. sing. 2. aor. ind. mid. of ἀφαιρέω, *I take away.*

1073. Whenever the adjective οἷος is followed by τε and an infinitive mood, it has the same meaning as *quéo* or *póssum* of the Latins, or δύναμαι of the Greeks.

1075. Literally, *but my mind is stronger than my counsels,* that is, Vídeo melióra, probóque—deterióra séquor. See Ovid's Metamórphosës, vii. 20.

1076. All the real evils in life, public and private, arise from the dethronement of reason by unruly passions, and the disfigurement of her divine form by hellish prejudices and superstition. *Víncе ánimos, qui caétera víncis.*

ΧΟΡΟΣ.

Πολλάκις ἤδη διὰ λεπτοτέρων |–⏑⏑|––||⏑––|⏑⏑–
μύθων ἔμολον, καὶ πρὸς ἁμίλλας |––|⏑⏑–||–⏑⏑|––
ἦλθον μείζους, ἢ χρὴ γενεὰν |––|––||––|⏑⏑–
θῆλυν ἐρευνᾷν· ἀλλὰ γάρ ἐστιν |–⏑⏑|––||–⏑⏑|––
μοῦσα καὶ ἡμῖν, ἢ προσομιλεῖ |–⏑⏑|––||–⏑⏑|––
σοφίας ἕνεκεν· πάσαισι μὲν οὐ· |⏑⏑–|⏑⏑–||––|⏑⏑–
παῦρον γὰρ δὴ γένος, ἐν πολλαῖς |––|––||⏑⏑–|––
εὕροις ἂν ἴσως |––|⏑⏑–
οὐκ ἀπόμουσον τὸ γυναικῶν. |–⏑⏑|––||⏑⏑–|–*
Καὶ φημὶ βροτῶν, οἵτινές εἰσιν |––|⏑⏑–||–⏑⏑|––
πάμπαν ἄπειροι, μηδ' ἐφύτευσαν |–⏑⏑|––||–⏑⏑|––
παῖδας, προφέρειν εἰς εὐτυχίαν |––|⏑⏑–||––|⏑⏑–
τῶν γειναμένων· |––|⏑⏑–
οἱ μέν γ' ἄτεκνοι, δι' ἀπειροσύναν |––|⏑⏑–||⏑⏑–|⏑⏑–
εἴθ' ἡδὺ βροτοῖς, εἴτ' ἀνιαρὸν |––|⏑⏑–||–⏑⏑|––
παῖδες τελέθουσ', οὐχὶ τυχόντες, |––|⏑⏑–||–⏑⏑|––
πολλῶν μόχθων ἀπέχονται. |––|––||⏑⏑–|⏑*

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Πόλλακις ἤδη ἔμολον δία λεπτότερων μύθων, και ἤλθον προς μείζους ἀμίλλας, η χρη θήλυν γένεαν ερεύνᾳν· ἀλλα γαρ και ἤμιν ἐστι μοῦσα, ἡ ἕνεκεν σόφιας προσομίλει· ου μεν πασαίσι· γαρ ἴσως δη αν εὕροις εν πόλλαις γυναίκων ου παῦρον γένος το απομούσον. Και φήμι βρότων, οἵτινες εἰσι πάμπαν απείροι, μήδε εφυτεύσαν παίδας, πρόφερειν εις ευτύχιαν των γεινάμενων· γε μεν οἱ ἄτεκνοι, απεχόνται πόλλων μόχθων δία απειρόσυναν εἴτε παίδες τελεθούσι ἤδυ βρότοις, εἴτε ανιάρον, ούχι τυχόντες.

TRANSLATION.

Chorus. Many-times before-now have I gone through more subtile arguments, and come to greater wranglings, than it suits the fair sex to hold; and yet with us dwells a muse, who for wisdom's sake confabulates:—not so with all—for it is likely indeed you would find among many women but a scanty number gifted-with music.

Now I say that of mortals, those who are altogether chaste, and have never begotten children, exceed in happiness those who have: for certainly they that are childless, are exempt from many troubles through an inexperience whether offspring be a joy to mortals, or a sorrow—never having-had any.

1079. Brunck edited μείζους ἤλυθον.

1081. προσομιλεῖ, 3. sing. pres. ind. act. of προσομιλέω, *convérsor, I converse.*

1082. σοφίας ἕνεκεν, *for the sake of wisdom*, i. e. *of teaching wisdom.*

1083. This verse, in several editions, is given as follows: παῦρον δὴ γένος ἐν πολλαῖσιν, which is undoubtedly spurious, since the last syllable is not a spondee but a trochee: some, however, remove this difficulty by inserting γ' at the end of the line. Others have read παῦρον δὲ δὴ γένος ἐν πολλαῖς, which is faulty in the second foot: but Musgrave, to remedy this, offered τόδε for δὲ, very correct indeed in as far as the metre is concerned. Porson for various (not unplausible) reasons changed τόδε to γάρ.

1089. τῶν γειναμένων, gen. plur. 1. aor. part. ind. of γείνομαι, poetically for γίνομαι or rather γίγνομαι. The first aorist middle of this verb, ἐγεινάμην, is very often used in the active sense, *génui, I have begotten*, or *brought-forth.*

1090. Many MSS. have οἱ μέντ' ἄτεκνοι.

1092. τελέθουσι, Dóricè for τελέθοντι, 3. plur. pres. ind. act. of τελέθω, *I become.* Τυχόντες, nom. plur. masc. 2. aor. part. of τυγχάνω, *I obtain.* The whole of this choral ode is anapæstic metre, consisting chiefly of dimeters, but containing a few monometers and parœmiacs.

Ὀῖσιν δὲ τέκνων ἐστὶν ἐν ὀίκοις |– –|⏑ ⏑ –||– ⏑ ⏑'– –
γλυκερὸν βλάστημ', ἐσορῶ μελέτῃ |⏑ ⏑ –|– –||⏑ ⏑ –|⏑ ⏑ –
κατατρυχομένους τὸν ἅπαντα χρόνον· |⏑ ⏑ –|⏑ ⏑ –||⏑ ⏑ –|⏑ ⏑ –
πρῶτον μὲν ὅπως θρέψουσι καλῶς, |– –|⏑ ⏑ –||– –|⏑ ⏑ –
βίοτόν θ' ὁπόθεν λείψουσι τέκνοις· |⏑ ⏑ –|⏑ ⏑ –||– –|⏑ ⏑ –
ἔτι δ' ἐκ τούτων, ἐίτ' ἐπὶ φλαύροις, |⏑ ⏑ –|– –||– ⏑ ⏑|– –
ἐίτ' ἐπὶ χρηστοῖς |– ⏑ ⏑|– –
μοχθοῦσι, τόδ' ἔστιν ἄδηλον. |– –|⏑ ⏑ –||⏑ ⏑ –|⏑ *
Ἓν δὲ τὸ πάντων λοίσθιον ἤδη |– ⏑ ⏑|– –||– ⏑ ⏑|– –
πᾶσιν κατερῶ θνητοῖσι κακόν· |– –|⏑ ⏑ –||– –|⏑ ⏑ –
καὶ δὴ γὰρ ἅλις βίοτόν θ' εὗρον, |– –|⏑ ⏑ –||⏑ ⏑ –|– –
σώματά θ' ἥβην ἐισῆλθε τέκνων, |– ⏑ ⏑|– –||– –|⏑ ⏑ –
χρηστοί τ' ἐγένοντ'· ἐι δὲ κυρήσει |– –|⏑ ⏑ –||– ⏑ ⏑|– –
δαίμων οὗτος, φροῦδος ἐς Ἀίδαν |– –|– –||– ⏑ ⏑|– –
θάνατος προφέρων σώματα τέκνων. |⏑ ⏑ –|⏑ ⏑ –||– ⏑ ⏑|– –
Πῶς οὖν λύει πρὸς τοῖς ἄλλοις |– –|– –||– –|– –
τήνδ' ἔτι λύπην ἀνιαροτάτην |– ⏑ ⏑|– –||⏑ ⏑ –|⏑ ⏑ –
παίδων ἕνεκεν |– –|⏑ ⏑ –
θνητοῖσι θεοὺς ἐπιβάλλειν; |– –|⏑ ⏑ –||⏑ ⏑ –|– *

THE ORDER, AND ENGLISH ACCENTUATION.

Δε όίσι έστι γλύκερον βλαστήμα τέκνων εν οίκοις, έσορω κατατρυχόμενους τον ἀπάντα χρόνον μέλετη· πρώτον μεν ὅπως θρεψούσι κάλως, τε ὅποθεν λειψούσι βίοτον τέκνοις δε έτι εκ τούτων, είτε μοχθούσι έπι φλαύροις, είτε έπι χρήστοις, τόδε έστι αδήλον. Ἡδη δε κάτερω έν κάκον το λοίσθιον πάντων πάσι θνητοίσι· και δη γαρ τε εύρον βίοτον ἄλις, τε σώματα τέκνων εισήλθε ἥβην, τε εγενόντο χρήστοι· δε, ει όύτος δαίμων κυρήσει, θάνατος πρόφερων σώματα τέκνων φρούδος ες Αίδαν. Πως ουν λύει θέους επιβάλλειν θνητοίσι, προς έτι τοις άλλοις, τήνδε ανιαρότατην λύπην ἕνεκεν παίδων;

TRANSLATION.

For those who have a sweet stock of children in their houses, I observe wasting away their whole time in care; first indeed as to how they shall rear them respectably, and next by what means they shall leave support to their offspring:—but still after all, whether they are toiling for profligates, or for a-pious-progeny, is a thing uncertain.

Now, however, I will mention one evil the greatest of all to all mankind: suppose then that they have found provision enough, and that the persons of their children have arrived at manhood, and that the children themselves have turned out good; yet (if that cursed-luck attend them) death, bearing-away the bodies of their progeny, fleets to the shades-below. How, therefore, is-it-profitable that the Gods heap upon mortals in addition even to other woes this most-bitter grief on account of children?

1096. *κατατρυχομένους*, acc. plur. mas. pres. part. mid. of *κατατρύχω*, *I wear* or *rub down*.

1100. *ἐπὶ χρηστοῖς*, *for the good* or *virtuous*, or rather, *the useful*.

1105. One reading of this verse is *σώματά τ' ἐις ἥβην ἦλθε τέκνων*—another *σώματ' ἐς ἥβην ἤλυθε τέκνων*—a third *σῶμα τ' ἐς ἥβην ἤλυθε τέκνων*. Of all these, if I may venture to give my opinion, the second seems the best, and Porson's decidedly the next.

1106. *ἐγένοντο*, 3. plur. 2. aor. ind. m. of *γίγνομαι* or *γίνομαι*, *I become*.

1107. *δαίμων οὗτος*, *that demon*, meaning "*cruel fate.*" The word *δαίμων* signifies either a good or an evil genius, an "angel of light or a goblin damned:" and from the context generally must be inferred which of the two is meant.

ΜΗΔΕΙΑ.

Φίλαι, πάλαι τοι προσμένουσα τὴν τύχην, |˘ –|˘ –||– –|˘ –||˘ –|˘ –
καραδοκῶ τἀκεῖθεν οἷ προβήσεται· |˘ –|˘ –||– –|˘ –||˘ –|˘ ˘
καὶ δὴ δέδορκα τόνδε τῶν Ἰάσονος |– –|˘ –||˘ –|˘ –||˘ –|˘ ˘
στείχοντ' ὀπαδῶν, πνεῦμά τ' ἠρεθισμένον |– –|˘ –||– –|˘ –||˘ –|˘ ˘
δείκνυσιν, ὥς τι καινὸν ἀγγελεῖ κακόν. |– –|˘ –||˘ –|˘ –||˘ –|˘ ˘

ΑΓΓΕΛΟΣ.

Ὦ δεινὸν ἔργον παρανόμως εἰργασμένη |– –|˘ –||– ˘ ˘|˘ –||– –|˘ –
Μήδεια, φεῦγε, φεῦγε, μήτε ναΐαν |– –|˘ –||˘ –|˘ –||˘ –|˘ –
λιποῦσ' ἀπήνην, μήτ' ὄχον πεδοστιβῆ. |˘ –|˘ –||– –|˘ –||˘ –|˘ –
ΜΗ. Τί δ' ἄξιόν μοι τῆσδε τυγχάνει φυγῆς; |˘ –|˘ –||– –|˘ –||˘ –|˘ –
ΑΓ. Ὄλωλεν ἡ τύραννος ἀρτίως κόρη, |˘ –|˘ –||˘ –|˘ –||˘ –|˘ –
Κρέων θ' ὁ φύσας, φαρμάκων τῶν σῶν ὕπο. |˘ –|˘ –||– –|˘ –||– –|˘ ˘
ΜΗ. Κάλλιστον εἶπας μῦθον, ἐν δ' εὐεργέταις |– –|˘ –||– –|˘ –||– –|˘ –
τολοιπὸν ἤδη καὶ φίλοις ἐμοῖς ἔσει. |˘ –|˘ –||– –|˘ –||˘ –|˘ –
ΑΓ. Τί φῄς; Φρονεῖς μὲν ὀρθὰ, κοὐ μαίνει, γύναι, |˘ –|˘ –||˘ –|˘ –||– –|˘ ˘
ἥτις, τυράννων ἑστίαν ᾐκισμένη, |– –|˘ –||– –|˘ –||– –|˘ –
χαίρεις κλύουσα, κοὐ φοβεῖ τὰ τοιάδε; |– –|˘ –||˘ –|˘ –||˘ –|˘ ˘

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Τοι προσμενούσα πάλαι την τύχην, φίλαι, καράδοκω ὁι τα εκείθεν προβήσεται· και δη δεδόρκα τόνδε των οπάδων Ιάσονος στειχόντα, τε ηρεθίσμενον πνεύμα δεικνύσι ὡς άγγελει τι κάκον καίνον. ΑΓ. Ω Μηδεία, παράνομως ειργάσμενη δείνον έργον, φεύγε, φεύγε, λιπούσα μήτε νάϊαν απήνην, μήτε πεδόστιβη όχον. ΜΗ. Δε τι τύγχανει μοι άξιον τήσδε φύγης; ΑΓ. Ἡ τυράννος κόρη άρτιως ολώλε, τε Κρέων ὁ φύσας, ὕπο των σων φάρμακων. ΜΗ. Είπας καλλίστον μύθον, δε ήδη το λοίπον έσει εν έμοις ευέργεταις καί φίλοις. ΑΓ. Τι φῃς; Φρόνεις μεν όρθα, γύναι, και ου μαίνει, ἥτις, ῃκίσμενη ἕστιαν τυράννων, χαίρεις κλυούσα, και ου φόβει τα τοίαδε;

TRANSLATION.

Medea. Thus waiting for-some-time the event, my fair-friends, I am-anxious-to-know how the things yonder will end: [*With gratification.*] and now I see one of Jáson's pages advancing—whilst his agitated breath indicates that he carries some bad news.

Messenger. [*Entering.*] Oh! Medéa, thou-who-hast-impiously perpetrated a horrible deed, flee, flee, leaving neither naval chariot, nor land-bounding car.

Medea. But what has occurred to me deserving of this flight? Messenger. The royal maid has just expired, and Créon who begat her, by thy spells. Medea. Thou hast told a most-welcome tale, and from this time forward shalt thou be among my benefactors and friends.

Messenger. What sayest thou? Art thou really in thy right senses, woman, and not mad, who, having polluted the abode of royalty, art rejoiced at hearing it, and dreadest not the consequences?

1115. For καὶ δὴ, the common reading is καί τοι, the error, no doubt, of copyists.

1116. Musgrave, deceived (as Porson informs us) by a corrupt punctuation, edited γ' for τ'.

1119. ναΐαν ἀπήνην, *naval chariot*, meaning boat, barge, or ship, left untried for escape, or behind for pursuit. An expression very similar to this, occurs in the Iphigenía in Taúris, 410, *viz.* νάϊον ὄχημα, *naval vehicle.* A ship is not unfrequently styled by the poets ἅρμα θαλάσσης, *curricle of the Sea*, or, more freely, *chariot of the Ocean.*

1126. φρονεῖς μὲν ὀρθὰ, *dost thou really exercise-thy-thinking-faculties aright?*

1127. ᾐκισμένη, nom. sing. fem. perf. part. pass. of αἰκίζω, *I treat with disdain*, or, *I grievously afflict:* τυράννων ἑστίαν, *the fire-side of kings*, i. e. *the royal palace* or *king's family.* Some have οἰκίαν.

1128. τὰ τοιάδε, *the such-like things.*

ΜΗ. Ἔχω τι κἀγὼ τοῖσδε σοῖς ἐναντίον |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
λόγοισιν ἐιπεῖν· ἀλλὰ μὴ σπέρχου, φίλος, |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
λέξον δ' ὅπως ὤλοντο· δὶς τόσον γὰρ ἂν |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
τέρψειας ἡμᾶς, ἐι τεθνᾶσι παγκάκως. |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ΑΓ. Ἐπεὶ τέκνων σῶν ἦλθε δίπτυχος γονὴ |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ξὺν πατρὶ, καὶ παρῆλθε νυμφικοὺς δόμους, |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ἥσθημεν, ὅιπερ σοῖς ἐκάμνομεν κακοῖς, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
δμῶες· δι' ὤτων δ' ἐυθὺς ἦν πολὺς λόγος, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
σὲ καὶ πόσιν σὸν νεῖκος ἐσπεῖσθαι τὸ πρίν. |⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
Κυνεῖ δ' ὁ μέν τις χεῖρ', ὁ δὲ ξανθὸν κάρα |⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑
παίδων· ἐγὼ δὲ κἀυτὸς, ἡδονῆς ὕπο, |- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
στέγας γυναικῶν ξὺν τέκνοις ἅμ' ἑσπόμην. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
Δέσποινα δ', ἣν νῦν ἀντὶ σοῦ θαυμάζομεν, |- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
πρὶν μὲν τέκνων σῶν ἐισιδεῖν ξυνωρίδα, |- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
πρόθυμον εἶχ' ὀφθαλμὸν ἐις Ἰάσονα. |⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Και έγω έχω τι είπειν ενάντιον τοίσδε σοις λογοίσι· άλλα μη σπέρχου, φίλος, δε λέξον ὅπως ωλόντο· γαρ δις τόσον αν τερψείας ἥμας, ει τεθνάσι πάγκακως. ΑΓ. Ἐπει δίπτυχος γόνη σων τέκνων ήλθε ξυν πάτρι, και παρήλθε νύμφικους δόμους, δμώες, όίπερ εκάμνομεν σοις κάκοις, ἥσθήμεν· δε εύθυς ην πόλυς λόγος δία ώτων, σε και σον πόσιν εσπείσθαι το πριν νείκος. Δε μεν ὁ τις κύνει χείρα, δε ὁ ξάνθον κάρα παίδων· δε έγω και αύτος, ὕπο ἥδονης, ἕσπομην ἅμα ξυν τέκνοις στέγας γυναίκων. Δε δεσποίνα, ἣν νυν θαυμάζομεν άντι σου, πριν είσιδειν ξυνώριδα σων τέκνων, είχε προθύμον οφθάλμον εις Ιάσονα.

TRANSLATION.

Medea. At-all-events I have something to say in-reply to those words of thine; wherefore be not in haste, my friend, but tell me how they perished: for twice as much wilt thou delight us, if they died in consummate-misery. Messenger. As-soon-as the twain issue of thy children had arrived with their father, and had entered the bridal mansion, we domestics, who had been grieving at thy misfortunes, rejoiced: and forthwith there was a great rumour in our ears, that thou and thy husband had adjusted your former quarrel.

So thereupon, one kisses the hand, and another the yellow head of thy boys—yes, indeed, I myself, for very-gladness, advanced together with the youths to the apartments of the ladies.

But my mistress, her we were now reverencing instead of thee, before she noticed the pair of thy boys, fixed her joyful eye on Jáson.

1130. σπέρχου, 2. sing. pres. imp. mid. of σπέρχω, *I am urdent* or *in haste.*

1131. It is doubtful whether λέξον δὲ πῶς, or λέξον δ' ὅπως be the true reading. For ὤλοντο some have ὄλοντο.

1132. τέρψειας, Æolicè for ἔτερψας, 2. sing. 1. aor. ind. act. of τέρπω, *I delight.* This Æólic aorist may in general be regarded as belonging properly to the optative mood. Παγκάκως, *altogether miserably.* Πᾶν is often joined in composition to denote "*entirely*," as πάγχρυσον, *all-gold* or *entirely-golden:*—παγκάκιστος, *consúmmately bad:* πάλλευκος, *altogether white:*—παγκρατὴς, *all-powerful.* Indeed no language abounds more with compound words (most of them admirably expressive) than the Greek.

1133. δίπτυχος γονὴ, an idiom, *the twin seed* or *twain progeny.*

1135. ἥσθημεν, 1. plur. 1. aor. ind. p. of ἥδω, *I delight*, from ἡδὺς, *sweet.*

1138. κυνεῖ, 3. sing. pres. ind. act. of κυνέω, *I kiss.* In several editions of Eurípidës this word is wrongly accented, κύνει being given, but κυνεῖ intended.

1142. ξυνωρὶς properly means "*a pair abreast*," whether of horses, mules, oxen, or other animals.

1143. Literally, *had her brisk eye upon Jáson*, a very lively expression, and a faithful picture of a fond wife.

Ἔπειτα μέντοι προὐκαλύψατ᾽ ὄμματα, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
λευκήν τ᾽ ἀπέστρεψ᾽ ἔμπαλιν παρηΐδα, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
παίδων μυσαχθεῖσ᾽ εἰσόδους· πόσις δὲ σὸς |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ὀργάς τ᾽ ἀφῄρει καὶ χόλον νεάνιδος, |– –|⏑ –||– –|⏑ – ⏑ –|⏑ ⏑
λέγων τάδ᾽· οὐ μὴ δυσμενὴς ἔσει φίλοις, |⏑ –|⏑ –||– –|⏑ –||⏑ –|– –
παύσει δὲ θυμοῦ, καὶ πάλιν στρέψεις κάρα, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
φίλους νομίζουσ᾽, οὕσπερ ἂν πόσις σέθεν· |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
δέξει δὲ δῶρα, καὶ παραιτήσει πατρὸς |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
φυγὰς ἀφεῖναι παισὶ τοῖσδ᾽, ἐμὴν χάριν. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ἡ δ᾽, ὡς ἐσεῖδε κόσμον, οὐκ ἠνέσχετο, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ἀλλ᾽ ᾔνεσ᾽ ἀνδρὶ πάντα· καὶ πρὶν ἐκ δόμων |– –|⏑ –||⏑ –|– –||⏑ –|⏑ –
μακρὰν ἀπεῖναι πατέρα καὶ παῖδας σέθεν, |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
λαβοῦσα πέπλους ποικίλους ἠμπέσχετο. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Χρυσοῦν τε θεῖσα στέφανον ἀμφὶ βοστρύχοις, |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –
λαμπρῷ κατόπτρῳ σχηματίζεται κόμην, |– –|⏑ –||– –|⏑ –||– –|⏑ –
ἄψυχον εἰκὼ προσγελῶσα σώματος. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Κἄπειτ᾽ ἀναστᾶσ᾽ ἐκ θρόνων διέρχεται |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
στέγας, ἁβρὸν βαίνουσα παλλεύκῳ ποδὶ, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Επείτα μέντοι προ-εκαλύψατο ὄμματα, τε απεστρέψε λεύκην παρηΐδα ἔμπαλιν, μυσαχθεῖσα εἰσοδους παίδων· δε σος πόσις αφήρει τε όργας και χόλον νεάνιδος, λέγων τάδε· μη ουκ έσει δύσμενης φίλοις, δε παύσει θύμου, και στρέψεις πάλιν κάρα, νομιζούσα φίλους ούσπερ αν πόσις σέθεν· δε δέξει δώρα, και παραιτήσει πάτρος αφείναι φύγας τοίσδε παίσι, έμην χάριν. Δε ἡ, ὡς εσείδε κόσμον, ουκ ηνέσχετο, άλλα ήνεσε πάντα άνδρι· και πριν πάτερα και παίδας σέθεν απείναι μάκραν εκ δόμων, λαβούσα πέπλους ποίκιλους ημπέσχετο. Τε θεῖσα χρύσουν στέφανον άμφι βόστρυχοις, σχηματίζεται κόμην λάμπρῳ κατόπτρῳ, προσγελώσα αψύχον είκω σώματος. Και επείτα, αναστάσα εκ θρόνων, διέρχεται στέγας, ἅβρον βαινούσα παλλεύκῳ πόδι,

TRANSLATION.

Afterwards, however, she concealed her looks, and turned her fair cheek aside, disliking the entrance of the children: but thy husband appeased the angry-feelings and resentment of the youthful-maid, addressing her thus:—" *Thou wilt not be offended with friends, but wilt cease from thy displeasure, and wilt turn again thy countenance, deeming as friends those thy husband does: moreover accept the presents, and entreat of your father to remit the sentence-of-banishment on these boys, for my sake.*" So she, when she saw the ornaments, refused not, but promised every thing to her husband:—and before their father and thy boys were gone far from the palace, having taken up the robes of-various-hue she put them on. Then binding the golden chaplet round her tresses, she adjusts her hair in the radiant mirror, smiling at the lifeless image of her person. And subsequently, having risen from her seat, she traverses the apartments, elegantly tripping with snow-white foot,

1144. προὐκαλύψατο, 3. sing. 1. aor. ind. mid. of προκαλύπτω, *I hide in front.*

1147. Brunck omitted τ᾽, and for χόλον νεάνιδος he gave νεάνιδος χόλον, a transposition undeserving of commendation.

1153. ἠνέσχετο, 3. sing. 2. aor. ind. mid. of ἀνέχω, *I sustain* or *withstand*. In the beginning of this verse Aldus has ἢδ᾽ ὡς ἐσεῖδε—Lascar, ἢδ᾽ ὥς τ᾽ ἐσεῖδε—and Brunck, ἣ δ᾽, ὡς ἐσεῖδε—all more or less different from Porson's reading.

1154. ᾔνεσε, see the note on ver. 225.

1156. ἠμπέσχετο, 3. sing. 2. aor. ind. mid of ἀμπέχω, *I put-on*.

1157. τε θεῖσα, but some read τεθεῖσα, and others τιθεῖσα.

1160. ἀναστᾶσα, nom. sing. fem. 2. aor. part. of ἀνίστημι.

δώροις ὑπερχαίρουσα, πολλὰ πολλάκις |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
τένοντ᾽ ἐς ὀρθὸν ὄμμασι σκοπουμένη. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Τοὐνθένδε μέντοι δεινὸν ἦν θέαμ᾽ ἰδεῖν· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
χροιὰν γὰρ ἀλλάξασα, λεχρία πάλιν |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
χωρεῖ τρέμουσα κῶλα, καὶ μόλις φθάνει, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
θρόνοισιν ἐμπεσοῦσα, μὴ χαμαὶ πεσεῖν. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Καί τις γεραιὰ προσπόλων, δόξασά που |– –|⏑ –||– –|⏑ –||– –|⏑ –
ἢ Πανὸς ὀργὰς, ἤ τινὸς θεῶν μολεῖν, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἀνωλόλυξε, πρίν γ᾽ ὁρᾷ διὰ στόμα |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
χωροῦντα λευκὸν ἀφρὸν, ὀμμάτων τ᾽ ἄπο |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
κόρας στρέφουσαν, αἷμά τ᾽ οὐκ ἐνὸν χροΐ. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Εἶτ᾽ ἀντίμολπον ἧκεν ὀλολυγῆς μέγαν |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
κωκυτόν· εὐθὺς δ᾽ ἡ μὲν ἐς πατρὸς δόμους |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ὥρμησεν, ἡ δὲ πρὸς τὸν ἀρτίως πόσιν |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
φράσουσα νύμφης ξυμφοράν· ἅπασα δὲ |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
στέγη πυκνοῖσιν ἐκτύπει δρομήμασιν. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ὑπερχαιρούσα δώροις, πόλλακις σκοπούμενη πόλλα ὀμμασι ες ὀρθον τενόντα. Το ενθένδε μέντοι ην θεάμα δείνον ἰδειν· γαρ αλλαξάσα χροίαν, χώρει λέχρια πάλιν, τρεμούσα κώλα, και μόλις φθάνει μη πέσειν χάμαι εμπεσούσα θρονοίσι. Και τις γεραία πρόσπολων δοξάσα που ὀργας η Πάνος, η τίνος θέων μόλειν, ανωλολύξε, πριν γε ὅρα λεύκον άφρον χωρούντα δία στόμα, τε στρεφούσαν κόρας άπο ὀμματων, τε ἀίμα ουκ ένον χρόϊ. Είτα ἧκε μέγαν κωκύτον αντιμόλπον ολόλυγης· δε μεν εύθυς ἡ ὡρμήσε ες δόμους πάτρος, δε ἡ προς τον άρτιως πόσιν, φρασούσα ξύμφοραν νύμφης· δε ἀπάσα στέγη έκτυπει πυκνοίσι δρομήμασι.

TRANSLATION.

highly-delighted with the presents, often gazing much with her eyes on her straightened tendons.

After this, however, there was a sight dreadful to behold: for, having changed colour, she reels obliquely backward, convulsed in her limbs—and scarcely has-she-time-to-save-herself from falling on the floor, by sinking down upon a sofa.

Now an aged female, of her attendants, imagining hereupon that the wrath either of Pan, or of some other deity was visiting her, uttered-the-supplicatory-shriek, before indeed she saw the white foam bursting from her mouth, and the-princess-rolling her eye-balls from their sockets, and blood to be no longer in the body.

On-this she sent-forth a loud scream very-different from the howl-of-supplication—and then forthwith one rushed into the apartments of her father, and another to her newly-wedded spouse to tell him of his bride's misfortune: and the whole palace resounded with incessant bickerings-hither-and-thither.

1163. τένοντ᾽ ἐς ὀρθὸν, literally, *upon the straight muscle*, meaning the tendons of the leg, arm, neck, &c. which those who admire themselves extend, in order the better to view the different parts of the body and its array.

1169. Pan, the God of shepherds, and of huntsmen, was worshipped with the greatest veneration in Ægypt, Greece, and most of the neighbouring countries, but particularly in Arcádia. In appearance he resembled a goat with two small horns and a ruddy complexion. All sudden sicknesses, convulsions, and panic fears, the ancients attributed either to Pan, or to some other deity: and they endeavoured to avert the evil, by raising a shriek, and chanting a short hymn in a howling and frightful manner. The history of mankind affords nothing more remarkable than the proneness of the mind to superstition.

Ἤδη δ' ἀνέλκων κῶλον, ἐκπλέθρου δρόμου |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ταχὺς βαδιστὴς τερμόνων ἂν ἥπτετο· |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἡ δ' ἐξ ἀναύδου καὶ μύσαντος ὄμματος |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
δεινὸν στενάξασ' ἡ τάλαιν' ἠγείρετο· |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύετο. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Χρυσοῦς μὲν ἀμφὶ κρατὶ κείμενος πλόκος |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
θαυμαστὸν ἵει νᾶμα παμφάγου πυρός· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πέπλοι δὲ λεπτοὶ, σῶν τέκνων δωρήματα, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
λευκὴν ἔδαπτον σάρκα τῆς δυσδαίμονος. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Φεύγει δ' ἀναστᾶσ' ἐκ θρόνων πυρουμένη, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
σείουσα χαίτην κρᾶτά τ' ἄλλοτ' ἄλλοσε, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ῥίψαι θέλουσα στέφανον· ἀλλ' ἀραρότως |– –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ –
ξύνδεσμα χρυσὸς εἶχε· πῦρ δ', ἐπεὶ κόμην |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἔσεισε, μᾶλλον δὶς τόσως τ' ἐλάμπετο. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Πιτνεῖ δ' ἐς οὖδας, ξυμφορᾷ νικωμένη, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
πλὴν τῷ τεκόντι κάρτα δυσμαθὴς ἰδεῖν. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Δε ἤδη τάχυς βαδίστης ανέλκων κώλον αν ἥπτετο τέρμονων ἔκπλεθρου δρόμου· δε ἡ εξ αναύδου και μυσάντος όμματος, ἡ ταλαίνα, στεναξάσα δείνον, ηγείρετο· γαρ δίπλουν πήμα επεστρατεύετο αύτῃ. Χρύσους πλόκος μεν κείμενος άμφι κράτι ἵει θαυμάστον νάμα πάμφαγου πύρος, δε λέπτοι πέπλοι, δωρήματα σων τέκνων, εδάπτον λεύκην σάρκα της δυσδαίμονος. Δε αναστάσα εκ θρόνων φεύγει πυρούμενη, σειούσα χαίτην τε κράτα άλλοτε άλλοσε, θελούσα ρίψαι στέφανον· άλλα χρύσος ξυνδέσμα είχε αράροτως· πυρ δε, έπει εσείσε κόμην, ελάμπετο δις τόσως τε μάλλον. Δε, νικώμενη ξύμφορᾳ, πίτνει ες ούδας, κάρτα δύσμαθης ίδειν πλην τῳ τεκόντι.

TRANSLATION.

Now by-this-time a swift runner exerting his limbs, might have accomplished the circuit of a six-acre course: when she from a-state-of dumbness and of closed eye, a wretched woman, groaning mournfully, became agonized: for a two-fold destruction was preying upon her. The golden wreath, in troth, situate around her head, was emitting an amazing flame of devouring fire, and the curiously-fine robes, the presents by thy sons, were consuming the white flesh of the unfortunate-bride.

Hereupon starting from her seat she takes-to-flight all-in-a-blaze, tossing her hair and head to and fro, wishing to disentangle the chaplet—but the golden band kept it fast:—the fire, however, when she shook her hair, raged twice as much and more.

At-last, overpowered by the calamity, she sinks down on the floor, exceedingly difficult to be recognized, except by him who begat her.

1178. MSS. and editions very generally have κῶλον ἔκπλεθρον δρόμον. Reiske and Tyrwhitt conjectured ἐκπλέθρου, and Porson, considering this as an improvement, adopted it. Ἐκπλέθρου δρόμου, literally, *of six plethra*. According to some, the πλέθρον was a measure of 100 feet in length, but according to others it denoted a superficies, an acre in extent. I understand the sense here to be a course of determinate dimensions, and most likely a circular course, inclosing six superficial plethra. The messenger makes this allusion to mark the time elapsed, since, as clocks and watches were not in use, he could not refer to minutes and seconds. In the Iliad, B. xi. ver. 86, the time of day is denoted by the dining of the woodman; and numerous other instances to this effect might be quoted.

1179. τερμόνων ἂν ἥπτετο, *he might have touched the bounds* or *the goal*.

1184. ἵει for ἵη, *was sending*, 3. sing. imperf. ind. of ἵημι, *mitto*.

1192. ἐς οὖδας, *upon the pavements*.

1193. τεκόντι, a synonyme for *parent*.

Ὀύτ' ὀμμάτων γὰρ δῆλος ἦν κατάστασις, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
οὔτ' εὐφυὲς πρόσωπον· αἷμα δ' ἐξ ἄκρου |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἔσταζε κρατὸς, ξυμπεφυρμένον πυρί· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
σάρκες δ' ἀπ' ὀστέων, ὥστε πεύκινον δάκρυ, |– –|– –||– –|– –||⏑ –|⏑ ⏑
γναθμοῖς ἀδήλοις φαρμάκων ἀπέῤῥεον, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
δεινὸν θέαμα· πᾶσι δ' ἦν φόβος θιγεῖν |– –|– –||⏑ –|⏑ –||⏑ –|⏑ –
νεκροῦ, τύχην γὰρ εἴχομεν διδάσκαλον. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Πατὴρ δ' ὁ τλήμων ξυμφορᾶς ἀγνωσίᾳ, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ἄφνω προσελθὼν δῶμα, προσπιτνεῖ νεκρῷ· |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ᾤμωξε δ' εὐθύς· καὶ, περιπτύξας δέμας, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
κυνεῖ, προσαυδῶν τοιάδ'· Ὦ δύστηνε παῖ, |⏑ –|– –||– –|⏑ –||– –|⏑ –
τίς σ' ὧδ' ἀτίμως δαιμόνων ἀπώλεσε; |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Τίς τὸν γέροντα τύμβον ὀρφανὸν σέθεν |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
τίθησιν; Οἴμοι, ξυνθάνοιμί σοι, τέκνον. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ἐπεὶ δὲ θρήνων καὶ γόων ἐπαύσατο, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
χρῄζων γεραιὸν ἐξαναστῆσαι δέμας, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
προσείχεθ', ὥστε κισσὸς ἔρνεσιν δάφνης, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
λεπτοῖσι πέπλοις· δεινὰ δ' ἦν παλαίσματα. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ ούτε ην κατάστασις όμματων δῆλος, ούτε προσώπον εύφυες· δε άιμα ξυμπεφύρμενον πύρι εστάζε εξ άκρου κράτος· δε σάρκες, αδήλοις γνάθμοις φάρμακων, απέῤῥεον άπο όστεων ὥστε πεύκινον δάκρυ, δείνον θεάμα· δε φόβος ην πάσι θίγειν νέκρου, γαρ είχομεν τύχην διδάσκαλον. Ο τλήμων πάτηρ δε, αγνώσια ξύμφορας, προσέλθων άφνω δώμα, πρόσπιτνει νέκρῳ· δε εύθυς ῳμώξε· και, περιπτύξας δέμας, κύνει, προσαύδων τοίαδε· Ω δυστήνε παι, τις δαίμονων ὧδε ατίμως απώλεσε σε; Τις τιθήσι τον γερόντα όρφανον σέθεν τύμβον; Οίμοι, ξυνθανοίμι σοι, τέκνον. Δε έπει επαύσατο θρήνων και γόων, χρήζων εξαναστήσαι γεραίον δέμας, προσείχετο λεπτοίσι πέπλοις, ὥστε κίσσος έρνεσι δάφνης· δε δείνα ην παλαίσματα.

TRANSLATION.

For neither was the expression of her eyes distinct, nor her countenance natural—but blood, intermixed with fire, trickled from the crown of her head; and the flesh, by the invisible fangs of the venom, drops from her bones like the pine-tree tear, a horrible sight: now all were afraid to touch the body, for we had her fate as-a-warning. Her unhappy father, however, in ignorance of the disaster, coming suddenly into the chamber, falls down on the corpse, and instantly screams; then embracing the body he kisses it, addressing to it these words: "*O wretched girl, what deity has thus basely destroyed thee? Who brings the aged man bereft of thee, stooping-to-the-tomb? Oh! me! would I could die with thee, child.*"—Then, after he had desisted from lamentation and groans, being desirous of up-raising his aged body, he was bound-fast by the curiously-fine robes, as the ivy by the boughs of the laurel: and dreadful were his struggles.

1194. ὀμμάτων κατάστασις, *the state of her eyes*. In health, the eye is sparkling and tense—in sickness, dull and relaxed—in death, shrunk and flaccid.

1195. εὐφυὲς, *comely as by nature*.

1197. ὀστέων is here a dissyllable.

1198. ἀπέῤῥεον, 3. plur. imperf. ind. act. of ἀποῤῥέω, *I drop away*, or *flow down*.

1199. πᾶσι ἦν φόβος, *fear was to all*.

1206. γέροντα τύμβον is thus explained by the Scholiast: τυμβογέροντα, τὸν πλησίον θανάτου ὄντα· τύμβους δὲ καλοῦσι τοὺς γέροντας παρόσον πλησίον εἰσὶ τοῦ θανάτου καὶ τοῦ τάφου. See also Heraclidæ, v. 168; and GENESIS, xlii. 38.

1207. ξυνθάνοιμί σοι—DAVID in his grief ejaculated, "*Would God I had died for thee!*" II. SAMUEL, xviii. 33.

Ὁ μὲν γὰρ ἤθελ' ἐξαναστῆσαι γόνυ, |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ἡ δ' ἀντελάζυτ'· ει δὲ πρὸς βίαν ἄγοι, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
σάρκας γεραιὰς ἐσπάρασσ' ἀπ' ὀστέων. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Χρόνῳ δ' ἀπέσβη, καὶ μεθῆχ' ὁ δύσμορος |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ψυχήν· κακοῦ γὰρ οὐκέτ' ἦν ὑπέρτερος. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Κεῖνται δὲ νεκροὶ, παῖς τε καὶ γέρων πατὴρ, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
πέλας· ποθεινὴ δακρύοισι συμφορά. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Καί μοι τὸ μὲν σὸν ἐκποδὼν ἔστω λόγου· |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
γνώσει γὰρ ἀυτὴ ζημίας ἀποστροφήν. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Τὰ θνητὰ δ' οὐ νῦν πρῶτον ἡγοῦμαι σκιὰν, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
οὐδ' ἂν τρέσας εἴποιμι τοὺς σοφοὺς βροτῶν |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
δοκοῦντας εἶναι, καὶ μεριμνητὰς λόγων, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
τούτους μεγίστην μωρίαν ὀφλισκάνειν. |– –|⏑ –||– –|⏑ –||– –|⏑ –
Θνητῶν γὰρ οὐδείς ἐστιν εὐδαίμων φύσει· |– –|⏑ –||– –|⏑ –||– –|⏑ –
ὄλβου δ' ἐπιῤῥυέντος, εὐτυχέστερος |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἄλλου γένοιτ' ἂν ἄλλος, εὐδαίμων δ' ἂν οὔ. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ ὁ μεν ἤθελε εξαναστήσαι γόνυ, δε ἡ αντελάζυτο· δε ει προς βίαν άγοι, εσπαράσσε γεραίας σάρκας άπο όστεων. Δε χρόνῳ απέσβη, και ὁ δύσμορος μεθήκε ψύχην· γαρ σύκετι ην ὑπέρτερος κάκου. Δε νέκροι κείνται πέλας, τε παις και γέρων πάτηρ· σύμφορα ποθείνη δακρυοίσι. Και μεν έστω το σον έκποδων λόγου μοι· γαρ αύτη γνώσει απόστροφην ζήμιας. Δε ἡγούμαι, ου νυν πρώτον, τα θνήτα σκίαν, ούδε τρέσας αν ειποίμι τους βρότων δοκούντας είναι σόφους, και μεριμνήτας λόγων, τούτους οφλίσκανειν μεγίστην μώριαν. Γαρ ούδεις θνήτων έστι φύσει ευδαίμων, δε, όλβου επιῤῥυέντος, άλλος αν γενοίτο ευτυχέστερος άλλου, δε ουκ αν ευδαίμων.

TRANSLATION.

For he, indeed, wished to raise his knee—but she held him back; and if by force he dragged-himself-away, he tore the aged flesh from his bones. So at length he fainted, and, ill-fated man, yielded up the ghost—for he was no longer able-to-endure the agony.

Now dead, they lie close-together, both the daughter and the aged father—a calamity that incites to tears.

And therefore be thy concerns far from matter-of-discourse to me, for thou wilt seek-out for thyself a place-of-refuge from punishment.

But I deem—not now for the first time—the affairs-of-mortals a shadow: nor hesitatingly would I affirm that those of mankind who seem to be wise, and who-are researchers of argument, do themselves run-into the greatest folly. In-fact no one of mortal-men is truly happy: yet by wealth pouring in, one-man may be more fortunate than another—but happy he cannot be. [*Exit Messenger.*]

1212. ἤθελε, 3. sing. imperf. ind. of θέλω, or rather ἐθέλω, *I wish* or *desire.*

1213. ἀντελάζυτο, 3. sing. imperf. ind. Iónicè of ἀντιλάζυμαι, *I hold back.* The Scholiast has ἀντελάζυτ', but the more common reading is ἀντελάζετ'.

1215. ἀπέσβη, 3. sing. 2. aor. ind. of ἀποσβέννυμι from ἀποσβεννύω, *I extinguish.* Ἀπέσβη is the conjecture of Valckenaer, from ἀπέστη of MSS. and editions.

1216. κακοῦ ὑπέρτερος, literally, *master of the evil—survivor of the calamity.*

1218. For δακρύοισι Musgrave conjectured δυσνοοῦσι or βασκάνοισι. Lascar has δακρύουσι, which Porson (I think without cause) deems inadmissible, the second syllable (he says) being long!

1220. MSS. very generally have γνώσῃ for γνοίης—hence Musgrave conjectured λώστη γὰρ ἀύτη ζημίας ἀποστροφή.

1225. φύσει, *substantially* or *by nature:* as in I. Cor. xi. 14. Instead of φύσει, some will have ἀνήρ. See Porson's note.

1227. This sentiment is very beautifully expressed by Horace in the following words: Níhil est ab ómni párte beátum, *nothing on earth is completely blest.* Car. B. ii. Od. xvi. 27.

ΧΟ. Ἔοιχ' ὁ δαίμων πολλὰ τῇδ' ἐν ἡμέρᾳ |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
κακὰ ξυνάψειν ἐνδίκως Ἰάσονι. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ὦ τλῆμον, ὥς σου ξυμφορὰς οἰκτείρομεν, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
κόρη Κρέοντος, ἥτις εἰς Ἅιδου πύλας |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
οἴχει, γάμων ἕκατι τῶν Ἰάσονος. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΜΗ. Φίλαι, δέδοκται τοὔργον, ὡς τάχιστά μοι, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
παῖδας κτανούσῃ, τῆσδ' ἀφορμᾶσθαι χθονὸς, |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
καὶ μὴ, σχολὴν ἄγουσαν, ἐκδοῦναι τέκνα |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ἄλλῃ φονεῦσαι δυσμενεστέρᾳ χερί. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ἀλλ' εἶ, ὁπλίζου, καρδία, τί μέλλομεν |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
τὰ δεινὰ κἀναγκαῖα μὴ πράσσειν κακά; |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Ἄγ', ὦ τάλαινα χεὶρ ἐμὴ, λάβε ξίφος, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
λάβ', ἕρπε πρὸς βαλβῖδα λυπηρὰν βίου, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
καὶ μὴ κακισθῇς, μηδ' ἀναμνησθῇς τέκνων, |– –|⏑ –||– –|⏑ –||– –|⏑ –
ὡς φίλταθ', ὡς ἔτικτες· ἀλλὰ τήνδε γε |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
λαθοῦ βραχεῖαν ἡμέραν παίδων σέθεν, |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
κἄπειτα θρήνει. Καὶ γὰρ, εἰ κτενεῖς σφ', ὅμως |– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
φίλοι γ' ἔφυσαν, δυστυχὴς δ' ἐγὼ γυνή. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Ὁ δαίμων εοίκε εν τῆδε ἥμερᾳ ένδικως ξυνάψειν Ιάσονι πόλλα κάκα. Ω τλήμον, ὡς οικτείρομεν ξύμφορας σου, κόρη Κρεόντος, ἥτις οίχει εις πύλας Ἁίδου, ἐκάτι των γάμων Ιάσονος. ΜΗ. Φίλαι, το έργον μοι δεδόκται, ὡς ταχίστα κτανούσῃ παίδας, αφορμάσθαι τήσδε χθόνος, και μη, αγούσαν σχόλην, εκδούναι τέκνα φονεύσαι άλλῃ δυσμενέστερᾳ χέρι. Ἄλλα ει, κάρδια, ὁπλίζου, τι μέλλομεν μη πράσσειν τα δείνα και αναγκαία κάκα; Ἄγε, ω έμη ταλαίνα χειρ, λάβε ξίφος, λάβε, έρπε προς λυπήραν βαλβίδα βίου, και μη κακίσθῃς, μήδε αναμνήσθῃς τέκνων, ὡς φίλτατα, ὡς ετίκτες· άλλα γε τήνδε βραχείαν ἥμεραν λάθου παίδων σέθεν, και θρήνει επείτα. Και γαρ ει κτένεις σφε, ὅμως γε εφύσαν φίλοι, δε έγω δύστυχης γύνη.

TRANSLATION.

Chorus. The deity, it seems, will this day justly heap upon Jáson many disasters! [*With pathos.*] Oh! hapless-lady, how we pity thy misfortune, thou daughter of Créon, who art gone to the gates of darkness, through thy marrying of Jáson.

Medea. [*Firmly.*] My friends, the deed is by me determined, that having with all dispatch slain my boys, I hasten from this realm; and not by practising delay, give my children to be murdered by another more outrageous hand. But come my heart, be armed; why are we not about accomplishing the awful though necessary wickedness?—Come, O my wretched hand, grasp the sword, grasp it, [*Here she unsheaths a Dagger hitherto concealed in her Robe.*] advance to the doleful out-let of life, and be not a dastard; nor remember thy children, how dear they are, and-that thou barest them: but rather this short day forget thy offspring, and lament afterwards. [*Sighs.*] For although thou slayest them, yet-nevertheless were they dear—but I an unfortunate woman! [*Exit Medéa resolutely, with a drawn Dagger in her Hand.*]

1234. ἀφορμᾶσθαι, pres. inf. mid. of ἀφορμάω, *I escape in haste.*

1235. ἄγουσαν is another instance of the irregularity of syntax mentioned in the note on verse 742.

1237. τί μέλλομεν μὴ πράσσειν, *why are we about not to achieve?*

1240. βαλβῖδα, *goal.* βαλβὶς was properly the barrier or starting place in race-grounds, and here it means the starting of the blood of the children, through the wounds to be inflicted. The expression is indeed brutal, but certainly very appropriate to the action.

ΧΟ. Ἰὼ Γᾶ τε καὶ παμφαὴς [Στροφή.] |⏑ – –||⏑ – –||⏑ – α΄
ἀκτὶς Ἀελίου, κατίδετ᾽, |– –||– ⏑|⏑ –||⏑ ⏑ ⏑ β΄
ἴδετε τὰν ὀλομέναν |⏑ ⏑ ⏑ –||⏑ ⏑ ⏑ – γ΄
γυναῖκα, πρὶν φοινίαν |⏑ – ⏑ –||– ⏑ – δ΄
τέκνοις προσϐαλεῖν χέρ᾽ αὐτοκτόνον· |⏑ – –||⏑|⏑⏑ –||– ⏑|⏑ ε΄
σᾶς γὰρ ἀπὸ χρυσέας |– ⏑ ⏑ –||– ⏑ – ζ΄
γονᾶς ἔϐλαστεν· θεῶν δ᾽ |⏑ – ⏑ –||– ⏑ – η΄
αἷμα πιτνεῖν φόϐος ὑπ᾽ ἀνέρων. |– ⏑ ⏑ –||⏑ ⏑ ⏑ –||⏑ – θ΄
Ἀλλά νιν, ὦ φάος διογενὲς, κάτειργε, |– ⏑ ⏑ – ⏑|–||⏑ ⏑ ⏑ – ⏑|–||⏑ ι΄
κατάπαυσον, ἔξελ᾽ οἴκων φοινίαν |⏑ ⏑ – ⏑||– ⏑ – –||– ⏑ – κ΄
τάλαινάν τ᾽ Ἐρινὺν ὑπ᾽ ἀλαστόρων. |⏑ – – ⏑|–||⏑ ⏑ ⏑ – ⏑|– λ΄

Μάταν μόχθος ἔῤῥει τέκνων, [Ἀντιστροφή.] |⏑ – –||⏑ – –||⏑ – α΄
μάταν ἄρα γένος φίλιον |⏑ –||– ⏑ ⏑ –||⏑ ⏑ ⏑ β΄
ἔτεκες, ὦ Κυανεᾶν |⏑ ⏑ ⏑ –||⏑ ⏑ ⏑ – γ΄
λιποῦσα Συμπληγάδων |⏑ – ⏑ –||– ⏑ – δ΄
πετρᾶν ἀξενωτάταν εἰσϐολάν. |⏑ – –||⏑ – ⏑ –||– ⏑ – ε΄
Δειλαία, τί σοι φρενῶν |– ⏑ ⏑ ⏑||– ⏑ – ζ΄
βαρὺς χόλος προσπιτνεῖ, |⏑ – ⏑ –||– ⏑ – η΄
καὶ δυσμενὴς φόνος ἀμείϐεται; |– – ⏑ –||⏑ ⏑ ⏑ –||⏑ ⏑ θ΄

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Ἰω τε Γα, και πάμφανς άκτις Αέλιου, κατίδετε, ἴδετε ταν ολόμεναν γυναίκα, πριν πρόσϐαλειν φοίνιαν χέρα αυτόκτονον τέκνοις· γαρ άπο σας χρύσεας γόνας εϐλάστε· δε φόϐος πίτνειν αίμα θέων ὕπο άνερων. Αλλα, ω διόγενες φάος, κατείργε νιν, καταπαύσον, έξελε οίκων φοίνιαν ταλαίναν τε Ερίννυν ὕπο αλάστορων. Μόχθος τέκνων έρῤει μάταν, μάταν άρα έτεκες φίλιον γένος, ω λιπούσα αξενώταταν είσϐολαν Κυάνεαν πέτραν Συμπλήγαδων. Δειλαία, τι βάρυς χόλος φρένων πρόσπιτνει σοι, και δύσμενης φόνος αμείϐεται;

TRANSLATION.

CHORUS. Ho! Earth—and thou, all-illumining beam of the Sun—look—mark this destructive woman, before she uplifts her blood-spilling hand with-murder-fraught-to-her-own children: for of thy golden seed are they sprung—and fearful is it to cause the blood of Gods to fall by the hand-of-man. Wherefore, O heaven-born light, prevent her—stop her—drive from the palace this massacring wretch and Fury from the infernal-regions. [*To Medéa within.*] Thy toil for thy children turns-out in vain; in vain, too, didst-thou-bear the dear offspring, O thou that leftest the truly-inhospitable entrance of the two Cyánean rocks of the Symplégades. Wretched woman! why does grievous rage of mind settle on thee, and cruel murder succeed?

1248. ὀλομέναν, Dor. for ὀλομένην, acc. sing. fem. 2. aor. part. mid. of ὄλλυμι, *I destroy*. Lascar has οὐλομέναν.

1251. Musgrave placed ἀπὸ after χρυσέας, but without authority.

1252. ἔϐλαστεν, 3. sing. 2. aor. indic. act. of βλαστάνω, *I germinate* or *I spring from*. The nominative to this verb is τὰ τέκνα understood, which being plural and of the neuter gender, not only admits, but almost requires the verb to be singular, according to the received rules of Greek syntax. Since ἔϐλαστον in the third person plural, would both in point of sound, and of quantity, have been as admissible as ἔϐλαστεν, we see that the poet evidently gave a decided preference to the singular.

1254. Néque hìc métra prórsùs convéniunt: deléndum fortasse ὦ. PORSON.

1255. ἔξελε, Iónicè for ἔξειλε, *take thou away*, 2. aor. imperat. act. of ἐξαιρέω, *I pluck out* or *take away*.

1262. I have in this verse counted δειλαία a dactyle instead of a molossus, to reconcile the metres.

Χαλεπὰ γὰρ βροτοῖς ὁμογενῆ μιάσματ᾽· |⏑⏑⏑–⏑–||⏑⏑⏑–⏑–||⏑ ι′
ἐπὶ γαῖαν αὐτοφόνταισι ξύνῳ- |⏑⏑–⏑||–⏑––||–⏑– κ′
δα θεόθεν πιτνοῦντ᾽ ἐπὶ δόμοις ἄχη. |⏑⏑⏑–⏑–||⏑⏑⏑–⏑– λ′

ΠΑΙΣ.

Οἴμοι τί δράσω; Ποῖ φύγω μητρὸς χέρας; |––|⏑–||––|⏑–||––|⏑⏑

ΠΑΙΣ ΕΤΕΡΟΣ.

Οὐκ οἶδ᾽, ἀδελφὲ φίλτατ᾽, ὀλλύμεσθα γάρ. |––|⏑–||⏑–|⏑–||⏑–|⏑⏑
ΧΟ. Ἀκούεις βοὰν, ἀκούεις τέκνων; |⏑––⏑–||⏑––||⏑– Doch. D.
Ἰὼ τλᾶμον, ὦ κακοτυχὲς γύναι. |⏑––⏑–||⏑⏑⏑–⏑–
Παρέλθω δόμους; Ἀρῆξαι φόνον |⏑––⏑–||⏑––⏑–
δοκεῖ μοι τέκνοις. |⏑––⏑–||**** Doch. Mon.

ΠΑΙΔΕΣ.

Ναὶ, πρὸς θεῶν ἀρήξατ᾽· ἐν δέοντι γάρ· |––|⏑–||⏑–|⏑–||⏑–|⏑⏑
ὡς ἐγγὺς ἤδη γ᾽ ἐσμὲν ἀρκύων ξίφους. |––|⏑–||––|⏑–||⏑–|⏑–
ΧΟ. Τάλαιν᾽, ὡς ἄρ᾽ ἦσθα πέτρος ἢ σίδα- |⏑––⏑–||⏑⏑⏑–⏑– Doch. Dim.
ρος, ἅτις τέκνων, ὧν ἔτεκες, |⏑––⏑–||–⏑⏑⏑*
ἄροτον αὐτόχειρι μοίρᾳ κτενεῖς. |⏑⏑⏑–⏑–||⏑––⏑– Doch. Dim.

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ ὁμόγενη μιάσματα χάλεπα βρότοις· ξυνώδα ἄχη πιτνούντα θέοθεν ἐπι γαίαν ἐπι αυτοφονταίσι δόμοις. ΠΑΙΣ. Οἴμοι τι δράσω; Ποι φύγω χέρας μήτρος; ΕΤΕΡ. ΠΑΙΣ. Ουκ οἶδα, φίλτατε αδέλφε, γαρ ολλυμέσθα. ΧΟ. Ακούεις βόαν, ακούεις τέκνων; Ιώ τλάμον, ω κακότυχες γύναι. Παρέλθω δόμους; Δόκει μοι αρῆξαι φόνον τέκνοις. ΠΑΙΔΕΣ. Ναι, προς θέων, αρήξατε· γαρ εν δεόντι· ὡς ἔσμεν γε ἤδη ἔγγυς ἀρκυων ξίφους. ΧΟ. Ταλαίνα, ἦσθα ἄρα ὡς πέτρος η σιδάρος, ἅτις αυτοχείρι κτένεις μοίρᾳ ἄροτον τέκνων ὧν ἔτεκες.

TRANSLATION.

For consanguineous pollutions are difficult-of-atonement to mortals: accompanying woes falling from the Gods to the earth, upon the houses of parricides.

First Son. [*Within.*] Oh! Me! What shall I do? Whither flee from the hands of my mother?

Second Son. [*Within.*] I know not, dearest brother, for we perish.

Chorus. Hearest thou the cry—dost thou hear it of the children? Ho! wretch! Ah! ill-fated woman! Shall I enter the house? It seems-right to me, I should ward-off the murderous-blow from the youths.

Both Sons. [*Within.*] Nay, by the Gods, assist us—for in time needful:—as we are really now near the peril of the sword!

Chorus. [*Lamentingly.*] Cursed-woman, thou must certainly be as rock or iron, who with thine own hand wilt mow down in death, the fair-crop of children which thyself broughtest forth. [*Here the slashing of the Sword and the dying Groans of the Children are heard from within.*]

1266. Of this and the following verse there are various readings. Ἄχη with the participle and adjective agreeing with it, may be regarded as the accusative absolute; else ξύνῳδα may be viewed as the nominative, agreeing with μιάσματα, and ἄχη πιτνοῦντα, as the accusative after ξύνῳδα. Aldus edited ξύνοιδα, *cónscius sum.* The Scholiast and others have ξυνῳδὰ or συνῳδά. For ἐπὶ γαῖαν Musgrave gave ἐπιτεῖναι—and for ξυνῳδά, or rather for ξύνῳδα, he gave ξύνοικα, in the sense of εἰκότα, δίκαια. In its general acceptation, ξύνῳδα signifies *cónsonant,* that is, *proportionate* or *correspondent.*

1272. ἀρῆξαι, 1. aor. inf. act. of ἀρήγω, *I help* or *bring assistance.*

1274. δέοντι, dat. sing. neut. pres. part. of δεῖ, *it behoves,* or *it is necessary:* hence ἐν δέοντι, *in season* or *in time needful.*

1275. ἀρκύων, literally, *nets,* that is, the *thread* or *edge* of the sword.

1277. ὧν ἔτεκες Porson would willingly have omitted.

Μίαν δὴ κλύω, μίαν τῶν πάρος |⏑ – – ⏑|–||⏑ – – ⏑|–
γυναῖκ᾽ ἐν φίλοις χέρα βαλεῖν τέκνοις, |⏑ – – ⏑|–||⏑ ⏑ ⏑ – ⏑|–
Ἰνὼ μανεῖσαν ἐκ θεῶν, ὅθ᾽ ἡ Διὸς |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
δάμαρ νιν ἐξέπεμψε δωμάτων ἄλῃ. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Πιτνεῖ δ᾽ ἁ τάλαιν᾽ ἐς ἅλμαν, φόνῳ |⏑ – – ⏑|–||⏑ – – ⏑|–
τέκνων δυσσεβεῖ, |⏑ – – ⏑|–
ἀκτῆς ὑπερτείνασα ποντίας πόδα, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
δυοῖν τε παίδοιν ξυνθανοῦσ᾽ ἀπόλλυται. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Τί δή ποτ᾽ οὖν γένοιτ᾽ ἂν ἔτι δεινόν; |⏑ –|⏑ –||⏑ –|⏑ ⏑ ⏑||– ⏑| * *
Ὦ γυναικῶν λέχος πολύπονον, |– ⏑ – –||⏑ – ⏑ ⏑ ⏑|⏑
ὅσα δὴ βροτοῖς ἔρεξας ἤδη κακά. |⏑ ⏑ – ⏑||– ⏑ – ⏑||– – ⏑ ⏑
ΙΑ. Γυναῖκες, αἳ τῆσδ᾽ ἐγγὺς ἕστατε στέγης, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ἆρ᾽ ἐν δόμοισιν ἡ τὰ δείν᾽ εἰργασμένη |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Μήδεια τοῖσιδ᾽, ἢ μεθέστηκεν φυγῇ; |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Δεῖ γάρ νυν ἤτοι γῆς σφε κρυφθῆναι κάτω, |– –|⏑ –||– –|⏑ –||– –|⏑ –
ἢ πτηνὸν ἆραι σῶμ᾽ ἐς αἰθέρος βάθος, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
εἰ μὴ τυράννων δώμασιν δώσει δίκην. |– –|⏑ –||– –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Μίαν δη κλύω, μίαν γυναίκα των πάρος βάλειν χέρα εν φίλοις τέκνοις, Ἴνω, μανείσαν εκ θέων, ὅτε ἡ δάμαρ Δίος εξεπέμψε νιν δώματων άλῃ. Δε ἁ ταλαίνα πίτνει ες ἅλμαν δύσσεβει φόνῳ τέκνων, ὑπερτεινάσα πόδα πόντιας άκτης, τε ξυνθανούσα δύοιν παίδοιν απόλλυται. Τι δη πότε ουν αν γενοίτο έτι δείνον; Ω λέχος γυναίκων πολύπονον, ὅσα κάκα δη ήδη ερέξας βρότοις. ΙΑ. Γυναίκες, άι ἑστάτε έγγυς τήσδε στέγης, άρα ἡ ειργάσμενη τα δείνα, Μηδεία, εν τοίσιδε δομοίσι, η μεθεστήκε φύγῃ; Γαρ νυν δει σφε ήτοι κρυφθήναι κάτω γης, η άραι πτήνον σώμα ες βάθος αίθερος, ει μη δώσει δίκην δώμασι τυράννων.

TRANSLATION.

One indeed I hear—one woman of those of-old—laid hands upon her dear offspring, Ino, infuriated by the Gods, when the wife of Júpiter sent her from the palace in flight. Yea the wretch jumps into the briny-flood for the impious murder of her sons, as she is directing her foot along the sea-shore—and, expiring with her two boys, is destroyed. What then, prithee, ever can be more dreadful?

Oh! thou bed of women, fruitful-in-anguish, how many ills assuredly hast thou before-now brought on mortals!

Jason. [*Entering.*] Ye women, who are standing in the proximity of this mansion, is she that hath done these horrid deeds, Medéa, in this house, or has she taken to flight? [*Looks round him with anguish.*]

For now it behoves her either to be hid under the earth, else to upraise her winged body into the lofty sky, if not give satisfaction to the house of the royal-family.

1280. Here various readings are given.

1281. Ino was daughter of Cádmus and Harmónia, and royal spouse of Athamas, king of Thebes in Bœótia. By Athamas she was mother of two most hapless sons, Leárchus and Melicérta. Whilst these were yet young, Júno having become jealous of Ino's prosperity, sent Tisíphonë, one of the Furies, to the palace of Athamas: — whereupon the whole family was seized with a hellish phrenzy and delirium—insomuch that Athamas, believing Ino to be a lioness, and her two boys to be whelps, pursued her:- whilst she, to avoid his phrenzied grasp, ran with Melicérta in her arms, and from a high rock threw herself into the sea. Some say, she dragged Leárchus down with her, but others affirm (and this was the received opinion) that Athamas killed him by dashing him with rage against a wall.

1292. For τοίσιδ᾽, or as Porson has it τοῖσιδ᾽, some give τοῖσιν. others τοῖδέ γ,

Πέποιθ', ἀποκτείνασα κοιράνους χθονὸς,	|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἀθῷος αὐτὴ τῶνδε φεύξεσθαι δόμων;	|⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Ἀλλ' οὐ γὰρ αὐτῆς φροντίδ', ὡς τέκνων, ἔχω·	|– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
κείνην μὲν, οὓς ἔδρασεν ἔρξουσιν κακῶς·	|– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ἐμῶν δὲ παίδων ἦλθον ἐκσώσων βίον,	|⏑ –|– –||– –|⏑ –||– –|⏑ ⏑
μή μοι τι δράσωσ' οἱ προσήκοντες γένει	|– –|⏑ –||– –|⏑ –||– –|⏑ –
μητρῷον ἐκπράσσοντες ἀνόσιον φόνον.	|– –|⏑ –||– –|⏑ ⏑ ⏑||⏑ –|⏑ ⏑
ΧΟ. Ὦ τλῆμον, οὐκ οἶσθ' οἷ κακῶν ἐλήλυθας,	|– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Ἰᾶσον· οὐ γὰρ τούσδ' ἂν ἐφθέγξω λόγους.	|⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ΙΑ. Τί δ' ἐστίν; Ἦπου κἄμ' ἀποκτεῖναι θέλει;	|⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ΧΟ. Παῖδες τεθνᾶσι χειρὶ μητρῴᾳ σέθεν.	|– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΙΑ. Οἴμοι, τί λέξεις; Ὥς μ' ἀπώλεσας, γύναι.	|– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΧΟ. Ὡς οὐκέτ' ὄντων σῶν τέκνων φρόντιζε δή.	|– –|⏑ –||– –|⏑ –||– –|⏑ –
ΙΑ. Ποῦ γάρ νιν ἔκτειν', ἐντὸς ἢ 'ξωθεν δόμων;	|– –|⏑ –||– –|⏑ –||– –|⏑ –
ΧΟ. Πύλας ἀνοίξας, σῶν τέκνων ὄψει φόνον.	|⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ΙΑ. Χαλᾶτε κλῇδας ὡς τάχιστα, πρόσπολοι·	|⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Πεποίθε, αποκτεινάσα κοίρανους χθόνος, αύτη φευξέσθαι αθώος τώνδε δόμων; Ἀλλα γαρ ουκ έχω φρόντιδα αύτης ὡς τέκνων· όυς μεν εδράσε κάκως εξξούσι κείνην· δε ἤλθον εκσώσων βίον έμων παίδων, μη οἱ προσηκόντες γένει δρασώσι μοι τι, εκπρασσόντες ανόσιον φόνον μητρῷον. ΧΟ. Ω τλήμον, ουκ οίσθα οἱ κάκων ελήλυθας, Ιάσον· γαρ αν ουκ εφθέγξω τούσδε λόγους. ΙΑ. Δε τι έστι; Ἤπου θέλει αποκτεῖναι και έμε; ΧΟ. Παίδες σέθεν τεθνάσι μητρῴα χείρι. ΙΑ. Οίμοι, τι λέξεις; Ὡς απώλεσας με, γύναι. ΧΟ. Φροντίζε δη σων τέκνων ὡς ούκετι όντων. ΙΑ. Γαρ που εκτείνε νιν, εντος η εξώθεν δόμων; ΧΟ. Ανοίξας πύλας, όψει φόνον σων τέκνων. ΙΑ. Χαλάτε κλήδας, πρόσπολοι, ὡς ταχίστα·

TRANSLATION.

Trusts she, that having slain the potentates of the realm, she shall herself escape with impunity from the palace?

Yet by-the-bye I have not the concern about her, as about my children:—those indeed she has injured will ~~punish~~ her—but I am come to save the life of my boys, lest the relatives of the family work me some wo, avenging the foul murder perpetrated-by-their-mother.

Chorus. [*Sighing.*] Oh! Unhappy man, thou knowest not the extent of wretchedness thou hast reached, Jáson; for else thou wouldest not have uttered these words.

Jason. But what is it? Wishes she to kill me also?

Chorus. Thy children are-of-life-bereft by their mother's hand.

Jason. Woes me! what wilt thou say? [*Faintingly and scarcely able to support himself.*] How thou hast disheartened me, woman!

Chorus. Think now of thy children as no longer in being.

Jason. But where slew she them, within or without the palace?

Chorus. [*Pointing.*] Having opened those doors, thou wilt see the mangled-state of thy sons.

Jason. [*With agitation.*] Undo the bolts, Attendants, as quickly as possible: [*Here the Attendants endeavour to open the doors of the palace.*]

1303. ἐλήλυθας, Att. for ἤλυθας, 2. sing. perf. ind. mid. of ἔρχομαι, *I come.*

1304. ἐφθέγξω, 2. sing. 1. aor. ind. mid. of φθέγγομαι, *I speak.*

1306. τεθνᾶσι, by sýncopë for τεθνάασι, *extíncti sunt, they are dead,* 3. plur. perf. ind. mid. of θνήσκω, *I die.* Musgrave preferred παῖδες σέθεν τεθνᾶσι μητρῴᾳ χέρι—an iambic trimeter of the Scholiast, without (I believe) any intention.

1309. ἔκτεινε, 3. sing. 1. aor. ind. act. of κτείνω, *I kill.*

1310. ἀνοίξας, nom. sing. mas. 1. aor. part. act. of ἀνοίγω, *I open.*

ἐκλύεθ' ἁρμοὺς, ὡς ἴδω διπλοῦν κακὸν, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
τοὺς μὲν θανόντας, τὴν δὲ τίσωμαι φόνῳ. |– –|⏑ –||– –|⏑ –||– –|⏑ –

ΜΗΔΕΙΑ.

Τί τάσδε κινεῖς κἀναμοχλεύεις πύλας, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
νεκροὺς ἐρευνῶν, κἀμὲ τὴν εἰργασμένην; |⏑ –|⏑ –¦– –|⏑ –||– –|⏑ –
Παῦσαι πόνου τοῦδ'· εἰ δ' ἐμοῦ χρείαν ἔχεις, |– –|⏑ –||– –|⏑ –||– –|⏑ –
λέγ', εἴ τι βούλει· χειρὶ δ' οὐ ψαύσεις ποτέ· |⏑ –|– –||– –|– –||– –|⏑ ⏑
τοιόνδ' ὄχημα πατρὸς Ἥλιος πατὴρ |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
δίδωσιν ἡμῖν, ἔρυμα πολεμίας χερός. |⏑ |⏑ –||– ⏑ ⏑|– ⏑ ⏑||⏑ –|⏑ ⏑

ΙΑΣΩΝ.

Ὦ μῖσος, ὦ μέγιστον ἐχθίστη γύναι |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
θεοῖς τε κἀμοὶ, παντί τ' ἀνθρώπων γένει, |⏑ –|⏑ –||– –|⏑ –||– –|– –
ἥτις τέκνοισι σοῖσιν ἐμβαλεῖν ξίφος |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἔτλης τεκοῦσα, κἄμ' ἄπαιδ' ἀπώλεσας. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Καὶ ταῦτα δράσασ', ἥλιόν τε προσβλέπεις, |– –|⏑ –¦– –|⏑ –||⏑ –|⏑ –
καὶ γαῖαν, ἔργον τλᾶσα δυσσεβέστατον. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

εκλύετε ἅρμους, ως ἴδω δίπλουν κάκον, μεν τους θανόντας, δε τισώμαι την φόνῳ. ΜΗ. Τι κίνεις κα. αναμοχλεύεις τάσδε πύλας, ερεύνων νέκρους, και έμε την ειργάσμενην; Παύσαι τούδε πόνου δε ει έχεις χρείαν έμου, λέγε, ει βούλει τι· δε ου πότε ψαύσεις χείρι· τοιόνδε οχήμα Ἥλιος πάτηρ πάτρος διδώσι ήμιν, έρυμα πολέμιας χέρος. ΙΑ. Ω μίσος, ω μεγίστον εχθίστη γύναι, τε θέοις, και έμοι, τε πάντι γένει ανθρώπων, ἥτις έτλης έμβαλειν ξίφος σοίσι τεκνοίσι τεκούσα, και απώλεσας έμε απαίδα. Και δρασάσα ταύτα πρόσβλεπεις τε ἥλιον και γαίαν, τλάσα δυσσεβέστατον έργον.

TRANSLATION.

loosen the fastenings, that I may behold the double catástrophë—even the slain, and may punish her for the murder. [*The Attendants continue their attempts to force the doors.*]

Medea. [*Within.*] Why art thou shaking and lifting-from-their-hinges these gates, seeking for the deceased, and me the doer-of-the-deed. Desist from this labour: for if thou hast need-of-aught of me, speak, if thou desirest aught:—but never shalt thou touch me with thy hand—such a chariot, the Sun, the father of my father, gives us, a safe-guard from every hostile arm. [*Here Médea ascending from behind the palace, with the dead bodies of her Sons in a chariot drawn by winged dragons, advances forward, and takes her station over Jáson.*]

Jason. [*Looking up.*] O abominable, O thou most detested woman, as well by the Gods, as by me, and the whole race of man, thou who hast dared to plunge the sword into thine own children—thou who broughtest them forth—and hast heaped-perdition-on me bereft-of-my-sons [*Sobbing very heavily.*] And, after doing this, thou lookest on both the Sun and the Earth, having dared a most impious crime!

1314. Another reading of this verse is, ΜΗ. Τί τούσδε κινεῖς κἀναμοχλεύεις λόγους, and which is found in almost every edition and MS. Porson indeed has a long note explanatory of the several reasons which induced him to discard λόγους, and substitute πύλας, but which, on account of its length, I have not thought proper to transcribe.

1319. πολεμίας χερὸς, literally, *from inimical* or *hostile hand*, but more consistently with the English idiom, *from the hand of every foe*, or *from every hostile arm*.

1320. ὦ μέγιστον ἐχθίστη γύναι has certainly a very peculiar force in the original, but which cannot be rendered into good English: indeed a double superlative, *O thou most hatefullest woman*, is in our language absurd.

1323. ἀπώλεσας, *hast destroyed me.*

῎Ολοι᾽· ἐγὼ δὲ νῦν φρονῶ, τότ᾽ ὀυ φρονῶν, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ὅτ᾽ ἐκ δόμων σε βαρβάρου τ᾽ ἀπὸ χθονὸς |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
῞Ελλην᾽ ἐς ὀῖκον ἠγόμην, κακὸν μέγα, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
πατρός τε καὶ γῆς προδότιν, ἥ σ᾽ ἐθρέψατο. |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
Τὸν σὸν δ᾽ ἀλάστορ᾽ ἐις ἔμ᾽ ἔσκηψαν θεοί· |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
κτανοῦσα γὰρ δὴ σὸν κάσιν παρέστιον, |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
τὸ καλλίπρωρον ἐισέβης ᾿Αργοῦς σκάφος. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
῞Ηρξω μὲν ἐκ τοιῶνδε· νυμφευθεῖσα δὲ |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
παρ᾽ ἀνδρὶ τῷδε, καὶ τεκοῦσά μοι τέκνα, |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἐυνῆς ἕκατι καὶ λέχους σφ᾽ ἀπώλεσας. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
᾿Ουκ ἔστιν ἥτις τοῦτ᾽ ἂν ῾Ελληνὶς γυνὴ |– –|⏑ –||– –|⏑ –||– –|⏑ –
ἔτλη πόθ᾽, ὧν γε πρόσθεν ἠξίουν ἐγὼ |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
γῆμαί σε, κῆδος ἐχθρὸν ὀλέθριόν τ᾽ ἐμοὶ, |– –|⏑ –||⏑ –|⏑ ⏑ ⏑||⏑ –|⏑ –
λέαιναν, ὀυ γυναῖκα, τῆς Τυρσηνίδος |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Σκύλλης ἔχουσαν ἀγριωτέραν φύσιν. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
᾿Αλλ᾽ ὀυ γὰρ ἄν σε μυρίοις ὀνείδεσι |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
δάκοιμι· τοιόνδ᾽ ἐμπέφυκέ σοι θράσος. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Ολοίο· δε νυν έγω φρόνω, ου φρόνων τότε, ὅτε ήγομην σε εκ δόμων τε άπο βάρβαρου χθόνος ες ῾Ελλήνα οίκον, μέγα κάκον, πρόδοτιν τε πάτρος και γης ἡ εθρέψατο σε. Δε θέοι εσκήψαν τον σον αλάστορα εις έμε· γαρ δη κτανούσα σον κάσιν παρέστιον, είσεβης καλλιπρώρον σκάφος ᾿Αργους. ῾Ηρξω μεν εκ τοιώνδε· δε νυμφευθείσα πάρα τῷδε άνδρι, και τεκούσα μοι τέκνα, απώλεσας σφε ἑκάτι εύνης και λέχους. Ουκ έστι ῾Ελλήνις γύνη ἥτις αν πότε έτλη τούτο, πρόσθεν ὧν γε έγω ήξιουν γήμαι σε, κήδος έχθρον τε ολέθριον έμοι, λεαίναν, ου γυναίκα, εχούσαν φύσιν αγριώτεραν της Τυρσήνιδος Σκύλλης. ᾿Αλλα γαρ ουκ αν δακοίμι σε μύριοις ονείδεσι· τοιόνδε θράσος εμπεφύκε σοι.

TRANSLATION.

Mayest thou perish: for now am I in-my-senses—not being-in-my senses then, when I brought thee from thy home, and from a foreign clime, to a Grecian habitation—a mighty pest—betrayer of thy father and of the land that nursed thee. But the Gods have hurled thy infernal-curse on me—for-as-much-as-that when thou hadst murdered thy brother who-was-educated-with-thee, thou embarkedst in the beautiful-beaked hull of the Argo.

Thou begannest, indeed, with such-crimes-as-these:—so, having been wedded to me thy present husband, and having borne me children, thou hast destroyed them on account of a marriage and a bed. There is not a Grecian woman would ever have dared this deed—in preference to whom, however, I thought proper to wed thee, a match hateful and destructive to me, a lioness, not a woman, having a temper more savage than the Tuscan Scýlla. But I cannot gall thee by ten thousand reproaches—such callous-effrontery is implanted in thee!

1326. ὄλοιο, 2. sing. 2. aor. opt. mid. of ὄλλυμι, *I perish.*

1331. παρέστιος rightly signifies whatever stands by the fire-side, or on the hearth: see Soph. El. 271. Antig. 379.

1333. ἦρξω, 2. sing. 1. aor. ind. mid. of ἄρχομαι, or rather ἄρχω, *I begin.*

1337. ἠξίουν, 1. sing. imperf. ind. act. of ἀξιόω, *I think worthy* or *fit.*

1338. κῆδος, *a connection* or *alliance.*

1343. The Tuscan Scýlla is a diminutive rock in the Straits of Messína, and was deemed by the ancients to be exceedingly dangerous. The origin of it is said to have been the strange metamórphosis the daughter of Týphon suffered from Círcë—her body below the waist having been changed into canine monsters, that never ceased to bark. This rock is mentioned by Homer, Od. xii. 85

Ἔῤῥ', αἰσχροποιὲ, καὶ τέκνων μιαιφόνε· |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἐμοὶ δὲ τὸν ἐμὸν δαίμον' αἰάζειν πάρα, |⏑ –|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ ⏑
ὃς οὔτε λέκτρων νεογάμων ὀνήσομαι, |⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
οὐ παῖδας, οὓς ἔφυσα κἀξεθρεψάμην, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἕξω προσειπεῖν ζῶντας, ἀλλ' ἀπώλεσα. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΜΗ. Μακρὰν γ' ἂν ἐξέτεινα τοῖσδ' ἐναντία |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
λόγοισιν, εἰ μὴ Ζεὺς πατὴρ ἠπίστατο |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
οἷ' ἐξ ἐμοῦ πέπονθας, οἷά τ' εἰργάσω. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Σὺ δ' οὐκ ἔμελλες, τἄμ' ἀτιμάσας λέχη, |⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
τερπνὸν διάξειν βίοτον, ἐγγελῶν ἐμοὶ, |– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
οὐθ' ἡ τύραννος, οὐθ' ὁ σοὶ προσθεὶς γάμους |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
Κρέων ἀνατεὶ τῆσδέ μ' ἐκβαλεῖν χθονός. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Πρὸς ταῦτα καὶ λέαιναν, εἰ βούλει, κάλει, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
καὶ Σκύλλαν ἣ Τυρσηνὸν ᾤκησε σπέος· |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
τῆς σῆς γὰρ, ὡς χρὴ, καρδίας ἀνθηψάμην. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΙΑ. Κἀυτή γε λυπεῖ, καὶ κακῶν κοινωνὸς εἶ. |– –|⏑ –||– –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Ἐῤῥε, αισχροποίε, και μιαίφονε τέκνων· δε αιάζειν τον έμον δαίμονα πάρα έμοι, ὃς ούτε ονήσομαι νεόγαμων λέκτρων, ουκ ἕξω προσείπειν παίδας ζώντας, ὁυς εφύσα και εξεθρέψαμην, άλλα απώλεσα. ΜΗ. Γε αν εξετείνα μάκραν ενάντια τοίσδε λογοίσι, ει πάτηρ Ζευς μη ηπίστατο όία πεπόνθας εξ έμου, τε όία είργασω. Δε συ, ατιμάσας τα έμα λέχη ουκ εμέλλες διάξειν τέρπνον βίοτον, έγγελων έμοι, ούτε ἡ τυράννος, ούτε ὁ πρόσθεις σοι γάμους, Κρέων, ανάτει έκβαλειν με τήσδε χθόνος. Προς ταύτα, κάλει, ει βούλει, και λεαίναν, και Σκύλλαν ἡ ῳκήσε Τυρσήνον σπέος· γαρ της σης κάρδιας, ὡς χρη, ανθήψαμην. ΙΑ. Και λύπει γε αύτη, και ει κοινώνος κάκων.

TRANSLATION.

Be gone, thou cowardly-mischief-doer, and butcher of thy children: for to bewail my hard-fate is-all-that-remains to me, who shall neither enjoy my new nuptials, nor have-it-in-my-power to address my sons alive—those whom I begat and reared—because that I have lost them. [*Wrings his hands and laments.*]

Medea. Assuredly I could launch-out at great length in-reply-to these remarks, if father Júpiter did not know what-treatment thou experiencedst of me, and what-return thou madest.

But thou, having dishonoured my bed, wast not to lead a life of pleasure, insulting me—nor was the princess—neither was he who proposed to thee the match, Créon, with impunity to drive me from this realm. For which, call me, if thou chusest, both lioness, and Scýlla who inhabited the Tuscan cave: for thy heart, as is fit, have I in-turn-wounded.

Jason. Yet thou grievest too thyself, and art a sharer in these woes!

1348. Of this verse there have five or six different improvements been offered by different editors.

1349. ἠπίστατο, Ion. and Att. for ἐπίστατο, 3. sing. imperf. ind. mid. of ἐπίσταμαι, *I know* or *am conscious of*.

1350. πέπονθας, 2. sing. perf. ind. mid. of πάσχω, *I suffer*: εἰργάσω, 2. sing. 1. aor. ind. mid. of ἐργάζομαι, *I perform*.

1351. ἔμελλες, *thou wert about*, 2. sing. imperf. ind. act. of μέλλω, *I am about*.

1353. προσθεὶς, nom. sing. mas. 2. aor. part. act. of προστίθημι, *admóveo*, *adjício*, *propóno*, *I propose* or *adjoin*.

1354. ἀνατεὶ for ἀνατὶ, *with impunity*, *without loss* or *damage*.

1356. ᾤκησε σπέος is not found in any edition or (I believe) MS., the reading being ᾤκησεν πέδον; but as πέδον has been interpreted as being synonymous with σπήλαιον, which means σπέος, Porson has with Brunck adopted this latter word. Musgrave rejected both, and gave πόρον, more nearly resembling πέδον.

ΜΗ. Σάφ' ἴσθι· λύει δ' ἄλγος, ἢν σὺ μὴ 'γγελᾷς. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΙΑ. Ὦ τέκνα, μητρὸς ὡς κακῆς ἐκύρσατε. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΜΗ. Ὦ παῖδες, ὡς ὤλεσθε πατρῴᾳ νόσῳ. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΙΑ. Οὐ τοίνυν ἡμὴ δεξιά σφ' ἀπώλεσεν. |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΜΗ. Ἀλλ' ὕβρις, οἵ τε σοὶ νεοδμῆτες γάμοι. |– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΙΑ. Λέχους σφέ γ' ἠξίωσας οὕνεκα κτανεῖν; |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΜΗ. Σμικρὸν γυναικὶ πῆμα τοῦτ' εἶναι δοκεῖς; |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ΙΑ. Ἥτις γε σώφρων· σοὶ δὲ πάντ' ἐστὶν κακά. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΜΗ. Οἵδ' οὐκέτ' εἰσί· τοῦτο γάρ σε δήξεται. |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΙΑ. Οἵδ' εἰσὶν, οἴμοι, σῷ κάρᾳ μιάστορες. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΜΗ. Ἴσασιν, ὅστις ἦρξε πημονῆς, θεοί. |⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΙΑ. Ἴσασι δῆτα σήν γ' ἀπόπτυστον φρένα. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΜΗ. Στυγεῖ· πικρὰν δὲ βάξιν ἐχθαίρω σέθεν. |⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΙΑ. Καὶ μὴν ἐγὼ σήν· ῥᾴδιοι δ' ἀπαλλαγαί. |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΜΗ. Πῶς οὖν; Τί δράσω; Κάρτα γὰρ κἀγὼ θέλω. |– –|⏑ –||– –|⏑ –||– –|⏑ –
ΙΑ. Θάψαι νεκρούς μοι τούσδε, καὶ κλαῦσαι πάρες. |– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION

ΜΗ. Ἴσθι σάφα· δε λύει άλγος, ην συ μη έγγελας. ΙΑ. Ω τέκνα, ὡς κάκης μήτρος εκύρσατε. ΜΗ. Ω παίδες, ὡς ωλέσθε πατρῴα νόσῳ. ΙΑ. Τοίνυν ἡ έμη δέξια ουκ απώλεσε σφε. ΜΗ. Ἀλλα ὕβρις τε οἱ σοι νεοδμήτες γάμοι. ΙΑ. Γε οὕνεκα λέχους ηξιώσας κτάνειν σφε; ΜΗ. Δόκεις τούτο είναι σμίκρον πήμα γυναίκι; ΙΑ. Ἥτις γε σώφρων· δε σοι έστι πάντα κάκα. ΜΗ. Οἵδε ουκετι είσι· γαρ τούτο δήξεται σε. ΙΑ. Οἵδε εἰσι, οίμοι, μιάστορες σῳ κάρᾳ. ΜΗ. Θέοι ισάσι ὅστις ήρξε πήμονης. ΙΑ. Ισάσι γε δῆτα σην αποπτύστον φρένα. ΜΗ. Στύγει· δε εχθαίρω πίκραν βάξιν σέθεν. ΙΑ. Και έγω μην σην· δε ῥάδιοι απάλλαγαι. ΜΗ. Πως ουν; Τι δράσω; Γαρ και έγω θέλω κάρτα. ΙΑ. Πάρες μοι θάψαι τούσδε νέκρους, και κλαύσαι.

TRANSLATION.

MEDEA. Be well assured of that: but it alleviates my sorrow, if thou canst not jeer me. JASON. Oh! children, what a bad mother ye have had! MEDEA. Oh! my sons—how ye have perished through your father's transgression! JASON. At-all-events my hand did not destroy them. MEDEA. But contumely, and thy new nuptials. JASON. So, on account of thy bed thou hast thought proper to kill them? MEDEA. Deemest thou that to be a trifling injury to a woman? JASON. Whatever woman is prudent—but in thee is every vice. MEDEA. These are no more: therefore this will gall thee. JASON These are, alas me, avenging furies on thy head! MEDEA. The Gods know which-of-us began the wrong. JASON. They know full well thy execrable disposition. MEDEA. Thou art detestable; and I hate thy bitter speech. JASON. And I, indeed, thine: but easy the separation! MEDEA. How then? What shall I do? For I, too, wish it much. JASON Suffer me to bury those dead-bodies, and to weep over them.

1359. λύει, literally, *loosens*, but may be understood (as the scholiast rightly observes) in the meaning of λυσιτελεῖ, *the grief delights me*. Porson objected not to this interpretation:—but he thought the phrase might also signify, and perhaps with more reason, *Mínuit méum dolórem, si tu non irrídes*, i. e. *it lessens* or *diminishes my affliction, if that thou canst not mock me*. Brunck has μὴ γελᾷς.

1360. ἐκύρσατε, *ye have met with*, or rather, *ye have fallen upon*, 2. plur. 1. aor. ind. act. of κύρω, *incido*.

1366. ἥτις γε σώφρων, must here be considered as the beginning of a sentence left unfinished—for the rules of Grammar require a dative case, if this be the answer to the question in the preceding verse.

1374. πάρες, 2. sing. 2. aor. imperat. of παρίημι, *dimítto v. permítto*: κλαῦσαι, 1. aor. inf. act. of κλαίω, *fléo, I weep*.

ΜΗ. Ὀυ δῆτ', ἐπεί σφας τῇδ' ἐγὼ θάψω χερὶ, |‒ ‒|⏑ ‒|‒ ‒|⏑ ‒||‒ ‒|⏑ ⏑
φέρουσ' ἐς Ἥρας τέμενος ἀκραίας θεοῦ, |⏑ ‒|⏑ ‒ ‒ ⏑ ⏑|⏑ ‒||‒ ‒|⏑ ‒
ὡς μή τις αὐτοὺς πολεμίων καθυβρίσῃ, |‒ ‒|⏑ ‒||‒ ⏑ ⏑|⏑ ‒||⏑ ‒|⏑ ‒
τύμβους ἀνασπῶν. Γῆ δὲ τῇδε Σισύφου |‒ ‒|⏑ ‒|‒ ‒|⏑ ‒||⏑ ‒|⏑ ‒
σεμνὴν ἑορτὴν καὶ τέλη προσάψομεν |⏑ ‒|⏑ ‒||‒ ‒|⏑ ‒||⏑ ‒|⏑ ⏑
τολοιπὸν, ἀντὶ τοῦδε δυσσεβοῦς φόνου· |⏑ ‒|⏑ ‒||⏑ ‒|⏑ ‒ ⏑ ‒|⏑ ‒
αὐτὴ δὲ γαῖαν εἶμι τὴν Ἐρεχθέως, |‒ ‒|⏑ ‒||⏑ ‒|⏑ ‒||⏑ ‒|⏑ ‒
Αἰγεῖ ξυνοικήσουσα τῷ Πανδίονος. |‒ ‒|⏑ ‒||‒ ‒|⏑ ‒||‒ ‒|⏑ ⏑
Σὺ δ', ὥσπερ εἰκὸς, κατθανεῖ κακὸς κακῶς, |⏑ ‒|⏑ ‒|‒ ‒|⏑ ‒||⏑ ‒|⏑ ‒
Ἀργοῦς κάρα σὸν λειψάνῳ πεπληγμένος, |‒ ‒|⏑ ‒|‒ ‒|⏑ ‒||⏑ ‒|⏑ ⏑
πικρὰς τελευτὰς τῶν ἐμῶν ἰδὼν γάμων. |⏑ ‒|⏑ ‒||‒ ‒|⏑ ‒||⏑ ‒|⏑ ‒
ΙΑ. Ἀλλά σ' Ἐρινὺς ὀλέσειε τέκνων, |‒ ⏑ ⏑|‒ ‒||⏑ ⏑ ‒|⏑ ⏑ ‒
φονία τε Δίκη. |⏑ ⏑ ‒|⏑ ⏑ ‒
ΜΗ. Τίς δὲ κλύει σου θεὸς ἢ δαίμων, |‒ ⏑ ⏑|‒ ‒||⏑ ⏑ ‒|‒ ‒
τοῦ ψευδόρκου καὶ ξειναπάτα; |‒ ‒|‒ ‒||‒ ‒|⏑ ⏑ ‒
ΙΑ. Φεῦ, φεῦ, μυσαρὰ καὶ παιδολέτορ. |‒ ‒|⏑ ⏑ ‒||‒ ‒|⏑ ⏑ ‒
ΜΗ. Στεῖχε πρὸς οἴκους, καὶ θάπτ' ἄλοχον. |‒ ⏑ ⏑|‒ ‒||‒ ‒|⏑ ⏑ ‒
ΙΑ. Στείχω, δισσῶν γ' ἄμορος τέκνων. |‒ ‒|‒ ‒||⏑ ⏑ ‒|‒ ‒
ΜΗ. Ὀύπω θρηνεῖς· μένε καὶ γήρασκ'. |‒ ‒|‒ ‒||⏑ ⏑ ‒|‒ ‒

THE ORDER, AND ENGLISH ACCENTUATION.

ΜΗ. Ου δήτα, έπει έγω θάψω σφας τῇδε χέρι, φερούσα ες τέμενος Ἥρας ακραίας θέου, ὡς μη τις πολέμιων ανάσπων τύμβους καθύβρισῃ αύτους. Δε τῇδε γῃ Σίσυφου τολοίπον προσάψομεν σεμνην έορτην και τέλη, άντι τούδε δύσσεβους φόνου· δε αύτη είμι την γαίαν Ερέχθεως ξυνοικησούσα Αίγει τῳ Πανδίονος. Δε συ κάκος, ὥσπερ είκος, κάτθανει κάκως, πεπλήγμενος σον κάρα λείψανῳ Άργους, ίδων πίκρας τελεύτας των έμων γάμων. ΙΑ. Ἄλλα σε Ερίνυς τέκνων, τε φόνια Δίκη ολεσείε. ΜΗ. Δε τις θέος η δαίμων κλύει σου, του ψευδόρκου και ξεινάπατα; ΙΑ. Φευ, φευ, μύσυρα και παιδόλετορ. ΜΗ. Στείχε προς οίκους, και θάπτε άλοχον. ΙΑ. Στείχω, άμορος γε δίσσων τέκνων. ΜΗ. Ούπω θρήνεις· μένε και γηράσκε.

TRANSLATION.

Medea. Never indeed: since I shall bury them with this hand. having conveyed them to the shrine of Júno, Goddess guardian-of-the-citadel—that no one of my enemies tearing up their graves may insult them. Yet in this land of Sísyphus will we from henceforth institute a solemn festival and sacrifices, in-expiation-of this unhallowed murder:—but, as for myself, I shall go to the land of Eréchtheus to dwell with Ægeus, son of Pandíon. And thou wretch, as it befits thee, shalt expire in-agony, struck on thy head with a remaining-fragment of the Argo, after witnessing the bitter termination of my wifehood. Jason. But thee may the Fury of the children and blood-avenging Justice destroy! Medea. Now what god or devil will listen to thee, false-to-thy-oath, and a profaner-of-hospitality? Jason. Fie-upon-thee! fie-upon-thee! detestable and child-murdering woman! Medea. Go into the house and bury thy wife. Jason. I go, bereft indeed of both my sons. [*Here Jáson, in great anguish, is going away.*] Medea. Not-as-yet-sufficiently dost thou lament! stay and grow old.

1376. φέρουσα, *bearing them*:— ἀκραίας θεοῦ, *supreme Goddess*, or rather *Acræan Goddess*, that is, "Goddess of citadels." Juno the sister and wife of Jupiter, and Empress of the Skies, might be thought the highest female deity, but Horace deservedly gives this honour to Pállas, the Goddess of wisdom, and daughter of Jupiter. Carm. B. I. Od. xii. 20.

1389. ξειναπάτα, Poeticè et Dóricè for ξεναπάτου, gen. sing. of ξεναπάτης, *a violator of the rights of hospitality.*

ΙΑ. Ὦ τεκνα φίλτατα. ΜΗ. Μητρί γε, σοὶ δ' ὀύ. |–⏑⏑|–⏑⏑||–⏑⏑|––
ΙΑ. Κᾆπειτ' ἔκτας; ΜΗ. Σέ γε πημαίνουσ'. |––|––||⏑⏑–|––
ΙΑ. Αἶ αἶ φιλίου χρῄζω στόματος |––|⏑⏑–||––|⏑⏑–
παίδων ὁ τάλας προσπτύξασθαι. |––|⏑⏑–||––|––
ΜΗ. Νῦν σφε προσαυδᾷς, νῦν ἀσπάζει, |–⏑⏑|––||––|––
τότ' ἀπωσάμενος. ΙΑ. Δός μοι, πρὸς θεῶν, |⏑⏑–|⏑⏑–||––|––
μαλακοῦ χρωτὸς ψαῦσαι τέκνων. |⏑⏑–|––||––|––
ΜΗ. Οὐκ ἔστι· μάτην ἔπος ἔῤῥιπται. |––|⏑⏑–||⏑⏑–|––
ΙΑ. Ζεῦ, τάδ' ἀκούεις, ὡς ἀπελαυνόμεθ', |–⏑⏑|––||–⏑⏑|–⏑⏑
οἷά τε πάσχομεν ἐκ τῆς μυσαρᾶς |–⏑⏑|–⏑⏑||––|⏑⏑–
καὶ παιδοφόνου τῆσδε λεαίνης; |––|⏑⏑–||–⏑⏑|––
Ἀλλ' ὁπόσον γοῦν πάρα καὶ δύναμαι, |–⏑⏑|––||⏑⏑–|⏑⏑–
τάδε καὶ θρηνῶ κἀπιθοάζω, |⏑⏑–|––||–⏑⏑|––
μαρτυρόμενος δαίμονας, ὥς μοι |––|⏑⏑–||–⏑⏑|––
τέκν' ἀποκτείνασ', ἀποκωλύεις |⏑⏑–|––||⏑⏑–|––
ψαῦσαί τε χεροῖν, θάψαι τε νεκρούς, |––|⏑⏑–||––|⏑⏑–
οὓς μή ποτ' ἐγὼ φύσας ὤφελον |––|⏑⏑–||––|–⏑⏑
ἐκ σοῦ φθιμένους ἐπιδέσθαι. |––|⏑⏑–||⏑⏑–|–*

THE ORDER, AND ENGLISH ACCENTUATION.

ΙΑ. Ω φίλτατα τέκνα. ΜΗ. Μήτρι γε, δε ου σοι. ΙΑ. Και επείτα έκτας; ΜΗ. Γε πημαινούσα σε. ΙΑ. Αι αι ὁ τάλας χρῄζω προσπτυξάσθαι φίλιου στόματος παίδων. ΜΗ. Νυν προσαύδας σφε, νυν ασπάζει, τότε απωσάμενος. ΙΑ. Δος μοι, προς θέων, ψαύσαι μάλακου χρώτος τέκνων. ΜΗ. Ουκ έστι· έπος ερρίπται μάτην. ΙΑ. Ζευ, ακούεις τάδε, ὡς απελαυνόμεθα, τε οία πάσχομεν εκ της μύσαρας και τήσδε παιδόφονου λεαίνης; Ἀλλα γε ουν ὅποσον πάρα, και δύναμαι, και θρήνω τάδε και επιθοάζω, μαρτυρόμενος δαίμονας, ὡς αποκτεινάσα τέκνα, αποκωλύεις τε ψαύσαι χέροιν, τε θάψαι νέκρους, ὁυς έγω ώφελον μη πότε φύσας επιδέσθαι φθίμενους εκ σου.

TRANSLATION.

Jason. Oh! my dearest children! Medea. To their mother, indeed, but not to thee. Jason. And nevertheless thou slewest them? Medea. Yes, to grieve thee! Jason. Woes me! woes me! wretched man that I am, I long to kiss the dear mouths of my boys. Medea. Now thou addressest them—now respectest them—after heretofore slighting them! Jason. Do grant me, by the Gods, to touch the soft skin of my sons. Medea. It shall not be: thy solicitation is thrown-away to no purpose. Jason. [*Raising his eyes and hands to Heaven.*] O Júpiter, hearest thou this, how we are rebutted, and what-taunts we endure from this accursed-woman, and child-murdering lioness? Yet indeed in as far, [*Addressing himself again to Medéa.*] as it is permitted, and I am able, I both lament for these—and mourn-in-settled-sorrow-over them, calling the Gods to be witness, that after thou hast slain my children, thou dost likewise prevent me from touching them with my hands, and from interring, when dead, those whom I ought never to have begotten to see thus destroyed by thee. [*Here Jáson retires in great affliction, and Medéa ascends to the clouds laughing.*]

1395. ἔκτας, Dóricè for ἔκτης, 2. sing. 2. aor. of κτῆμι, *I kill.*

1399. ἀπωσάμενος, nom. sing. mas. 1. aor. part. mid. of ἀπωθέω, *I reject.* Θέων is here a monosyllable, like θεοὺς, in v. 493, and θεῶν in v. 528.

1401. Ὀυκ ἔστι, literally, *it is not*, implying a negation which no persuasion can alter. Ἔπος ἔῤῥιπται, *thy word* or *thy breath is thrown out in vain.*

1410. φύσας, literally, *having begotten.*

1411. φθιμένους, Iónicè for ἐφθιμένους, acc. plur. mas. perf. part. pass. of φθέω, or rather φθίω, *I destroy.*

ΧΟΡΟΣ.

Πολλῶν ταμίας Ζεὺς ἐν Ὀλύμπῳ· |– –|⏑ ⏑ –||– ⏑ ⏑|– –
πολλὰ δ' ἀέλπτως κραίνουσι θεοὶ, |– ⏑ ⏑|– –||– –|⏑ ⏑ –
καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη. |– ⏑ ⏑|– –||– ⏑ ⏑|– –
Τῶν δ' ἀδοκήτων πόρον εὗρε θεός· |– ⏑ ⏑|– –||⏑ ⏑ –|⏑ ⏑ –
τοιόνδ' ἀπέβη τόδε πρᾶγμα. |– –|⏑ ⏑ –||⏑ ⏑ –|⏑ *

ΤΕΛΟΣ.

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Ζευς τάμιας πόλλων εν Ολύμπῳ· δε πόλλα θέοι κραινούσι αέλπτως, και τα δοκηθέντα ουκ ετελέσθη. Δε θέος εύρε πόρον των αδοκήτων· τοιόνδε τόδε πράγμα άπεβη.

TRANSLATION.

Chorus. Júpiter is the disposer of innumerable fates in Heaven: and many events do the Gods bring about unexpectedly, whilst the things looked-for come not to pass. So Providence hath contrived the issue of unlikely incidents—in such wise has this affair terminated.

1413. ἀέλπτως, Poéticè for ἀνελπίστως, *unexpectedly, not hoped* or *looked for.*

1414. ἐτελέσθη, 3. sing. 1. aor. ind. pass. of τελέω, *I bring to a conclusion.*

1415. εὗρε, 3. sing. 2. aor. ind. act. of εὑρίσκω, *I find.* Aldus has εὗρεν, in itself bad, and unnecessarily causing θεὸς to be read as a monosyllable.

THE END.

MORAL INFERENCES.

1. *Alliances contracted in treachery, end in mischief.* 2. *No passion is fraught with such determined wo as jealousy.* 2. *Woman's hate is implacable.* 4. *Ruinous are the consequences when reason loses the mastery of the mind.* 5. *We often prize in bitterness the memory of departed friends, whom, when with us, we treated either with indignity or neglect.* 6. *Man's propensities were the same three thousand years ago, as now, and will in all probability continue the same unto the end.* 7. *Many of the accidents and evils of life arise from want of circumspection.*

The following and other Errata in the First Edition of the Medea have in this Edition been corrected.

Line.	Text.	Metres.	Order.	Translation.	Notes.	Sic Correcta.
58	παύνεται					παύεται
66					λεγόντος	λέγοντος
195			ὕμνος			ὕμνους
229					καταθνῆσκω	καταθνήσκω
252	ἄσπίδα					ἀσπίδα
285			μοι παίδι			παίδα μοι
360				sentence omitted		whither, ever, will you turn?
385			ενθείαν			ευθείαν
399			omission			το έμον
413			omission			πάλιν
436	ὀλέσωσα		ολεσώσα			ὀλέσασα, ολεσάσα
445			κρείσσον			κρείσσων
447					1. aor.	2. aor.
477			τούτον			ταύτον
531			εκτώσαι			εκσώσαι
552		3rd F. ∪–				––
554	γέγως					γεγώς
559		1st F. ∪–				––
604			φεύξομαι.			φευξούμαι
606	μων					μῶν
613			πέμπει			πέμπειν
615			λεξάσα			ληξάσα
762		3rd F. ∪–				––
763		3rd F. ∪–				––
767		3rd F. ∪–				––
822	ἱεράς					ἱερᾶς
960			πέθειν			πείθειν
1000			τε εκείθεν			τα εκείθεν

In the Translation of verse 430 of the Phœnissæ, read "*who*" not "*whom.*"

J. M'Creery, Tooks Court,
Chancery-Lane, London.

THE

ALCESTIS OF EURIPIDES,

LITERALLY TRANSLATED INTO ENGLISH PROSE;

FROM

THE TEXT OF MONK.

ΕΥΡΙΠΙΔΟΥ ΑΛΚΗΣΤΙΣ.

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THE ORIGINAL GREEK, THE METRES, THE ORDER, AND ENGLISH ACCENTUATION.

TO WHICH ARE SUBJOINED

NUMEROUS EXPLANATORY NOTES

FOR THE USE OF STUDENTS.

BY

T. W. C. EDWARDS, M. A.

SECOND EDITION, CAREFULLY REVISED AND CORRECTED.

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ἐνταῦθα δὴ 'δάκρυσε, καὶ λέγει τάδε·
Ὦ λέκτρον, ἔνθα παρθένει' ἔλυσ' ἐγὼ
κορεύματ' ἐκ τοῦδ' ἀνδρὸς, οὗ θνήσκω πέρι,
χαῖρ'· οὐ γὰρ ἐχθαίρω σ'· ἀπώλεσας δ' ἐμὲ
μόνην· προδοῦναι γάρ σ' ὀκνοῦσα, καὶ πόσιν,
θνήσκω· σὲ δ' ἄλλη τις γυνὴ κεκτήσεται,
σώφρων μὲν οὐχὶ μᾶλλον, εὐτυχὴς δ' ἴσως.

ΑΛΚΗΣΤ. 176—183.

ΑΔ. Ὦ φιλτάτης γυναικὸς ὄμμα, καὶ δέμας
ἔχω σ' ἀέλπτως, οὔποτ' ὄψεσθαι δοκῶν;

ΑΛΚΗΣΤ. 1152—1153.

LONDON:

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SOLD BY TALBOYS, OXFORD; NEWBY, CAMBRIDGE; AND BELL AND BRADFUTE, EDINBURGH.

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1825.

J. M'Gowan and Son, Great Windmill Street.

TO

JOHN SCOTT, M.D.

FELLOW OF THE ROYAL COLLEGE OF PHYSICIANS,

&c. &c. &c.

BEDFORD SQUARE, LONDON.

Dear Sir,

THE warm interest you have ever taken in the success of my Works, from the period of their first appearance, and the kind exertions you have made to promote that success, I feel with the liveliest pleasure,—and acknowledge with the most unfeigned thankfulness.

The elevated rank you hold in society, in your Profession, and in the world of letters has greatly enhanced the value of your friendship, and determined me to lay myself under further obligations to you, by constituting you Patron of the following Play, The Alcestis of Euripides.

In it I have endeavoured to profit by the judicious hints you some time ago had the condescension to give me, respecting idiomatic phrases and the use of particles, particularly of expletives, which in Greek Poetry are often redundant to the sense, although necessary to the rhythm. As, however, I profess to abide in my Translations as nearly as I can by the original, and as, in general, I offer some meaning for every word of the text, I have still been unable to adhere so closely to the strict signification of those and other parts of speech, as either your friendly suggestions or my own ardent wish prompted. Far less, then, I lament to say, has it been in my power, with all my striving, to put in practice the most excellent advice with which I was recently honored by the Lord Bishop of St. David's, namely, "To adopt as much as possible the phraseology of Shakespeare." *The desirableness of so doing is great, but the difficulty of accomplishing it is greater!*

Most happy should I have been to have had the ability (for the will was not wanting) to effect my Versions in a manner more worthy of your patronage, and of the approbation of the Right Reverend Prelate above named: but in the absence of such ability, I must content myself with the consciousness of having possessed the will, and with the certainty that both you and he, not less distinguished for your acquirements and zeal in the cause of learning, than remarkable for a spirit of candor, will examine the

following pages with the lenity they require,—and that ye will throw a veil over minor imperfections—recollecting that the object of the Work is the facilitation of a very difficult, but most useful, branch of classical knowledge.

The language is that in which your favorite Hippocrates of Cos wrote his Aphorisms, upwards of seventy generations ago: it is the language, through the medium of which we moderns have derived much instruction, and have reaped varied delight, and have received the message of the gladdest of tidings.

If the heroes, and sages, and geniuses of antiquity have long since crumbled to dust, so we to dust must crumble:—but in the message of glad tidings we have the consoling hope that the crumbled and scattered dust of our earthly tenements shall be re-vivified, and be again united to the soul to be dis-united no more.

This thought and this consoling hope serve as a check to our pride upon the one hand, and as a spur to the faithful discharge of our several duties on the other. But some men there are who stand in little or no need either of check or spur, being naturally of mild and unassuming manners; and incapable, from an innate love of virtue, of practising vice: these merit the greatest commendation; and fortunate would it be for the world that folks of this description were more numerous. Where, however, nature proves defective, education will frequently succeed in restraining the passions, and in bettering the heart. Indeed few can read the writings of Euripides, particularly his Alcestis, without feeling the strongest inducement to lean to the side of virtue, and to detest vice; so full are they of morality, and of tenderness, and of exquisite sensibility, that even the most hardened are melted to tears at the representation of so much suffering and of so much wo: they possess, besides, the power of charming those who peruse them, not merely once, but again and again.

This pleasure you have often experienced:—that you may very long continue to experience it, and to enjoy all the happiness arising from domestic comfort, a cultivated mind, the blessing of health, the smile of fortune, the esteem of your countrymen, the consciousness of having done your duty, and the pious hope of eternal felicity, is the hearty wish of,

Dear Sir,

Your obliged and obedient Servant,

G. W. C. Edwards.

London, Sept. 23rd 1824.

TO

THE READER.

There are many, who, possessing in reality very little knowledge, yet wishing withal to be thought extremely erudite, are constantly yelping that "*the interests of sound learning are in danger,*" whenever they hear of any Work, of which the object is to render the attainment of any branch of literature easy: and these are joined in the cry by another set, whose bread indeed depends on their making a vast secret of the scanty knowledge they have themselves picked up, (*viz.* a smattering of the Greek and Roman languages, with little or nothing besides,) dealing it out in miserably small portions at a very enormous price.

All such persons are unworthy of the name they assume: for, *in the first place,* an intimate acquaintance with the Classics is, in itself, an acquisition of comparatively small value: and what, then, must the worth of a smattering be? An acquaintance with the Classics, I say, is comparatively of very small value of itself, being merely an Introduction to Grammar and to Refinement of Taste: whereas, sound learning, as I understand the expression, means a thorough knowledge of all or most of the Arts and Sciences. *In the second place,* these yelpers are unworthy of the name they assume, because literature, which is calculated to ennoble the mind, and to inspire liberal ideas, ought not, like the petty secrets of some scurvy trade, or the tricks of jugglers, to be wrapped in mystery and darkness; but it ought to be made plain and easy of acquirement, that "they who run may read."

I have long made up my own mind upon this subject, and whenever I hear the cry of "*sound learning in danger,*" I know from what quarter it comes, because no man of sound learning ever raised such a cry.

Any attempt, (how unsuccessful soever it may prove,) to facilitate the acquirement of useful knowledge, is, in my opinion, laudable: and I am well convinced that this is the sentiment of every liberal-minded and well-informed man, without exception.

Impressed with this conviction, I continue to come from time to time before the public:—and I have the pleasure of knowing, that notwithstanding the humbleness of my efforts, and the opposition of no informidable party, I am, upon the whole, well received. The liberal make every allowance for the very great difficulty which there necessarily is in translating Greek Poetry into Literal English Prose; and for the silliness of diction, as well as (I beg pardon of the yelping guardians of sound learning,) total absence of genius in many parts of the original.

In the following Edition of the Alcestis, the Greek Text has been copied from Monk's second Edition of that Play, which I believe is the last that has appeared, printed at Cambridge in 1818.

As there are, however, in Monk's Text, several gross mis-spellings, (as κύτπον for κτύπον, verse 87,—μηθίστη for μεθίστη, verse 175,—ΠΡΑΚΛΗΣ for ΗΡΑΚΛΗΣ, verse 492;) and many mis-accentuations, (as οὐδὲν for οὐδέν, verse 136; ἐστιν for ἐστὶν, verse 140, and similarly in verses 45 and 147; ποτε for ποτὲ, verses 340 and 715; τίν' for τιν', verse 497; 'ναξ for ''ναξ, verse 555; μεν for μὲν, verse 797; καί for καὶ, verse 1034; and σπονδας for σπονδὰς, verse 1035; with very many others,) I have, of course, corrected these:—and the *uncini* or *brackets*, which disfigure Monk's text, I have discarded.

In verse 77, where, on no authority whatever, the learned professor gives πρόσθεν for πρόσθε, that the penult of μελάθρων, which follows, may remain short, I have retained πρόσθε, fully convinced that the vulgate lection is the best, and that the poet intended the penult of μελάθρων to be long. Again, in verse 905, where Monk after mature consideration thought proper to transpose the words, and to read ἄχθος μέτριον, to the entire destruction of the rhythm, I have re-transposed them, and edited, consentingly with all MSS. and editions before Monk's, μέτριον ἄχθος. The word νέκυς, of verse 94, I have rejected,—entertaining no doubt whatever of its spuriousness.

Monk's punctuation, too, I have frequently altered:—and although I have followed him in the distribution of character, I have done so in several instances at the expense of the sense: for who can tolerate, for example, Semichorus for Chorus, verses 77 and 79; and Chorus for Semichorus, verses 86 and 89? And yet Barnes and Monk have deemed this arrangement the best,—in opposition to the most unquestionable authority, and the voice of common intellect.

In verse 605, I have restored οἰκεῖς, disapproving *in toto* of Monk's οἰκεῖ, for which there does not appear to me to be the smallest necessity, and certainly no warrant whatever.

The verb κλαίω, *fléo*, which Monk (consentingly, it is true, with Porson,) has uniformly written κλάω, *frángo*, as being (they tell us) more strictly Attic, I have continued to spell in the old way: and the coalescence of καὶ with a long syllable aspirated, as in the words χἠ, χοἰ, (as Monk gives them) for καὶ ἡ and καὶ οἱ, I consider (but this is mere matter of opinion) to be more properly written and printed χ'ἡ and χ'οἱ.

Where καὶ coalesces with an initial diphthong as in κᾆτα for καὶ εἶτα, I have with Monk and Porson (on the recommendation of Dawes) retained the ι subscript, and in all other instances, as κἄπειτα for καὶ ἔπειτα, I have with them rejected it, contrary to the practice of Brunck and many other celebrated editors.

Respecting the Translation and other parts of the Work, I have nothing new to offer,—but take the liberty of referring to the Preface of the King Œdipus of Sophocles, and of the other Plays I have already published, for a full developement of my plan.

London, Sept. 23rd 1824.

SUMMARY

OF

FACTS AND CIRCUMSTANCES CONNECTED WITH THE PLAY.

ÆSCULAPIUS, a beloved son of Apóllo, and physician of old, who was considered by the ancients to be so intimately acquainted with the medicinal properties of every plant, that he was called the inventor and god of medicine, having, by his extraordinary skill, restored many recently dead persons to life, Plúto, whose rights were thereby infringed, and whose subjects were in consequence diminished in number, complained to Júpiter of conduct so subversive of the natural order of things. The father of the gods being incensed, struck Æsculápius with lightning, and killed him: whereupon Apóllo, to be revenged for the death of his son, slew the Cýclops who had made the thunderbolts.

This daring act of injustice and of contempt, Júpiter punished by banishing his son Apóllo from heaven, and sentencing him to the drudgeries of a menial on the earth for a limited time. In conformity, therefore, to the will and command of his father, Apóllo went into exile:—and, having come into Greece, hired himself to Admétus, king of Phéræ, in Théssaly, cheerfully submitting to rank as a servant, and faithfully discharging the duties of a shepherd for nine years.

During this sojourn of Apóllo in the house and service of Admétus, he was treated with much kindness, and became so warmly attached to the family by the ties of gratitude and the feelings of respect, that he felt inclined to confer on his master some extraordinary favor in token of his regard, and as a mark of his entire satisfaction with the treatment he had experienced.

As Admétus was most singularly averse to death, the greatest favor that could in any way be bestowed on him, was the means of escape from this king of terrors and terror of kings:—accordingly Apóllo solicited the Fates in his behalf, and obtained from them, that Admétus should never die, provided that always, when it came to his turn to die, some other person would die in his stead.

Admétus, after the death of his first wife, had married Alcéstis, called also Alcéstë, daughter of Pélias, king of Iólchos. Two children, Eumélus and Periménë, were the offspring of this marriage, and had not arrived at puberty when it came to their father's turn to die.

Authors are not agreed as to the precise sort of death which threatened Admétus, but they all affirm that he found it very difficult to procure a substitute,—his aged father Phérës, and his mother Clýmene, having each of them peremptorily refused to redeem their son's life at the price of their own. But his noble queen Alcéstis, although yet in the flower of her youth, most generously volunteered to die for her husband.

The principal incidents of the Play are Alcéstis's death and funeral, with her restoration to life and to Admétus by Hérculës, who came to the palace of Phéræ on a visit at this truly mournful, but eventually happy season; and who by dint of prowess and of sheer strength, succeeded in rescuing from the grasp of death and of the grave, the most worthy wife of the son of Phérës.

The pusillanimity of Admétus, and his ingratitude and insolence to his father, are impressive of contempt for him personally,—notwithstanding the great stress laid by the Chorus on the hospitableness of his disposition. And had Alcéstis said less of herself and of her act, she would have appeared to more advantage.

Another great defect in the Fable, is the silence of Alcéstis after resuscitation; although the poet accounts for it in a way not altogether unsatisfactory.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΤΑ ΠΡΟΣΩ'ΠΑ ΤΟΥ ΔΡΑ'ΜΑΤΟΣ.	THE PERSONS OF THE DRAMA.
ΑΠΟΛΛΩΝ	APOLLO
ΘΑΝΑΤΟΣ	DEATH
ΧΟΡΟΣ ΑΝΔΡΩΝ ΦΕΡΑΙΩΝ	CHORUS OF MEN OF PHERÆ
ΘΕΡΑΠΑΙΝΑ	FEMALE ATTENDANT
ΑΛΚΗΣΤΙΣ	ALCESTIS
ΑΔΜΗΤΟΣ	ADMETUS
ΕΥΜΗΛΟΣ	EUMELUS
ΗΡΑΚΛΗΣ	HERCULES
ΦΕΡΗΣ	PHERES
ΘΕΡΑΠΩΝ	MAN-SERVANT.

ΑΠΟΛΛΩΝ ᾐτήσατο παρὰ τῶν Μοιρῶν, ὅπως ὁ Ἄδμητος, τελευτᾷν μέλλων, παράσχῃ τινὰ τὸν ὑπὲρ αὐτοῦ τεθνηξόμενον, ἵνα ἴσον τῷ προτέρῳ χρόνῳ ζήσῃ· καὶ Ἄλκηστις ἡ γυνὴ ἐπέδωκεν ἑαυτὴν, μηδετέρου τῶν γονέων ἐθελήσαντος ὑπὲρ τοῦ παιδὸς ἀποθανεῖν. Μετ᾽ οὐ πολὺ δὲ, τῆς συμφορᾶς ταύτης γενομένης, Ἡρακλῆς παραγενόμενος, καὶ μαθὼν παρά τινος θεράποντος τὰ περὶ τὴν Ἄλκηστιν, ἐπορεύθη ἐπὶ τὸν τάφον· καὶ τὸν Θάνατον ἀποστῆναι ποιήσας, ἐσθῆτι καλύπτει τὴν γυναῖκα· τὸν δὲ Ἄδμητον ἠξίου λαβόντα τηρεῖν· εἰληφέναι δὲ αὐτὴν πάλης ἆθλον ἔλεγε· μὴ βουλομένου δὲ ἐκείνου, ἀποκαλύψας, ἔδειξεν ἣν ἐπένθει.

THE ORDER, AND ENGLISH ACCENTUATION.

῾ΥΠΟ΄ΘΕΣΙΣ ΑΛΚΗ΄ΣΤΙΔΟΣ.

ΑΠΟΛΛΩΝ ηᾐτήσατο πάρα των Μοίρων, ὅπως ὁ Αδμήτος, μέλλων τελεύτᾳν, παράσχῃ τίνα τον τεθνηξόμενον ὕπερ αύτου, ἵνα ζήσῃ ίσον τῳ πρότερῳ χρόνῳ· και Αλκήστις ἡ γύνη, μηδέτερου των γόνεων εθελησάντος απόθανειν ὕπερ του παίδος, επεδώκε ἑαύτην. Δε ου πόλυ μέτα, της ταύτης σύμφορας γενόμενης, Ἥρακλης παραγενόμενος, και μάθων πάρα τίνος θεραπόντος τα πέρι την Αλκήστιν, επορεύθη έπι τον τάφον· και ποιήσας τον Θάνατον αποστήναι, καλύπτει την γυναίκα εσθήτι· δε ήξιου τον Αδμήτον λαβόντα τήρειν· δε έλεγε ειλήφεναι αύτην άθλον πάλης· δε εκείνου μη βουλόμενου, αποκαλύψας, εδείξε ἣν επένθει.

TRANSLATION.

ARGUMENT OF THE ALCESTIS.

APOLLO desired of the Fates, that Admétus, who was about to die, might give some one as a substitute to die for him, that so he might live for a term equal to his former life:—and Alcéstis his consort, neither of his parents being willing to die for their son, gave herself up. But not long after the time when this calamity took place, Hércules having arrived, and having learnt from a servant the particulars concerning Alcéstis, went to her tomb, and, having made Death retire, covers the lady with a robe: and he requested Admétus to receive and keep her for him; and said he had borne her off as a prize in wrestling: but when he would not, having unveiled her, he discovered to him her whom he was lamenting.

Line 1. The Fates, called Μοῖραι **by the Greeks, and by the Latins,** ***Párcæ*****, were three most powerful Goddesses, daughters of Nox and Erebus, who were said to preside over the birth, life, and death of mankind. Their names, according to most authors, Pausánias indeed excepted, were Clótho, Láchesis, and Atropos. Clótho, the youngest of the sisters, and whose office it was to regulate the time of coming into the world, was represented holding in her hand a distaff, from which Láchesis span out the thread of human existence—teeming with action and fraught with vicissitude: Atropos, the eldest of the three, and who held in her hand a pair of scissars, snipped the thread at the moment appointed—and the pulse of life instantly ceased. Apóllo is said to have made these Goddesses drunk—and thus to have obtained from them their compliance with his request in favor of Admétus. How much soever the Fates might have regretted the imprudence of their own conduct, and the impropriety of the concession they had made, yet they were in honor bound not to retract their promise.**

Line 2. παράσχῃ τινὰ ὑπὲρ αὐτοῦ, ***might provide some person for him—might substitute some one in his stead—might furnish a deputy:***—ἵνα ἴσον τῷ προτέρῳ χρόνῳ ζήσῃ, **literally,** ***that he might live a time equal to his former time: that he might live as long as he had already lived.***

Line 7. τὸν Ἄδμητον ἠξίου λαβόντα τηρεῖν, ***he requested Admétus, having received her, to keep her,*** **i. e.,** ***to receive and keep her.***

Line 8. μὴ βουλομένου ἐκείνου, ***he*** **(namely,** ***Admétus*****)** ***not being willing.***

ΕΥΡΙΠΙΔΟΥ ΑΛΚΗΣΤΙΣ.

ΑΠΟΛΛΩΝ.

῏Ω δώματ᾽ Ἀδμήτει᾽, ἐν οἷς ἔτλην ἐγὼ |‒ ‒|⏑ ‒||‒ ‒|⏑ ‒||⏑ ‒|⏑ ‒
θῆσσαν τράπεζαν αἰνέσαι, θεός περ ὤν· |‒ ‒|⏑ ‒||⏑ ‒|⏑ ‒||⏑ ‒|⏑ ‒
Ζεὺς γὰρ, κατακτὰς παῖδα τὸν ἐμὸν, αἴτιος, |‒ ‒|⏑ ‒||‒ ‒|⏑ ⏑ ⏑||⏑ ‒|⏑ ⏑
Ἀσκληπιὸν, στέρνοισιν ἐμβαλὼν φλόγα· |‒ ‒|⏑ ‒||‒ ‒|⏑ ‒||⏑ ‒|⏑ ⏑
οὗ δὴ χολωθεὶς, τέκτονας δίου πυρὸς |‒ ‒|⏑ ‒||‒ ‒|⏑ ‒||‒ ‒|⏑ ⏑
κτείνω Κύκλωπας· καί με θητεύειν πατὴρ |‒ ‒|⏑ ‒||‒ ‒|⏑ ‒||‒ ‒|⏑ ‒
θνητῷ παρ᾽ ἀνδρὶ, τῶνδ᾽ ἄποιν᾽, ἠνάγκασεν. |‒ ‒|⏑ ‒||⏑ ‒|⏑ ‒||‒ ‒|⏑ ⏑
Ἐλθὼν δὲ γαῖαν τήνδ᾽, ἐβουφόρβουν ξένῳ, |‒ ‒|⏑ ‒||‒ ‒|⏑ ‒||‒ ‒|⏑ ‒
καὶ τόνδ᾽ ἔσωζον οἶκον εἰς τόδ᾽ ἡμέρας· |‒ ‒|⏑ ‒||⏑ ‒|⏑ ‒||⏑ ‒|⏑ ‒

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΠΟΛΛΩΝ.

Ω Ἀδμητεία δώματα, εν όις έγω έτλην αίνεσαι θήσσαν τραπέζαν, περ ων θέος· γαρ Ζευς αίτιος, κατάκτας τον έμον παίδα Ασκλήπιον, έμβαλων φλόγα στερνοίσι· όυ δη χολώθεις, κτείνω Κυκλώπας τέκτονας δίου πύρος· και με πάτηρ ηνάγκασε θητεύειν πάρα θνήτῳ άνδρι, αποίνα τώνδε. Δε έλθων τήνδε γαίαν, εβουφόρβουν ξένῳ, και εσώζον τόνδε οίκον εις τόδε ήμερας·

TRANSLATION.

[Scene. *The Palace of Admétus at Phéræ: Apóllo, with his bow, passing and gazing.*]

APOLLO.

O! Mansions of Admétus, in which I endured to assent-to the bond-servant's table, although I was a God:—for Júpiter was the cause, having slain my son Æsculápius,—by hurling the lightning's-flame at his breast: whereat then enraged, I kill the Cýclops, the forgers of Jove's fire:—and me did my father compel to serve-as-a-hireling to a mortal man, a punishment for these doings. So, having come to this land, I tended-herds for my host, and have preserved the house until this day:

1. ὦ δώματ᾽ Ἀδμήτει᾽, *O Admetéan mansions:*—in place of Ἀδμήτει᾽, Lascar has Ἀδμήτοι᾽.—Admétus, son of Phérës and of Clýmenë, was king of Phéræ in Thessaly. He received Apóllo in the capacity of shepherd when his father Jove had banished him from heaven. By help of Apóllo, Admétus obtained the hand of Alcéstis, daughter of Pélias, king of Iólchos; who required the suitor whom he should approve for son-in-law, to come in a chariot drawn by a lion and a wild boar. Apóllo, as a mark of the sense he entertained of the great attention paid to him by Admétus, continued to feel a lively interest in the welfare of the family. Of ἔτλην in this verse, the signification is, "*I brooked* or *endured.*"

2. Suidas has given δουλικὴν τροφὴν, *servant's fare*, as the interpretation of θῆσσαν τράπεζαν, *ménsam servílem*. The adjective θῆσσαν, which is here put for θητικὴν or μισθωτικὴν, is formed from θὴς, as Κρῆσσα is from Κρής. The literal English of αἰνέσαι is "*to have praised* or *commended:*"—it also signifies "*to have assented to* or *to have acquiesced in,*" as Monk remarks in his note on this verse. In line 12 below, ᾔνεσαν means "*they granted.*"

4. Æsculápius, god of botany and medicine, was son of Apóllo by Corónis, or (as some say) by Larissa.

5. οὗ, understand ἕνεκα:—τέκτονας δίου πυρὸς, literally, *manufacturers* or *framers of the heavenly fire*. The Cýclops, so named from their having only one eye, *viz.* in the middle of the forehead, were originally three in number, and had their forge in the interior of Ætna, under the superintendance of Vulcan.

7. ἄποινα, the accusative disjunct, like ψυχρὰν τέρψιν, ver. 363, below; the context in both instances having reference to the objective case.

8. Another reading here, is ἐλθὼν δ᾽ ἐς αἶαν τήνδε:—but prepositions, as Monk observes, are for the most part suppressed after verbs of motion.

ὁσίου γὰρ ἀνδρὸς ὅσιος ὢν ἐτύγχανον,   ⏑⏑–|⏑–||⏑⏑⏑|⏑–||⏑–|⏑⏑
παιδὸς Φέρητος, ὃν θανεῖν ἐῤῥυσάμην,   ––|⏑–||⏑–|⏑–||––|⏑–
Μοίρας δολώσας· ἤνεσαν δέ μοι θεαὶ,   ––|⏑–||––|⏑–||⏑–|⏑⏑
Ἄδμητον ῞Αιδην τὸν παραυτίκ' ἐκφυγεῖν,   ––|⏑–||––|⏑–||⏑–|⏑–
ἄλλον διαλλάξαντα τοῖς κάτω νεκρόν.   ––|⏑–||––|⏑–||⏑–|⏑⏑
Πάντας δ' ἐλέγξας καὶ διεξελθὼν φίλους,   ––|⏑–||––|⏑–||––|⏑–
πατέρα, γεραιάν θ', ἥ σφ' ἔτικτε, μητέρα,   ⏑⏑⏑|⏑–||––|⏑–||⏑–|⏑⏑
οὐχ εὗρε, πλὴν γυναικὸς, ὅστις ἤθελε,   ––|⏑–||⏑–|⏑–||⏑–|⏑⏑
θανὼν πρὸ κείνου, μηκέτ' εἰσορᾶν φάος·   ⏑–|⏑–||––|⏑–||⏑–|⏑⏑
ἣ νῦν κατ' οἴκους ἐν χεροῖν βαστάζεται   ––|⏑–||––|⏑–||––|⏑⏑
ψυχοῤῥαγοῦσα· τῇδε γάρ σφ' ἐν ἡμέρᾳ   ––|⏑–||⏑–|⏑–||⏑–|⏑–
θανεῖν πέπρωται, καὶ μεταστῆναι βίου.   ⏑–|⏑–||––|⏑–||––|⏑–
Ἐγὼ δὲ, μὴ μίασμά μ' ἐν δόμοις κίχῃ,   ⏑–|⏑–||⏑–|⏑–||⏑–|⏑–
λείπω μελάθρων τῶνδε φιλτάτην στέγην.   ––|⏑–||––|⏑–||⏑–|⏑–
Ἤδη δὲ τόνδε Θάνατον εἰσορῶ πέλας,   ––|⏑–||⏑⏑⏑|⏑–||⏑–|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

γαρ ετύγχανον ων ὅσιος ὅσιου ἀνδρος, παίδος Φερήτος, ὃν εῤῥύσαμην θάνειν, δολώσας Μοίρας· δε θέαι ἤνεσαν μοι, Αδμήτον ἐκφυγειν τον ῞Αίδην παραύτικα, διαλλαξάντα ἄλλον νέκρον τοις κάτω. Δε ελέγξας και διεξέλθων πάντας φίλους, πάτερα, τε γεραίαν μήτερα, ἡ ετίκτε σφε, ουκ εὗρε, πλην γυναίκος, ὅστις ἤθελε, θάνων προ κείνου, είσοραν φάος μήκετι· ἡ νυν κάτα οίκους ψυχοῤῥαγούσα βαστάζεται εν χέροιν· γαρ πεπρώται σφε εν τῇδε ἥμερᾳ θάνειν, και μεταστήναι βίου. Δε έγω, μη μιάσμα κίχῃ με εν δόμοις, λείπω φίλτατην στέγην τάνδε μελάθρων. Δε είσορω ἤδη πέλας τόνδε Θάνατον,

TRANSLATION.

for pious it was, and belonged to a pious man, the son of Phérës, whom I rescued from dying by deluding the Fates:—for those Goddesses did grant unto me, that Admétus should escape the death that was before him, by giving-in-his-stead another dead to the powers beneath.

But having tried and gone through all his friends, his father, and his aged mother, her who bare him, he found not one, save his wife, who was willing, by dying for him, to look on the light no more:—her who now within the palace, breathing out her soul, is borne in their arms: for it is destined for her on this day to die, and to depart from life.

But I, lest the pollution come upon me in the house, leave the most dear abode of the palace. And I see already at hand that fellow Death,

10. ὁσίου γὰρ ἀνδρὸς ὅσιος ὢν ἐτύγχανον, literally, *for it* (namely, οἶκος, *the mansion*) *happened being pious, a pious man's*: that is, *being the property of a pious man it was pious.* For ἐτύγχανον, Aldus has ἐτύγχανε.

11. Lascar edited ἐρυσάμην, with one ρ. Monk says, 'usitátior structúra ésset, ὃν ἐῤῥυσάμην μὴ θανεῖν, ut in Oréste, v. 591, ἐι μὴ κελεύσας ῥύσεταί με μὴ θανεῖν:-vel in Electrâ, 540, ἀυτὸν ἐξέκλεψα μὴ θανεῖν.'

12. Μοίρας δολώσας—*having tricked the Fates*, viz., *by plying them with wine, and charming them with music.*

13. ᾅδην Aldus,—et editiónes, praéter Lascárem qui ῞Αίδην et παρ' ἀυτίκ'. ῞Αίδην τὸν παραυτίκα, *instántem mórtem*:—in quâ locutióne nil est quod reprehéndas; ῞Αίδης enim simplíciter pro *mórte* persaépe díctum est: ut in Hippolyt. 1050, 1363. Iphig. Taur. 486. Soph. Œdip. Colon. 1439. Æschyl. Agam. 676. Monk.

17–18. The vulgate reading here is ἥτις ἤθελε θανεῖν, with which μηκέτ' hardly makes sense, and therefore in lieu of it, Barnes and Musgrave conjectured μηδ' ἔτι. Heath retained μήκετ'—imagining ὥστε to be understood. Reiske amended the text as it now stands.

20. ψυχοῤῥαγοῦσα, *ánimam ágens, ushering forth her life or soul*, that is, *expiring*, or *breathing her last breath.*

23. For τῶνδε in this verse, Lascar, Aldus, and all before Musgrave, have τήνδε agreeing with στέγην.

24. τόνδε Θάνατον εἰσορῶ, literally, *I see this Death*, that is, *I here see Death.*

<table>
<tr><td>ἱερέα θανόντων, ὅς νιν εἰς Ἀίδου δόμους</td><td>⏑ ⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>μέλλει κατάξειν· ξυμμέτρως δ' ἀφίκετο,</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>Φρουρῶν τόδ' ἦμαρ, ᾧ θανεῖν αὐτὴν χρεών.</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td colspan="2">ΘΑΝΑΤΟΣ.</td></tr>
<tr><td>Ἆ, ἆ, ἆ, ἆ.</td><td>– – | – –</td></tr>
<tr><td>Τί σὺ πρὸς μελάθροις; Τί σὺ τῇδε πολεῖς,</td><td>⏑ ⏑ – | ⏑ ⏑ – || ⏑ ⏑ – | ⏑ ⏑ –</td></tr>
<tr><td>Φοῖβ'; Ἀδικεῖς αὖ, τιμὰς ἐνέρων</td><td>– ⏑ ⏑ | – – || – – | ⏑ ⏑ –</td></tr>
<tr><td>ἀφοριζόμενος, καὶ καταπαύων;</td><td>⏑ ⏑ – | ⏑ ⏑ – || – ⏑ ⏑ | – –</td></tr>
<tr><td>Ουκ ἤρκεσέ σοι μόρον Ἀδμήτου</td><td>– – | ⏑ ⏑ – || ⏑ ⏑ – | – –</td></tr>
<tr><td>διακωλῦσαι, Μοίρας δολίῳ</td><td>⏑ ⏑ – | – – || – – | ⏑ ⏑ –</td></tr>
<tr><td>σφήλαντι τέχνῃ; Νῦν δ' ἐπὶ τῇδ' αὖ</td><td>– – | ⏑ ⏑ – || – ⏑ ⏑ | – –</td></tr>
<tr><td>χέρα τοξήρη φρουρεῖς ὁπλίσας,</td><td>⏑ ⏑ – | – – || – – | ⏑ ⏑ –</td></tr>
<tr><td>ἣ τόθ' ὑπέστη, πόσιν ἐκλύσασ',</td><td>– ⏑ ⏑ | – – || ⏑ ⏑ – | – –</td></tr>
<tr><td>αὐτὴ προθανεῖν Πελίου παῖς;</td><td>– – | ⏑ ⏑ – || ⏑ ⏑ – | – *</td></tr>
<tr><td>ΑΠ. Θάρσει· δίκην τε, καὶ λόγους κεδνοὺς ἔχω.</td><td>– – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>ΘΑ. Τί δῆτα τόξων ἔργον, εἰ δίκην ἔχεις;</td><td>⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ἱέρεα θανόντων, ός μέλλει κατάξειν νιν εις δόμους Ἀίδου· δε αφίκετο ξύμμετρως, φρούρων τόδε ήμαρ, ῷ χρέων αύτην θάνειν. ΘΑ. Α, α, α, α. Τι συ προς μέλαθροις; Τι πόλεις συ τῇδε, Φοίβε; Αυ άδικεις, αφοριζόμενος και καταπαύων τίμας ένερων; Ουκ ήρκεσε σοι διακωλύσαι μόρον Αδμήτου, δόλιῳ τέχνῃ σφηλάντι Μοίρας; Δε νυν αυ ὅπλισας χέρα τοξήρη φρούρεις έπι τῇδε, ἡ τότε ὑπέστη, εκλυσάσα πόσιν, άύτη παις Πέλιου πρόθανειν; ΑΠ. Θάρσει· έχω τε δίκην, και κέδνους λόγους. ΘΑ. Τι έργον δῆτα τόξων, ει έχεις δίκην;

TRANSLATION.

priest of the dead,—who is about to waft her down to the mansions of Plúto:—and he is come exactly-to-the-time, observing this day, upon which it is destined for her to die.

DEATH. [*Entering, robed in black, with a sword in his hand, accosts Apóllo.*] Ha! ha! ha! ha! What doest thou at the palace? Why loungest thou here, Phoébus? Art thou again at thy deeds of injustice, abridging and obstructing the honors of the powers beneath? Was it not enough for thee to stay the fate of Admétus, having by fraudful artifice deluded the Destinies? But now again, armed as to thy hand with thy bow, dost thou keep guard over her, who at that time undertook, in order to redeem her husband, herself the daughter of Pélias, to die for him?

APOLLO. [*With frankness and sincerity.*] Be of courage: I adhere both to justice and to honorable terms.

DEATH. What occasion then for thy bow, if thou adherest to justice?

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25. ἱερῆ dant ómnes: restítui, (monénte Elmsleío,) véram accusatívi fórmam ἱερέα, cújus dúo últimæ sýllabæ in únam coaléscunt. MONK.

26. ξυμμέτρως, *congruénte intervállo.*

28. It is to me, I must own, matter of much surprize that Potter or any other should have given "Orcus" as the translation of Θάνατος, when no word in our language, except "*Death*," can rightly express the meaning of the original. In Aldus—and so in most of the early editions, this person is termed Χάρων.

29. Reiske wished to read πολεῖ in the middle voice, but unnecessarily; for, as Monk observes, πολέω, (when used as a neuter verb,) signifies, *vérsor, frequéntor.*

30. ἀδικεῖς αὖ; literally, *Doest thou injustice again? Actest thou again unjustly?* Monk gives "*attributes* or *prerogatives*" as the interpretation of τιμάς.

33-34. Μοίρας δολίῳ σφήλαντι τέχνῃ, *having by guileful art deceived the Fates.* See the note at verse 12, above.

36. For τόθ', the vulgate lection is τόδ'.

37. Aldus, and most MSS. have αὐτήν: Lascar and Musgrave αὐτή. Wakefield changed the breathing and edited αὐτή.

ΑΠ. Ξύνηθες ἀεὶ ταῦτα βαστάζειν ἐμοί.   ⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –
ΘΑ. Καὶ τοῖσδέ γ᾽ ὀίκοις ἐκδίκως προσωφελεῖν.   – –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΑΠ. Φίλου γὰρ ἀνδρὸς ξυμφοραῖς βαρύνομαι.   ⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΘΑ. Καὶ νοσφιεῖς με τοῦδε δευτέρου νεκροῦ;   – –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
ΑΠ. Ἀλλ᾽ ὀυδ᾽ εκεῖνον πρὸς βίαν σ᾽ ἀφειλόμην.   – –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΘΑ. Πῶς ὀῦν ὑπὲρ γῆς ἐστὶ, κὀυ κατὰ χθονός;   – –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΑΠ. Δάμαρτ᾽ ἀμείψας, ἣν σὺ νῦν ἥκεις μέτα.   ⏑ –|⏑ –‖– –|⏑ –‖ –|⏑ ⏑
ΘΑ. Κὠπάξομαί γε νερτέραν ὑπὸ χθόνα.   – –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
ΑΠ. Λαβὼν ἴθ᾽· ὀυ γὰρ ὀἶδ᾽ ἂν ἐι πείσαιμί σε—   ⏑ –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
ΘΑ.—κτείνειν ὃν ἂν χρῇ; Τοῦτο γὰρ τετάγμεθα.   – –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΑΠ. Ὀύκ· ἀλλὰ τοῖς μέλλουσι θάνατον ἐμβαλεῖν.   – –|⏑ –‖– –|⏑ ⏑ ⏑‖⏑ –|⏑ –
ΘΑ. Ἔχω λόγον γε, καὶ προθυμίαν σέθεν.   ⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
ΑΠ. Ἔστ᾽ ὀῦν ὅπως Ἄλκηστις ἐις γῆρας μόλοι;   – –|⏑ –‖– –|⏑ –‖– –|⏑ –
ΘΑ. Ὀυκ ἔστι· τιμαῖς κἀμὲ τέρπεσθαι δόκει.   – –|⏑ –‖– –|⏑ –‖– –|⏑ –
ΑΠ. Ὀύτοι πλέον γ᾽ ἂν ἢ μίαν ψυχὴν λάβοις.   – –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΠ. Ξυνήθες έμοι άει βαστάζειν ταύτα.—ΘΑ. Γε και έκδικως προσώφελειν τοίσδε οίκοις. ΑΠ. Γαρ βαρύνομαι ξύμφοραις φίλου άνδρος. ΘΑ. Και νόσφιεις με τούδε δεύτερου νέκρου; ΑΠ. Ἀλλα ούδε αφείλομην εκείνον σε προς βίαν. ΘΑ. Πως ουν έστι ῦπερ γης, και ου κάτα χθόνος; ΑΠ. Αμείψας δαμάρτα; μέτα ἣν συ νυν ἥκεις. ΘΑ. Και απάξομαι γε ῦπο νέρτεραν χθόνα. ΑΠ. Λάβων ίθι· γαρ ουκ οίδα ει αν πεισαίμι σε. ΘΑ. Κτείνειν όν αν χρῃ; Γαρ τούτο τετάγμεθα. ΑΠ. Ουκ· άλλα έμβαλειν θάνατον τοις μελλούσι. ΘΑ. Γε έχω λόγον σέθεν, και προθύμιαν. ΑΠ. Ἐστι ουν ὅπως Αλκήστις μόλοι εις γήρας; ΘΑ. Ουκ έστι· δόκει και έμε τερπέσθαι τίμαις. ΑΠ. Αν ούτοι γε λάβοις πλέον η μίαν ψύχην.

TRANSLATION.

Apollo. It is habitual to me ever to bear it. Death. Yes—and contrary-to-justice, to aid these mansions.

Apollo. For I am afflicted at the misfortunes of a man who is dear to me. Death. And wilt thou debar me of this second dead?

Apollo. But neither took I him from thee by force— Death. How then is he above ground, and not beneath the earth?

Apollo. Having in his stead given his wife, after whom thou art now come. Death. And I will bear her off, too, to the land below!

Apollo. Taking her, begone: for I do not know whether I can persuade thee—Death.—to slay him whom I ought? For this were we commanded.

Apollo. No: but to scatter death on those about to die!

Death. Yes, I comprehend thy discourse, and drift.

Apollo. Is it possible then that Alcéstis can arrive at old-age?

Death. [*Denyingly.*] It is not: consider that I, likewise, am delighted with my due honors.

Apollo. Thou canst no how, at all events, take more than one life!

40. ξύνηθες ἐμοὶ, *it is usual* or *customary for me*, i. e., *it is my manner*. Apóllo generally carried his bow in his hand, and upon no occasion did he appear without this weapon: in confirmation of it Monk very aptly quotes, '*núnquàm húmero positúrus árcum.*' Hor. Carm. III. iv. 60.

43. νοσφιεῖς με; *wilt thou sever me from* or *wilt cause me to be destitute of?*

45. Monk has followed Aldus. Lascar has χθονὸς κάτω:—Musgrave, κάτω χθονός.

47. νερτέραν ὑπὸ χθόνα,—literally, *under the nether earth:*—so in the Hérculës Infuriate, verse 335, we find ἥξω πρὸς ὑμᾶς, νερτέρᾳ δώσων χθονί.

48. Some of the learned have objected to ἂν in this verse, proposing ἄρ᾽ as an amendment, but unnecessarily.

49. The common lection is χρὴ, badly: Schaefer restored χρῇ.

ΘΑ. Νέων φθινόντων, μεῖζον ἄρνυμαι κλέος.	⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
ΑΠ. Κᾂν γραῦς ὄληται, πλουσίως ταφήσεται.	– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
ΘΑ. Πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης.	– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
ΑΠ. Πῶς εἶπας; Ἀλλ' ἦ καὶ σοφὸς λέληθας ὤν;	– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
ΘΑ. Ὠνοῖντ' ἂν, οἷς πάρεστι, γηραιοὺς θανεῖν.	– – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ –
ΑΠ. Οὔκουν δοκεῖ σοι τήνδε μοι δοῦναι χάριν;	– – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑
ΘΑ. Οὐ δῆτ'· ἐπίστασαι δὲ τοὺς ἐμοὺς τρόπους.	– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –
ΑΠ. Ἐχθρούς γε θνητοῖς, καὶ θεοῖς στυγουμένους.	– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
ΘΑ. Οὐκ ἂν δύναιο πάντ' ἔχειν, ἃ μή σε δεῖ.	– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –
ΑΠ. Ἦ μὴν σὺ παύσει, καίπερ ὠμὸς ὢν ἄγαν·	– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
τοῖος Φέρητος εἶσι πρὸς δόμους ἀνὴρ,	⏑ – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –
Εὐρυσθέως πέμψαντος ἵππειον μέτα	– – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑
ὄχημα Θρῄκης ἐκ τόπων δυσχειμέρων,	⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ –
ὃς δὴ, ξενωθεὶς τοῖσδ' ἐν Ἀδμήτου δόμοις,	– – | ⏑ – || – – | ⏑ – || – – | ⏑ –
βίᾳ γυναῖκα τήνδε σ' ἐξαιρήσεται·	⏑ – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ ⏑
κοὔθ' ἡ παρ' ἡμῶν σοι γενήσεται χάρις,	– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
δράσεις θ' ὁμοίως ταῦτ', ἀπεχθήσει τ' ἐμοί.	– – | ⏑ – || – – | ⏑ – || – – | ⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΘΑ. Νέων φθινόντων, άρνυμαι μείζον κλέος. ΑΠ. Και αν ολήται γραυς, πλούσιως ταφήσεται. ΘΑ. Τίθης τον νόμον, Φοίβε, προς των εχόντων. ΑΠ. Πως είπας; Ἀλλα η λελήθας ων και σόφος; ΘΑ. Ὁις παρέστι αν ωνοίντο θάνειν γηραίους. ΑΠ. Οὔκουν δόκει σοι δούναι μοι τήνδε χάριν; ΘΑ. Ου δήτα· δε επίστασαι τους έμους τρόπους. ΑΠ. Ἔχθρους γε θνήτοις, και στυγούμενους θέοις. ΘΑ. Ουκ αν δυναίο έχειν πάντα, ά μη δει σε. ΑΠ. Η μην συ παύσει, καίπερ ων άγαν ώμος· τοίος άνηρ είσι προς δόμους Φερήτος, Ευρύσθεως πεμψάντος μέτα ἱππείον οχήμα εκ δυσχείμερων τόπων Θρήκης, ός δη, ξενώθεις εν τοίσδε δόμοις Αδμήτου, βίᾳ εξαιρήσεται τήνδε γυναίκα σε· και ούτε γενήσεται ἡ χάρις σοι πάρα ἥμων, τε ὁμοίως δράσεις ταύτα, τε απεχθήσει έμοι.

TRANSLATION.

Death. When the young die, I reap the greater glory. **Apollo.** And if she die old, she will be sumptuously entombed!

Death. Thou layest down the law, Phoébus, in favor of the rich!

Apollo. How didst thou say? But forgattest thou thyself, being the while witty? **Death.** Those, who have the means, would purchase to die old! **Apollo.** Doth it then seem good unto thee to grant me this favor?

Death. No, in troth: and thou knowest my ways! **Apollo.** Hostile at least to mortals, and detested by the Gods!

Death. Thou canst not have all things, which thou oughtest not!

Apollo. [*Predictingly.*] Yet assuredly thou wilt relax, although thou art mighty stubborn: such a man will come to the house of Phérës, Eurýstheus having sent him after a chariot of horses from the wintry regions of Thrace, who in fact, after being-received-a-guest in this house of Admétus, shall by force take this woman away from thee: and there will not be any obligation to thee from us,—but nevertheless thou wilt do this, and wilt be hated by me. [*Exit Apóllo displeased.*]

56. **πλουσίως ταφήσεται**, ***she will be richly entombed***,—alluding to the custom of interring the aged with greater magnificence and pomp than the young.

57. **τῶν ἐχόντων**, ***those possessing***, understand **χρήματα**, ***riches*** or ***wealth***.

59. **οἷς πάρεστι**, ***to whom there is present***, understand **χρήματα**, ***wealth***. In this line for **ὠνοῖντ'**, Aldus and his followers have **ὤνοιντ'**,—which some indeed negligently render as if written **ὄναιντ'**.

64. **ἦ μὴν σὺ παύσει**, ***thou wilt nevertheless stop short—thou wilt give over*** or ***desist—thou wilt cease yet***.

66-67. **ἵππειον ὄχημα**, literally, ***a horse chariot***, that is, ***a chariot and its horses***, or rather, ***the chariot horses***: namely, those of Díomede, king of Thrace.

ΘΑ. Πόλλ᾽ ἂν σὺ λέξας ὀυδὲν ἂν πλέον λάβοις. |– –|∪ –‖– –|∪ –‖∪ –|∪ –
῞Ηδ᾽ ὀῦν γυνὴ κάτεισιν ἐις ῞Αίδου δόμους· |– –|∪ –‖∪ –|∪ –‖– –|∪ –
στείχω δ᾽ ἐπ᾽ ἀυτὴν, ὡς κατάρξωμαι ξίφει· |– –|∪ –‖– –|∪ –‖– –|∪ –
ἱερὸς γὰρ ὅῦτος τῶν κατὰ χθονὸς θεῶν, |∪ ∪ –|∪ –‖– –|∪ –‖∪ –|∪ –
ὅτου τόδ᾽ ἔγχος κρατὸς ἁγνίσῃ τρίχα. |∪ –|∪ –‖– –|∪ –‖∪ –|∪ ∪

ΧΟΡΟΣ.

ΗΜΙΧ. Α΄. Τί ποθ᾽ ἡσυχία πρόσθε μελάθρων; |∪ ∪ –|∪ ∪ –‖– ∪ ∪|– –
Τί σεσίγηται δόμος ᾽Αδμήτου; |∪ ∪ –|– –‖∪ ∪ –|– –
ΗΜΙΧ. Β΄. ᾽Αλλ᾽ ὀυδὲ φίλων τις πέλας· ὀυδεὶς, |– –|∪ ∪ –‖– ∪ ∪|– –
ὅστις ἂν ἐίποι πότερον φθιμένην |– ∪ ∪|– –‖∪ ∪ –|∪ ∪ –
βασίλειαν χρὴ πενθεῖν, ἢ ζῶσ᾽ |∪ ∪ –|– –‖– –|– –
ἔτι φῶς τόδε λεύσσει Πελίου παῖς |∪ ∪ –|∪ ∪ –‖– ∪ ∪|– –
῎Αλκηστις, ἐμοὶ πᾶσί τ᾽ ἀρίστη |– –|∪ ∪ –‖– ∪ ∪|– –
δόξασα γυνὴ |– –|∪ ∪ –
πόσιν ἐις ἁυτῆς γεγενῆσθαι; |∪ ∪ –|– –‖∪ ∪ –|∪ *

THE ORDER, AND ENGLISH ACCENTUATION.

ΘΑ. Πόλλα αν συ λέξας, αν λάβοις ούδεν πλέον. ῞Ηδε γύνη ουν κατείσι εις δόμους ῾Αίδου· δε στείχω έπι αύτην, ὡς καταρξώμαι ξίφει· γαρ ἵερος ὁύτος των θέων κάτα χθόνος, τρίχα κράτος ὅτου τόδε έγχος ἅγνισῃ. ΗΜΙΧ. Α΄. Τι πότε ἡσύχια πρόσθε μελάθρων; Τι δόμος Αδμήτου σεσιγήται; ΗΜΙΧ. Β΄. ῾Αλλα ούδε τις φίλων πέλας· ούδεις, ὅστις αν είποι πότερον χρη πένθειν φθίμενην βασιλείαν, η Αλκήστις, παις Πέλιου, έτι ζώσα λεύσσει τόδε φως, δοξάσα έμοι τε πάσι γεγενήσθαι αρίστη γύνη εις πόσιν ἁύτης.

TRANSLATION.

DEATH. [*Sneeringly.*] Much as thou hast said, thou wilt gain nought the more! This woman, then, shall descend to the mansions of Plúto: and I am advancing on her, that I may begin the rites with my sword; for sacred is he to the Gods beneath the Earth, the hair of whose head this blade hath consecrated. [*Exit Death,—proceeding with determined step in behind the royal mansion.*]

1. SEMICHORUS. [*Entering from the left of the stage, the second from the right.*] Why ever this stilness before the palace? Why is the house of Admétus hushed-in-silence?

2. SEMICHORUS. But there is not any one of friends near: nobody who can tell us whether we have to deplore the departed queen, or whether Alcéstis, daughter of Pélias, being still alive views the light; having appeared to me and to all, to have been the best of wives to her husband!

72. Wakefield conjectured πόλλ᾽ ἂν σὺ λέξαις, *múlta tamétsi tu díxeris*, a mode of speech utterly foreign to the Greeks!

73. The vulgate lection here is ἡ δ᾽ ὀῦν. Blomfield would rather have ἥ γ᾽ ὀῦν.

74. κατάρξωμαι, that is, κατάρξωμαι τοῦ ἱερίου, *sácra auspicábor, I will begin the business of consecration,*— by cutting off Alcéstis's hair in front: this hair was afterwards thrown on the blazing fire of the altar, a first and most acceptable offering to the powers below.

75. ἱερὸς τῶν θεῶν, literally, *sacred of the Gods*, i.e., *their holy property.*

76. For ἁγνίσῃ almost all have ἁγνίσει.

77. Monk has, in my opinion, displayed great want of judgment in prefixing ΗΜΙΧ. Α΄, instead of ΧΟ. to this verse on the simple recommendation of Barnes; and still more, in his assignment of person in Στροφὴ α΄. I have retained Monk's allotment of character throughout, but my ear would not allow me to adopt his supposed emendation πρόσθεν for πρόσθε, in this line, a mark of vitiated taste and of fondness of innovation—as glaring as his ἄχθος μέτριον, verse 905, below.

80. MSS. and editions have ἂν ἐνέποι.

81. Aldus's reading and that of all others, except Lascar and Matthíæ, is τὴν βασίλειαν, with the omission of τόδε in the next line,—but badly.

<table>
<tr><td>ΧΟ. Κλύει τις ἢ στεναγμὸν, ἢ</td><td>[Στροφὴ α΄.]</td><td>⏑ –|⏑ –||⏑ –|⏑ –</td><td>α΄</td></tr>
<tr><td>χερῶν κτύπον κατὰ στέγας,</td><td></td><td>⏑ –|⏑ –||⏑ –|⏑ –</td><td>β΄</td></tr>
<tr><td>ἢ γόον, ὡς πεπραγμένων;</td><td></td><td>– ⏑ ⏑ –||⏑ –|⏑ –</td><td>γ΄</td></tr>
<tr><td>'Ου μὰν, ὀυ δέ τις ἀμφιπόλων</td><td></td><td>– –|– ⏑ ⏑|– ⏑ ⏑|–</td><td>δ΄</td></tr>
<tr><td>στατίζεται ἀμφὶ πύλας.</td><td></td><td>⏑ –|⏑ –||– ⏑ ⏑ –</td><td>ε΄</td></tr>
<tr><td>'Ει γὰρ μετακύμιος ἄτας,</td><td></td><td>– –|⏑ –||– ⏑ ⏑ –||–</td><td>ζ΄</td></tr>
<tr><td>ὦ Παιὰν, φανείης.</td><td></td><td>– – – ⏑||– –</td><td>η΄</td></tr>
</table>

<table>
<tr><td>ΗΜΙΧ. Α΄. 'Ού τ' ἂν φθιμένης γ' ἐσιώπων·</td><td>– –|⏑ ⏑ –||⏑ ⏑ –|– *</td></tr>
<tr><td>ὀυ γὰρ δὴ φροῦδός γ' ἐξ ὄικων—</td><td>– –|– –||– –|– –</td></tr>
<tr><td>ΗΜΙΧ. Β΄. Πόθεν; 'Ουκ ἀυχῶ. Τί σε θαρσύνει;</td><td>⏑ ⏑ –|– –||⏑ ⏑ –|– –</td></tr>
<tr><td>ΗΜΙΧ. Α΄. Πῶς ἂν ἔρημον τάφον Ἄδμητος</td><td>– ⏑ ⏑|– –||⏑ ⏑ –|– –</td></tr>
<tr><td>κεδνῆς ἂν ἔπραξε γυναικός;</td><td>– –|⏑ ⏑ –||⏑ ⏑ –|⏑ *</td></tr>
</table>

<table>
<tr><td>ΧΟ. Πυλᾶν πάροιθε δ' ὀυχ ὁρῶ</td><td>['Αντιστρ. α΄.]</td><td>⏑ –|⏑ –||⏑ –|⏑ –</td><td>α΄</td></tr>
<tr><td>πηγαῖον, ὡς νομίζεται,</td><td></td><td>– –|⏑ –||⏑ –|⏑ ⏑</td><td>β΄</td></tr>
<tr><td>χέρνιβ', ἐπὶ φθιτῶν πύλαις·</td><td></td><td>– ⏑ ⏑ –||⏑ –|⏑ –</td><td>γ΄</td></tr>
<tr><td>χαίτα τ' ὀύτις ἐπὶ προθύροις</td><td></td><td>– –|– ⏑ ⏑|– ⏑ ⏑|–</td><td>δ΄</td></tr>
<tr><td>τομαῖος, ἃ δὴ νεκύων</td><td></td><td>⏑ –|⏑ –||– ⏑ ⏑ –</td><td>ε΄</td></tr>
<tr><td>πένθει πίτνει· ὀυ νεολαίᾳ</td><td></td><td>– –|⏑ –||– ⏑ ⏑ –||–</td><td>ζ΄</td></tr>
<tr><td>δουπεῖ χεὶρ γυναικῶν.</td><td></td><td>– – – ⏑||– –</td><td>η΄</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Κλύει τις η στενάγμον, η κτύπον χέρων κάτα στέγας, η γόον, ὡς πεπράγμενων; Ου μαν, δε ούτις αμφίπολων στατίζεται άμφι πύλας. Ω Παίαν, γαρ ει φανείης μετακύμιος άτας. ΗΜΙΧ. Α΄. Ου τοι γε αν εσιώπων φθίμενης· γαρ γε φρούδος ου δη εξ οίκων—ΗΜΙΧ. Β΄. Πόθεν; Ουκ αύχω. Τι θαρσύνει σε; ΗΜΙΧ. Α΄. Πως αν Αδμήτος αν επράξε ερήμον τάφον κέδνης γυναίκος; ΧΟ. Δε ουκ όρω παροίθε πύλαν πηγαίον χέρνιβα, ὡς νομίζεται έπι πύλαις φθίτων· τε έπι πρόθυροις ούτις τομαίος χαίτα, ά δη πίτνει πένθει νέκυων· χειρ γυναίκων ου δούπει νεολαίᾳ.

TRANSLATION.

Chorus. Hears any-one either a wailing—or the beating of hands in the palace,—or lamentation, as though the event-had-taken-place?

[*Responsively.*] No, indeed; nor is any of the servants stationed about the gates! [*With fervour.*] O Apollo,—for I wish that thou wouldest appear amidst the waves of this calamity. 1. Semichorus. They would no how, at-least, be silent, were she dead:—for certainly the corpse is not yet gone from the house. 2. Semichorus. Whence this surmise? I presume not *to entertain it?* What emboldens thee *to think so?*

1. Semichorus. How could Admétus have made a private funeral of his so excellent consort?—Chorus. But I see not before the gates the spring-water bath—as is the custom at the gates of the dead:—and in the porches there is no shorn hair, which generally falls in grief for the deceased:—the bands of women sound not for the youthful-bride!

86-7-8. In most editions these three verses constitute two trimeter iambics, with ἢ θρῆνον for ἢ γόον. In MSS. also we find ΗΜΙΧ. prefixed to verses 86 and 89. For χερῶν Lascar has χερὸς,—and for γόον, Aldus, and MSS. partially, have γόων.

87. Monk has κύτπον,—by an error at press. In v. 89, he has ὀυ μὰν ὀυδέ τις—

94. After ὄικων some MSS. have νέκυς, which Monk incloses in brackets. I have omitted it. Musgrave conjectured φροῦδος γὰρ δὴ νέκυς ἐξ ὄικων—and Matthíæ, γὰρ δὴ φροῦδος νέκυς ἐξ ὄικων, carrying ὀυ back to the preceding verse.

100. χέρνιψ hîc est vas íllud fictile (ὄστρακον) áquâ lustráli plénum, quod stábat ánte aédes—in quíbus exponerétur mórtuus: ἀρδάνιον vocabátur. Monk.

ΗΜΙΧ. Α΄. Καὶ μὴν τόδε κύριον ἦμαρ— -- |⏑⏑-||⏑⏑-|⏑*
ΗΜΙΧ. Β΄. Τί τόδ᾽ αὐδᾷς; ⏑⏑-|-
ΗΜΙΧ. Α΄.—ᾧ χρὴν σφε μολεῖν κατὰ γαίας. --|⏑⏑-||⏑⏑-|-*
ΗΜΙΧ. Β΄. Ἔθιγες ψυχῆς, ἔθιγες δὲ φρενῶν. ⏑⏑-|--||⏑⏑-|⏑⏑-
Χρὴ, τῶν ἀγαθῶν διακναιομένων, --|⏑⏑-||⏑⏑-|⏑⏑-
πενθεῖν ὅστις --|--
χρηστὸς ἀπ᾽ ἀρχῆς νενόμισται. -⏑⏑|--||⏑⏑-|⏑*

ΧΟ. Ἀλλ᾽ οὐδὲ ναυκληρίαν [Στροφὴ β΄.] --|⏑-||-⏑|- α΄
ἔσθ᾽ ὅποι τις αἴας -⏑|-⏑||-- β΄
στείλας, ἢ Λυκίαν, --|-⏑⏑|- γ΄
εἴτ᾽ ἐπὶ τὰς ἀνύδρους -⏑⏑|-⏑⏑|- δ΄
Ἀμμωνίδας ἕδρας, --|-⏑⏑|- ε΄
δυστάνου παραλῦσαι --|-⏑⏑|-- ζ΄
ψυχὰν, μόρος γὰρ ἀπότομος --|⏑-||⏑⏑⏑|⏑⏑ η΄
πλάθει, θεῶν δ᾽ ἐπ᾽ ἐσχάραις --|⏑-||⏑-|⏑- θ΄
οὐκ ἔχω ᾽πὶ -⏑|-⏑ ι΄
τίνα μηλοθυτᾶν πορευθῶ. ⏑⏑-|⏑⏑-||⏑-|- κ΄

THE ORDER, AND ENGLISH ACCENTUATION.

ΗΜΙΧ. Α΄. Και μην τόδε κύριον ήμαρ—ΗΜΙΧ. Β΄. Τι τόδε αύδας; ΗΜΙΧ. Α΄.—ῷ χρην σφε μόλειν κάτα γαίας. ΗΜΙΧ. Β΄. Ἐθιγες ψύχης, δε έθιγες φρένων. Πένθειν, των άγαθων διακναιόμενων, χρη ὅστις νενομίσται χρήστος άπο άρχης. ΧΟ. Ἀλλα ούδε έστι αίας, ὅποι, τις στείλας ναυκλήριαν, η έπι Λύκιαν, είτε τας άνυδρους Αμμωνίδας ἕδρας, παραλύσαι ψύχαν δυστάνου, γαρ απότομος μόρος πλάθει, δε ουκ έχω έπι τίνα μηλόθυταν έπι έσχαραις θέων πορεύθω.

TRANSLATION.

1. Semichorus. And yet this is the appointed day—

2. Semichorus. [*Interruptingly.*] What is that thou sayest?

1. Semichorus.—in which she must go beneath the Earth!

2. Semichorus. [*With great pathos.*] Thou hast touched my soul; ay, thou hast touched my heart. To mourn, when the good are afflicted, is befitting in him who from the beginning has been accounted good!

Chorus. But there is not on the Earth any where, to which, one having sent naval-equipment,—either unto Lýcia, or to the thirsty site of Ammon's fane,—can redeem the life of the unhappy woman; for abrupt fate is approaching,—and I know not unto what one of those that sacrifice at the altars of the Gods I can go!

105. Aldus and most others have καὶ μὴν τόδε δὴ κύριον ἦμαρ in this verse, and καὶ τί τόδ᾽ αὐδᾷς; in the next: on which reading Monk says, "δὴ et καὶ maniféstò sunt interpoláta—quo ad similitúdinem legítimi systématis versículi cogeréntur."

109. The Scholiast explained διακναιομένων by φθειρομένων. Hesýchius read διακναιόμενον in the accusative singular, and gave διαπονούμενον as the signification.

114. All MSS. have Λυκίας. Monk's apology for Λυκίαν, is:—" Λυκίαν flagitáre vidétur constrúctio:—præposítio sémel tántùm, et in áltero senténtiæ mémbro, exprímitur."

115—16. τὰς ἀνύδρους Ἀμμωνίδας ἕδρας, literally, *the arid Ammonian seats*, that is, *the temple of Júpiter Ammon in the parched and thirsty deserts of Líbya*, in Africa. Júpiter Ammon had another temple and oracle in Æthiópia. The vulgate lection here is Ἀμμωνίαδας ἕδρας.

117. For παραλύσαι most editions have παραλῦσαι. Wakefield conjectured παραλύσει,—but, as Monk observes, the optative is the only true construction.

118. Vúlgò ἄποτμος,—quod, cùm métro antistróphico párùm quádret, felícitèr córrigit Blomfiéldius ἀπότομος.—Aptíssimè dícitur Alcéstidis fátum *prærúptum;* ínfrà vv. 1003-04, de *necessitáte*, οὐδέ τις ἀποτόμου λήματός ἐστιν αἰδώς. Monk.

Μόνος δ', ἂν, ἐι φῶς τόδ' ἦν ['Αντιστρ. β'.] ⏑ –|⏑ –||– ⏑|– α'
ὄμμασιν δεδορκὼς –⏑|–⏑||– – β'
Φοίβου παῖς, προλιποῦσ' – –|– ⏑ ⏑|– γ'
ἦλθεν ἕδρας σκοτίους – ⏑ ⏑|– ⏑ ⏑|– δ'
Αίδαό τε πύλας· – –|– ⏑ ⏑|– ε'
δμαθέντας γὰρ ἀνίστη, – –|– ⏑ ⏑|– – ζ'
πρὶν ἀυτὸν εἷλε Διόβολον ⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ ⏑ η'
πλᾶκτρον πυρὸς κεραυνίου. – –|⏑ –||⏑ –|⏑ – θ'
Νῦν δὲ τίν' ἔτι – ⏑|⏑ ⏑ ⏑ ι'
βίου ἐλπίδα προσδέχωμαι; ⏑ ⏑ –|⏑ ⏑ –||⏑ –|⏑ κ'

Πάντα γὰρ ἤδη τετέλεσται – ⏑ ⏑|– –||⏑ ⏑ –|⏑ *
βασιλεῦσιν, ⏑ ⏑ –|⏑ *
πάντων δὲ θεῶν ἐπὶ βώμοις – –|⏑ ⏑ –||⏑ ⏑ –|– *
ἀιμόῤῥαντοι θυσίαι πλήρεις, – –|– –||⏑ ⏑ –|– –
ὀυδ' ἔστι κακῶν ἄκος ὀυδέν. – –|⏑ ⏑ –||⏑ ⏑ –|⏑ *
Αλλ' ἤδ' ὀπαδῶν ἐκ δόμων τις ἔρχεται – –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
δακρυῤῥοοῦσα· τίνα τύχην ἀκούσομαι; ⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε μόνος ει παις Φοίβου ην δεδόρκως όμμασι τόδε φως, αν ήλθε, προλιπούσα σκότιους ἕδρας τε πύλας Αιδάο· γαρ ανίστη δμαθέντας, πριν πλάκτρον κεραύνιου πύρος Διόβολον εἷλε αύτον. Δε νυν τίνα έλπιδα βίου έτι προσδεχώμαι; Γαρ ήδη πάντα τετελέσται βασιλεύσι, δε έπι βώμοις πάντων θέων ἀιμοῤῥάντοι θύσιαι πλήρεις, ούδε έστι ούδεν άκος κάκων. 'Αλλα ἤδε έρχεται τις οπάδων εκ δόμων δακρυῤῥοούσα· τίνα τύχην ακούσομαι;

TRANSLATION.

Because only if the son of Phoébus were beholding with his eyes the light, could she come,—having left the darksome habitations and the portals of Plúto:—for he up-raised the dead, before that the impact of the lightning's fire, striking him from Júpiter, cut him off.

But now what hope of life can I any longer entertain? For already has every thing been done by the king; and at the altars of all the Gods the bleeding victims are abundant—nor is there any remedy for these evils! [*Looking up.*] But here comes one of the female attendants from out the house, weeping! [*Anxiously.*] What event shall I hear?

124. Φοίβου παῖς, *the son of Apóllo*, (viz. *Æsculápius*,) a skilful physician, who, it was said, restored many persons to life; for which Júpiter, at the instance of Plúto, struck him dead with his thunder.

125. Monk suspected, and I think not without reason, that ἦλθεν should be ἦλθ' ἄν. He appropriately quotes verse 926 below,—where the syntax requires συνέσχ' ἂν, although all MSS. have συνέσχεν. He hints too that σκοτίας might perhaps be more correct than σκοτίους.

126. Aldus and most others have "Αδα τε. Monk writes as follows: "crédo Eurípidem sumpsísse Homéricam fórmam, Il. ψ'.71, πύλας 'Αΐδαο περήσω. Cértè ab Iónicâ genitivórum terminatióne in mélicis non usquequáque abstinuêre Trágici. Oréstis 812, et Eléctræ, 465, ἀελίοιο: Tróadum 838, Πριάμοιο, &c. Sin hoc displíceat, légere póssis 'Αΐδα τε πύλας, et in stróphico, ver. 116, "Αμμωνος ἕδρας, quod támen vidétur recépto lóngè detérius."

129. πλᾶκτρον vel πλῆκτρον, *pléctrum*, is properly the quill wherewith musicians were wont to strike the strings of their instruments; but in a wider sense it signifies whatever inflicts a blow or stroke. See Morell's Thesaúrus, revised and enlarged by Maltby.

130. Of this line and the next we find various readings. Aldus has νῦν δὲ τίνα βίου ἐλπίδα προσδέχομαι;

133. βασιλεῦσι,—the plural for the singular, as in other instances. Monk cites κοιράνοις, verse 216, below: but inaptly.

Πενθεῖν μὲν, εἴ τι δεσπόταισι τυγχάνει, – –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ξυγγνωστόν· ει δ' ἔτ' ἐστὶν ἔμψυχος γυνὴ, – –|⏑ –||⏑ –|⏑ –||– –|⏑ –
εἴτ' οὖν ὄλωλεν, ειδέναι βουλοίμεθ' ἄν. – –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑

ΘΕΡΑΠΑΙΝΑ.

Καὶ ζῶσαν ειπεῖν καὶ θανοῦσαν ἔστι σοι. – –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΧΟ. Καὶ πῶς ἂν ἀυτὸς κατθάνοι τε καὶ βλέποι; – –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΘΕ. Ἤδη προνωπής ἐστι, καὶ ψυχοῤῥαγεῖ. – –|⏑ –||– –|⏑ –||– –|⏑ –
ΧΟ. Ὦ τλῆμον, ὃιας ὃῖος ὢν ἁμαρτάνεις. – –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΘΕ. Ὀύπω τόδ' ὂῖδε δεσπότης, πρὶν ἂν πάθῃ. – –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΧΟ. Ἐλπὶς μὲν ὀυκέτ' ἔστι σώσασθαι βίον; – –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΘΕ. Πεπρωμένη γὰρ ἡμέρα βιάζεται. ⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΧΟ. Ὀύκουν ἐπ' ἀυτῇ πράσσεται τὰ πρόσφορα; – –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΘΕ. Κόσμος γ' ἕτοιμος, ᾧ σφε συνθάψει πόσις. – –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΧΟ. Ἴστω νυν ἐυκλεής τε κατθανουμένη, – –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
γυνή τ' ἀρίστη τῶν ὑφ' ἡλίῳ μακρῷ. ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Πένθειν μεν, ει τι τύγχανει δεσποταίσι, ξυγγνώστον· δε ει γύνη έστι ετι εμψύχος, είτε ουν ὀλώλε, αν βουλοίμεθα ειδεναι. ΘΕ. Ἕστι σοι είπειν και ζώσαν και θανούσαν. ΧΟ. Και πως αν ὁ αύτος τε κάτθανοι και βλέποι. ΘΕ. Ἕστι ήδη προνώπης, και ψυχόῤῥαγει. ΧΟ. Ω τλήμον, ων ὅιος ὅιας ἁμάρτανεις. ΘΕ. Δέσποτης ούπω οίδε τόδε, πριν αν πάθῃ. ΧΟ. Ἕστι μεν ούκετι έλπις σωσάσθαι βιον; ΘΕ. Γαρ πεπρώμενη ἥμερα βιάζεται. ΧΟ. Ούκουν τα πρόσφορα πράσσεται έπι αύτῃ; ΘΕ. Κόσμος γε ἑτοίμος, ᾡ πόσις συνθάψει σφε. ΧΟ. Ἴστω νυν κατθανούμενη τε εύκλεης, τε μάκρῳ αρίστη γύνη των ὕπο ἥλιῳ.

TRANSLATION.

[*Feelingly.*] To weep in troth, if aught happens to our lords, is pardonable: but whether the lady be still alive, or whether indeed she has perished, we could wish to know!

Female Attendant. [*Entering—dejected and very sad.*] Thou mayest call her both living and dead!

Chorus. And how can the same person be both dead and living?

Female Attendant. She is already at the very point of death,—and breathing her life away!

Chorus. [*With pathos, in allusion to Admétus.*] Oh wretched man, being what sort thyself of what a wife art thou bereft!

Female Attendant. My master is not as yet sensible of that,—until he suffer! Chorus. Is there indeed no longer any hope of preserving her life? Female Attendant. [*Denyingly.*] For the fated day assails her!

Chorus. Are not then suitable preparations made for the event?

Female Attendant. Yes, the pomp is ready, wherewith her husband will inter her!

Chorus. Let her know then that she will die both glorious, and by far the best woman of all under the sun!

143. Aldus and all the earlier editions have ὠυτός. Βλέπειν, as Monk rightly observes, is here used for ζῆν, being in contrast with κατθανεῖν. So in the Tróadës, ὀυ ταὐτὸν, ὦ παῖ, τῷ βλέπειν τὸ κατθανεῖν.

144. προνωπής, *mórti propínqua*:—yet in its strictest sense, this word would signify, "*mórtua jàm ex interióre aédium párte prodúcta, et in vestíbulo collocáta.*" Kuinoel gives the interpretation to be "*moribúnda vírium déféctu, jàm córpore próno ad térram fértur.*"

147. Cùm displicéret σώσασθαι in hâc senténtiâ, conjiciébam σάζεσθαι:—ídem fácit Blomfiéldius:—σώσεσθαι Marklándus:—hódiè támen vulgátum defendéndum árbitror. Monk.

149. For ὀύκουν, several MSS. and editions have ὀυκοῦν, badly.

152. τῶν ὑφ' ἡλίῳ, *of those under the sun.*

ΘΕ. Πῶς δ' οὐκ ἀρίστη; Τίς δ' ἐναντιώσεται;
Τί χρὴ γενέσθαι τὴν ὑπερβεβλημένην
γυναῖκα; Πῶς δ' ἂν μᾶλλον ἐνδείξαιτό τις
πόσιν προτιμῶσ', ἢ θέλουσ' ὑπερθανεῖν;
Καὶ ταῦτα μὲν δὴ πᾶσ' ἐπίσταται πόλις·
ἃ δ' ἐν δόμοις ἔδρασε, θαυμάσει κλύων.
Ἐπεὶ γὰρ ᾔσθεθ' ἡμέραν τὴν κυρίαν
ἥκουσαν, ὕδασι ποταμίοις λευκὸν χρόα
ἐλούσατ', ἐκ δ' ἑλοῦσα κεδρίνων δόμων
ἐσθῆτα κόσμον τ', εὐπρεπῶς ἠσκήσατο·
καὶ στᾶσα πρόσθεν ἑστίας, κατηύξατο·
Δέσποιν', ἐγὼ γὰρ ἔρχομαι κατὰ χθονὸς,
πανύστατόν σε προσπίτνουσ' αἰτήσομαι,
τέκν' ὀρφανεῦσαι τἀμά· καὶ τῷ μὲν φίλην
ξύζευξον ἄλοχον, τῇ δὲ γενναῖον πόσιν·

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– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –
– –|⏑⏑⏑||⏑⏑⏑|⏑ –||– –|⏑ ⏑
⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
– –|⏑ –||– –|⏑ –||– –|⏑ –
– –|⏑ ⏑ ⏑||– –|⏑ –||– –|⏑ ⏑
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THE ORDER, AND ENGLISH ACCENTUATION.

ΘΕ. Δε πως ουκ αρίστη; Δε τις εναντιώσεται; Τι χρη την γυναίκα γενέσθαι ὑπερβεβλήμενην; Δε πως αν τις μάλλον ενδειξαίτο προτιμάσα πόσιν, η θελούσα ὑπέρθανειν; Και ταύτα μεν δη πάσα πόλις επίσταται· δε ἁ εδράσε εν δόμοις, θαύμασει κλύων. Γαρ έπει ήσθετο την κύριαν ἥμεραν ἡκούσαν, ελούσατο λεύκον χρόα ποτάμιοις ὕδασι, δε ἑλούσα εκ κέδρινων δόμων εσθήτα τε κόσμον, ησκήσατο εύπρεπως· και στάσα πρόσθεν ἕστιας, κατηύξατο· Δεσποίνα, γαρ έγω έρχομαι κάτα χθόνος, προσπιτνούσα σε πανύστατον, αιτήσομαι ορφανεύσαι τά έμα τέκνα· και τῳ μεν ξυζεύξον φίλην άλοχον, δε τῃ γενναίον πόσιν·

TRANSLATION.

Female Attendant. [*Sighing.*] And how not the best? But who will dispute it? What must the woman be who has excelled her? For how can any one give more ample proof of esteeming her husband, than by being willing to die for him? And these things, indeed, the whole city knoweth: but what she did in the house, thou wilt marvel on hearing.

For when she perceived that the destined day was come, she washed her delicate skin with water from the river; and having taken from her wardrobes of cedar a vesture and embellishment, she attired herself becomingly; and taking her station before the altar, she prayed thus:—

"*O Mistress, (for I am going below the Earth,) falling prostrate before thee for the last time of all, I will beseech thee to protect my orphan children; and to the one indeed join a loving wife, and unto the other a noble husband:*

153. τίς ἐναντιώσεται; *Who will contest* or *dispute it? Who will maintain the contrary! Who will oppose* or *gainsay it.*

154. Hæc vérba, lícet mínimè obscúra, némo intérpretum réctè cépit. Vértas, *What must the woman be who has surpassed her?* Virórum doctórum conjectúras síleo. Monk.

158. For θαυμάσει several copies have θαυμάσῃς, or else θαυμάσεις. "Sed," says Monk, "θαυμάζω futúrum hábet θαυμάσομαι, non θαυμάσω.—Múlta sunt vérba, quæ futúra fórmæ médiæ, núsquàm aútèm actívæ, ápud Atticos sáltèm, adscíscunt." Of this class he instances the following: ἀκούω, σιγῶ, σιωπῶ, ᾄδω, βοῶ, ἁμαρτάνω, θνήσκω, πίπτω, κλάω, πλέω, πνέω.

160—1. ὕδασι ποταμίοις λευκὸν χρόα ἐλούσατο, literally,—*she washed her white skin with river waters.* It is mentioned of Sócratës that just before he drank the poisonous juice of the hemlock, he washed himself: and this custom, as well as that of appearing in full dress, was, on the approach of sure death, extremely prevalent among the ancients.—Ἐκ κεδρίνων δόμων, *from cedar chests* or *closets.*

164. δέσποινα, *mistress*, viz. *the Goddess* Ἑστία or *Vésta*,—whose altar was in the innermost part of the house.

166. The Scholiast explains ὀρφανεῦσαι by ὀρφανοτροφῆσαι.—The two children alluded to in this verse are, Eumélus and Periméde̋, called also Periméle̋.

μήδ', ὥσπερ αὐτῶν ἡ τεκοῦσ' ἀπόλλυμαι,   – –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
θανεῖν ἀώρους παῖδας, ἀλλ' εὐδαίμονας   ⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἐν γῇ πατρῴᾳ τερπνὸν ἐκπλῆσαι βίον.   – –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Πάντας δὲ βωμοὺς, οἳ κατ' Ἀδμήτου δόμους,   – –|⏑ –||– –|⏑ –||– –|⏑ –
προσῆλθε, κἀξέστεψε, καὶ προσηύξατο,   ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
πτόρθων ἀποσχίζουσα μυρσίνης φόβην,   – –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ἄκλαυστος, ἀστένακτος, οὐδὲ τοὐπιὸν   ⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
κακὸν μεθίστη χρωτὸς εὐειδῆ φύσιν.   ⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Κἄπειτα θάλαμον εἰσπεσοῦσα, καὶ λέχος,   – –|⏑ ⏑ ⏑||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἐνταῦθα δὴ 'δάκρυσε, καὶ λέγει τάδε·   – –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Ὦ λέκτρον, ἔνθα παρθένει' ἔλυσ' ἐγὼ   – –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
κορεύματ' ἐκ τοῦδ' ἀνδρὸς, οὗ θνήσκω πέρι,   ⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
χαῖρ'· οὐ γὰρ ἐχθαίρω σ'· ἀπώλεσας δ' ἐμὲ   – –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
μόνην· προδοῦναι γάρ σ' ὀκνοῦσα, καὶ πόσιν,   ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
θνήσκω· σὲ δ' ἄλλη τις γυνὴ κεκτήσεται,   – –|⏑ –||– –|⏑ –||– –|⏑ –
σώφρων μὲν οὐχὶ μᾶλλον, εὐτυχὴς δ' ἴσως.   – –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

μήδε, ὥσπερ ἡ τεκούσα αύτων απόλλυμαι, παίδας αώρους θάνειν, άλλα ευδαίμονας εν πατρῴᾳ γῃ εκπλήσαι τέρπνον βίον. Δε πάντας βώμους, όι κάτα δόμους Αδμήτου, προσήλθε, και εξεστέψε, και προσηύξατο, αποσχιζούσα φόβην πτόρθων μύρσινης, ακλαύστος, αστενάκτος, ούδε το έπιον κάκον μεθίστη ευείδη φύσιν χρώτος. Και επείτα εισπεσούσα θάλαμον, και λέχος, ενταύθα δη εδακρύσε, και λέγει τάδε· Ω λέκτρον, ένθα έγω ελύσα παρθενεία κορεύματα εκ τούδε άνδρος, πέρι όυ θνήσκω, χαίρε· γαρ ουκ εχθαίρω σε· δε έμε μόνην απώλεσας· γαρ οκνούσα προδούναι σε, και πόσιν, θνήσκω· δε σε τις άλλη γύνη κεκτήσεται, μάλλον σώφρων μεν ούχι, δε ίσως εύτυχης.

TRANSLATION.

nor, like as I their mother perish, let my children untimely die; but happy in their paternal land enable them to complete a joyous life."

And all the altars, which are in the house of Admétus, did she go unto and crown; and she prayed, tearing the leaves off from the boughs of myrtle, without-shedding-a-tear, without-uttering-a-groan; nor did the approaching calamity alter the beautiful complexion of her skin!

And afterwards having sped to her chamber, and her bed, she there at length wept, and speaks thus:—

" O bridal bed, whereon I loosed my virgin zone with this man for whom I die, farewell: for I hate thee not! but me alone hast thou undone: for loth to betray thee, and my husband, I die:—but thee will some other female possess,—more chaste indeed not, but peradventure more fortunate."

168. τεκοῦσα seems here usurped substantively, for μήτηρ,—else αὐτῶν should be αὐτοὺς,—the proper regimen of τίκτω being the accusative. In lieu of ἀπόλλυμαι, which Musgrave gives us on the authority of three MSS., the common lection is ἀπόλλυται.

170. For τερπνὸν ἐκπλῆσαι βίον, Wakefield edited τέρμον' ἐκπλῆσαι βίου, badly.

173. All MSS. have μυρσινῶν φόβην, and yet too the Scholiast seems to have read μυρσίνης φόβην. In sacrificing to the dead it was customary to strip off leaves from boughs of myrtle, and to strew them about as a conciliatory offering.

174. ἄκλαυστος, ἀστένακτος, Monk renders, "*fiétibus et suspíriis cárens,*" and he adds, "álibi ἄκλαυστος est '*indeflétus*': nótum est pléraque hújus géneris adjectíva dúplicem significatiónem admíttere.

177. Some contend for κἄλεγεν in lieu of καὶ λέγει, disliking an aorist and a present tense coupled together, as ἐδράκρυσε and λέγει are in the verse before us:—yet many similar passages occur.

181. For μόνην Blomfield espouses *μόνον, tu, thálame, sólus me perdidísti.*—Elmsley understood ὀκνῶ here in the sense of αἰσχύνομαι. Monk, however, explains it by "*invíta sum—ánimus refúgit.*

Κυνεῖ δὲ προσπίτνουσα· πᾶν δὲ δέμνιον |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
ὀφθαλμοτέγκτῳ δεύεται πλημμυρίδι. |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
Ἐπεὶ δὲ πολλῶν δακρύων εἶχεν κόρον, |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
στείχει προνωπὴς ἐκπεσοῦσα δεμνίων. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
Καὶ πολλὰ θάλαμον ἐξιοῦσ᾽ ἐπεστράφη, |– –|⏑ ⏑ ⏑‖⏑ –|⏑ –‖⏑ –|⏑ –
κἄῤῥιψεν αὑτὴν αὖθις εἰς κοίτην πάλιν. |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
Παῖδες δὲ, πέπλων μητρὸς ἐξηρτημένοι, |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
ἔκλαιον· ἣ δὲ, λαμβάνουσ᾽ ἐν ἀγκάλαις, |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
ἠσπάζετ᾽ ἄλλοτ᾽ ἄλλον, ὡς θανουμένη. |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
Πάντες δ᾽ ἔκλαιον οἰκέται κατὰ στέγας, |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
δέσποιναν οἰκτείροντες· ἣ δὲ δεξιὰν |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
πρoὔτειν᾽ ἑκάστῳ, κοὔτις ἦν οὕτω κακὸς, |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
ὃν οὐ προσεῖπε, καὶ προσεῤῥήθη πάλιν. |⏑ –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
Τοιαῦτ᾽ ἐν οἴκοις ἐστὶν Ἀδμήτου κακά. |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
Καὶ κατθανών τ᾽ ἂν ὤλετ᾽· ἐκφυγὼν δ᾽ ἔχει |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
τοσοῦτον ἄλγος, οὗ ποτ᾽ οὐ λελήσεται. |⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε προσπιτνούσα κύνει· δε παν δέμνιον δεύεται οφθαλμοτεγκτῳ πλημμύριδι. Δε έπει είχε κόρον πόλλων δάκρυων στείχει προνώπης εκπεσούσα δέμνιων. Και πόλλα εξιούσα θάλαμον επέστραφη, και αύθις πάλιν εῤῥίψε άυτην εις κοίτην. Δε παίδες, εξηρτήμενοι πέπλων μήτρος, εκλαίον· δε ἡ, λαμβανούσα εν άγκαλαις, ησπάζετο άλλον άλλοτε, ὡς θανούμενη. Δε πάντες οίκεται εκλαίον κάτα στέγας, οικτειρόντες δεσποίναν· δε ἡ προ-ετείνε δέξιαν ἑκάστῳ, και ούτις ην ούτω κάκος, όν ου προσείπε, και προσερρήθη πάλιν. Τοιαύτα έστι κάκα εν οίκοις Αδμήτου. Και κάτθανων τοι αν ώλετο· δε έκφυγων έχει τοσούτον άλγος, ὃυ ούποτε λελήσεται.

TRANSLATION.

And falling upon it she kisses it: and the whole bed was soaked with the tide that flowed from her eyes. But when she had satiety of many tears, she proceeds hastily-forward, making-off from the couch.

And often after quitting the chamber did she return; and again and again she threw herself upon the bed.

And her children, clinging unto the garments of their mother, wept: and she, taking them in her arms, embraced them—first one, and then another, as being about to die!

And all the servants were weeping about the house, commiserating their mistress: and she to each one outstretched her hand,—and there was none so abject, whom she addressed not, and was answered in turn.

[*Sighing and sobbing.*] Such are the distresses in the house of Admétus! And had he died he would indeed have perished: but having escaped death, he has grief to that degree which he will never forget!

184. Wakefield suggested κυνεῖ for the κύνει of editions,—and δεύεται in the next verse for δεύετο. Porson quotes κυνεῖ and δεύεται, at verse 1138 of the Medéa.

185. ὀφθαλμοτέγκτῳ πλημμυρίδι, *by inundation issuing from the eyes.*

187. προνωπὴς, *praéceps.* This word was noticed at verse 144 above.

188. πολλὰ ἐπεστράφη—*many a time returned she—often went she back.*

189. In several MSS. and editions the reading is ἀυτὴν, but most faultily:—ἀῦθις πάλιν, I have rendered "*again and again,*" although simply "*again*" may be the strict meaning, πάλιν being added to strengthen ἀῦθις. Indeed we sometimes meet with ἀῦθις ἀῦ πάλιν or ἀῦ πάλιν ἀῦθις, where "*often again*" is implied.

191. Monk has ἔκλαον here, as well as in verse 193,—and he is consistent elsewhere, following Porson's newer Attic form. For my own part, whatever may be the derivation of κλαίω, I do like not to confound it with κλάω, *frángo, mútilo.*

199. Aldus here edited οὔποτ᾽ ἐκλελήσεται, where οὔποτε stands for οὗ οὔποτε.

ΧΟ. Ἦπου στενάζει τοῖσιδ' Ἄδμητος κακοῖς,	- -|⏑ -||- -|⏑ -||- -|⏑ -
ἐσθλῆς γυναικὸς ἐι στερηθῆναί σφε χρή;	- -|⏑ -||⏑ -|⏑ -||- -|⏑ -
ΘΕ. Κλαίει γ', ἄκοιτιν ἐν χεροῖν φίλην ἔχων,	- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
καὶ μὴ προδοῦναι λίσσεται, τἀμήχανα	- -|⏑ -||- -|⏑ -||- -|⏑ ⏑
ζητῶν· φθίνει γὰρ, καὶ μαραίνεται νόσῳ.	- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
Παρειμένη δὲ χειρὸς ἄθλιον βάρος,	⏑ -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
ὅμως δὲ, καίπερ σμικρὸν ἐμπνέουσ' ἔτι,	⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
βλέψαι πρὸς αὐγὰς βούλεται τὰς ἡλίου,	- -|⏑ -||- -|⏑ -||- -|⏑ -
ὡς οὔποτ' αὖθις, ἀλλὰ νῦν πανύστατον	- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
ἀκτῖνα, κύκλον θ' ἡλίου προσόψεται.	- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
Ἀλλ' εἶμι, καὶ σὴν ἀγγελῶ παρουσίαν·	- -|⏑ -||- -|⏑ -||⏑ -|⏑ -
ὀυ γάρ τι πάντες εὖ φρονοῦσι κοιράνοις,	- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ὥστ' ἐν κακοῖσιν εὐμενεῖς παρεστάναι·	- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
σὺ δ' εἶ παλαιὸς δεσπόταις ἐμοῖς φίλος.	⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Ἤπου Αδμήτος στενάζει τοίσιδε κάκοις, ει χρη σφε στερηθήναι έσθλης γυναίκος; ΘΕ. Κλαίει γε, έχων φίλην ακοίτιν εν χέροιν, και λίσσεται μη προδούναι, ζήτων τα αμήχανα· γαρ φθίνει, και μαραίνεται νόσῳ. Δε παρείμενη άθλιον βάρος χείρος, δε όμως, καίπερ εμπνεούσα έτι σμίκρον, βούλεται βλέψαι προς τας αύγας ήλιου, ώς ούποτε αύθις, άλλα νυν πανύστατον προσόψεται ακτίνα τε κύκλον ήλιου. Ἀλλα είμι, και άγγελω σην παρούσιαν· γαρ ου τι πάντες φρονούσι ευ κοίρανοις, ώστε εν κακοίσι παρέσταναι εύμενεις· συ δε ει παλαίος φίλος έμοις δέσποταις.

TRANSLATION.

CHORUS. Surely Admétus groans at these ills, if that he must be bereft of his excellent wife?

FEMALE ATTENDANT. Yes, he weeps,—holding his dear spouse in his arms; and he implores her not to leave him, asking impossibilities: for she droops, and is wasted away by sickness!

But fainting, a wretched burden on his arm, yet still, though breathing only feebly, she is fain to look upon the rays of the orb of day,—as never again, but now for the last time, about to behold the beam and face of the sun!

But I will go, and announce thy presence: for it is in nowise all who wish well to their lords,—so as in their afflictions to come kindly unto them:—thou, however, art of old a friend to my master. [*Exit Attendant, repairing into the palace.*]

200. Lascar, Aldus, and some others have τοῖσιν, and Musgrave, whom Monk has followed, τοῖσιδ'. I have always regarded this word as wrongly accented in editions,—forasmuch as the antepenult of no Greek word whatever can carry a circumflex. Barnes, from mere conjecture, gives us στενάζει' οἷσιν.

202. For χεροῖν φίλην, Wakefield edited χεροῖν φίλαιν, but on no authority.

203. προδοῦναι, simplicitèr "*desérere;*" úsu raríssimo, si crédimus Wakefiéldio: sed ídem pláne signíficat ínfrà, ver. 258, μὴ προδῷς:—et versu 285, μὴ τλῆς με προδοῦναι. Sæpíssimè verténdum est, "*to be faithless to* or *to abandon,*"—ut in hâc fábulâ, vv. 181, 301, 675, 1078. MONK.

204. Matthiæ's reading and punctuation of this line and the next, are, ζητῶν· φθίνει γὰρ καὶ μαραίνεται, νόσῳ παρειμένη γε, χειρὸς ἄθλιον βάρος. Elmsley was of opinion that a verse is wanting after βάρος, and in this sentiment Monk indeed appears to accord with him.

207. Instead of βλέψαι πρὸς αὐγὰς ἡλίου, we meet in several editions with κλέψαι προσαυγὰς ἡλίου, *to steal glances of the sun,* if προσαυγὴ be (which is questionable) a legitimate word. I have translated ἥλιος in this line, "*orb of day,*"—because the word "*sun*" occurs again so near.

208-9. These two lines, with προσόψομαι for προσόψεται, occur in the Hécuba, being of that play verses 411 and 412.

213. παλαιὸς φίλος, literally, *an olden* or *a veteran friend—a friend of long standing.*

ΧΟ. Ἰὼ Ζεῦ· τίς ἂν πᾶ πόρος κακῶν [Στροφὴ α′.] ⏑ – – ⏑ – ‖ – ⏑ – ⏑ – α′
γένοιτο, καὶ λύσις τύχας, ⏑ – | ⏑ – ‖ ⏑ – | ⏑ – β′
ἃ πάρεστι κοιράνοις; Ἔξ- – ⏑ | – ⏑ ‖ – ⏑ | – – γ′
εισί τις; Ἢ τεμῶ τρίχα, – ⏑ ⏑ – ‖ ⏑ – | ⏑ ⏑ δ′
καὶ μέλανα στολμὸν πέπλων – ⏑ ⏑ – ‖ – – | ⏑ – ε′
ἀμφιβαλώμεθ᾽ ἤδη; – ⏑ ⏑ – ‖ ⏑ – | – ζ′
Δῆλα μὲν, φίλοι, δῆλά γ᾽· ἀλλ᾽ ὅμως – ⏑ – ⏑ – ‖ – ⏑ – ⏑ – η′
θεοῖσιν εὐχώμεσθα, θεῶν ⏑ – | ⏑ – ‖ – – | ⏑ – θ′
γὰρ δύναμις μεγίστα. – ⏑ ⏑ – ‖ ⏑ – | – ι′
Ὦ ᾽ναξ Παιὰν, – – – – κ′
ἐξεῦρε μηχανάν τιν᾽ Ἀδμήτῳ κακῶν· – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ λ′
πόριζε δὴ, πόριζε, ⏑ – | ⏑ – ‖ ⏑ – | ⏑ μ′
καὶ πάρος γὰρ τοῦδ᾽ ἐφεῦρες· – ⏑ | – – ‖ – ⏑ | – ⏑ ν′
λυτήριος ἐκ θανάτου γενοῦ, ⏑ – | ⏑ ⏑ – ‖ ⏑ ⏑ – | ⏑ – ξ′
φόνιόν τ᾽ ἀπόπαυσον Ἅιδαν. ⏑ ⏑ – | ⏑ ⏑ – ‖ ⏑ – | – ο′

Παπαὶ φεῦ, παπαὶ φεῦ· ἰώ· ἰώ· [Ἀντιστρ. α′.] ⏑ – – ⏑ – ‖ – ⏑ – ⏑ – α′
ὦ παῖ Φέρητος, οἷ᾽ ἔπρα- – – | ⏑ – ‖ ⏑ – | ⏑ – β′
ξας δάμαρτος σᾶς στερηθείς. – ⏑ | – ⏑ ‖ – ⏑ | – – γ′

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Ιω Ζευ· τις πόρος κάκων, και λύσις τύχας, ά παρέστι κοίρανοις αν πα γενοίτο; Τις εξείσι; Η τέμω τρίχα, και αμφιβαλώμεθα ήδη μέλανα στόλμον πέπλων; Μεν δήλα, φίλοι, γε δήλα· άλλα όμως ευχωμέσθα θεοίσι, γαρ δύναμις θέων μεγίστα. Ω άναξ Παίαν, εξεύρε τίνα μήχαναν κάκων Αδμήτῳ· πορίζε δη, πορίζε, γαρ και πάρος εφεύρες τούδε· γένου λυτήριος εκ θάνατου, τε αποπαύσον φόνιον Ἀίδαν. Πάπαι φευ, πάπαι φευ· ίω· ίω· ω παι Φερήτος, οία επράξας στερήθεις σας δαμάρτος.

TRANSLATION.

Chorus. O Júpiter! what means of escape from these evils, and deliverance from the fortune that attends my master, can there in any way be? Will any arise? Or must I shear my locks, and clothe me ere long in the sable array of garments? It is indeed plain, my friends; yes it is plain! but nevertheless let us pray unto the Gods—for the power of the Gods is most mighty! [*Kneeling.*] O! king Apollo, devise some remedy for the afflictions of Admétus:—administer it even now, administer it, seeing-that aforetime thou devisedest this: become our deliverer from death, and stay the murderous Plúto. [*Rising up.*] Hey! alas! hey! alas! wo! wo! O son of Phérës, how thou hast fared—being reft of thy wife!

214. In Aldus and in many later editions we find πῶς for πᾶ. Matthíæ's lection is ὦ Ζεῦ, πῶς ἂν πόρος κακῶν—

216. Musgrave (and with the concurrence of two MSS.) edited πάρεστιν and κοιράνοισιν. Although I have given "*master*" in the singular as the translation of κοιράνοις, yet both "*master and mistress*" are in the original word, implied.

217. In most editions, (nay I believe, in all—with the exception of Erfurdt's and Matthíæ's,) the reading is ἔξεισίν τις.

218. *The sable array of garments* for *the array of sable garments.*

219. Matthíæ has here ἀμφιβαλώμεθα δὴ, contrary to the metre: Lascar, ἀμφιβαλλώμεθα, equally bad.

220. In several editions this verse and the remainder of the strópheë are assigned to the Female Attendant,—who is at this time in the palace.

226. Monk says, "fortásse legéndum τοῦτ᾽ pro τοῦδ᾽." At the end of this line, he, in unison with the bulk of MSS. has καὶ νῦν, an addition he justly censures.

229. Several different readings of this verse occur.

230. παῖ Φέρητος, namely, *Admétus.*

Αἶ, αἶ· ἄξια καὶ σφαγᾶς τάδε, – – ‖ – ⏑ ⏑ – ‖ ⏑ – | ⏑ ⏑ δ′
καὶ πλέον ἢ βρόχῳ δέραν | – ⏑ ⏑ – ‖ ⏑ – | ⏑ – ε′
ὀυρανίῳ πελάσσαι· – ⏑ ⏑ – ‖ ⏑ – | – ζ′
τὰν γὰρ ὀυ φίλαν, ἀλλὰ φιλτάταν | – ⏑ – ⏑ – ‖ – ⏑ – ⏑ – η′
γυναῖκα κατθανοῦσαν ἐν | ⏑ – | ⏑ – ‖ ⏑ – | ⏑ ⏑ θ′
ἄματι τῷδ' ἐσόψει. | – ⏑ ⏑ – ‖ ⏑ – | – ι′
Ἰδού· ἰδού· | ⏑ – ⏑ – κ′
ἅδ' ἐκ δόμων δὴ καὶ πόσις πορεύεται. | – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑ λ′
Βόασον, ὦ στέναξον, | ⏑ – | ⏑ – ‖ ⏑ – | ⏑ μ′
ὦ Φεραία χθὼν, ἀρίσταν | – ⏑ | – – ‖ – ⏑ | – – ν′
γυναῖκα μαραινομέναν νόσῳ | ⏑ – | ⏑ ⏑ – ‖ ⏑ ⏑ – | ⏑ – ξ′
κατὰ γᾶν, χθόνιον παρ' Ἀίδαν. | ⏑ ⏑ – | ⏑ ⏑ – ‖ ⏑ – | – ο′

Οὔποτε φήσω γάμον ἐυφραίνειν | – ⏑ ⏑ | – – ‖ ⏑ ⏑ – | – –
πλέον ἢ λυπεῖν, τοῖς τε πάροιθεν | ⏑ ⏑ – | – – ‖ – ⏑ ⏑ | – –
τεκμαιρόμενος, καὶ τάσδε τύχας | – – | ⏑ ⏑ – ‖ – – | ⏑ ⏑ –
λεύσσων βασιλέως, ὅστις ἀρίστης | – – | ⏑ ⏑ – ‖ – ⏑ ⏑ | – –
ἀπλακὼν ἀλόχου τῆσδ', ἀβίωτον | ⏑ ⏑ – | ⏑ ⏑ – ‖ – ⏑ ⏑ | – –
τὸν ἔπειτα χρόνον βιοτεύσει. | ⏑ ⏑ – | ⏑ ⏑ – ‖ ⏑ ⏑ – | – *

THE ORDER, AND ENGLISH ACCENTUATION.

Αι, αι· τάδε άξια και σφάγας, και πλέον η πελάσσαι δέραν ουράνιῳ βρόχῳ· γαρ ου ταν φίλαν, άλλα φίλταταν γυναίκα εν τῷδε άματι εσόψει κατθανούσαν. Ἰδου· ίδου· ἅδε δη πορεύεται και πόσις εκ δόμων. Βοάσον, ω στενάξον, ω Φεραία χθων, αρίσταν γυναίκα μαραινόμεναν νόσῳ κάτα γαν πάρα χθόνιον Ἀίδαν. Ούποτε φήσω γάμον ευφραίνειν πλέον η λύπειν, τεκμαιρόμενος τε τοις παροίθεν, και λεύσσων τάσδε τύχας βασίλεως, ὅστις άπλακων τήσδε αρίστης άλοχου, βιοτεύσει τον χρόνον επείτα αβιώτον.

TRANSLATION.

Alas! alas! These things would be sufficient cause even for self-murder—and there is more than for which to thrust one's neck into the suspending noose: for not a dear, but a most dear wife wilt thou this day see dead! [*Looking opportunely towards the palace.*] Behold,— behold: she is now coming, and her husband, from out the house! Cry out, Oh! bewail, O land of Phérës, the best woman u'pon Earth, wasted down by sickness for subterranean Plúto!

Never will I aver that marriage brings more joy than grief,—forming my conjectures both from prior events,—and on observing this fortune of the king; who when he has lost his most excellent consort, will live a life thereafter, not worthy to be called life!

232. ἄξια καὶ σφαγᾶς τάδε, *worthy these things even of slaughter.*

233. Every edition (I believe) before that of Musgrave, has πλεῖον, against the metre. For δέραν all have δέρην.

234. πελάσαι ómnes praéter Gaisfórdium, qui è Musgrávii emendatióne dédit πελάζειν: réctiùs Erfúrdtius πελάσσαι: gemináre σ in mélicis lícuit. Monk.

238. These words are in many copies wanting. Musgrave inserted them from two MSS. in the library at Paris.

239. For ἅδ' MSS. and editions have ἥδ'. Elmsley conjectured καὶ δὴ πόσις, and Blomfield χὠ (χὠ) πόσις.

241. Monk edited [τὰν] ἀρίσταν: Gaisford and Matthíæ, ἀρίσταν τάνδε. I have followed Erfurdt.

243. Contrary to every MS. and edition Monk has given γᾶς for γᾶν. "Dédi," says he, "postulánte senténtiâ, κατὰ γᾶς, *sub térram.*"

247—8. In several editions the reading is ὃς ἀρίστης ἀμπλακὼν ἀλόχου, badly.

248—9. ἀβίωτον τὸν ἔπειτα χρόνον βιοτεύσει, *he will live the time thereafter lifeless.*

ΑΛΚΗΣΤΙΣ.

"Αλιε, καὶ φάος ἁμέρας, [Στροφὴ β΄.]	– ⏑ ⏑ | – ⏑ ⏑ || – ⏑ | –	α΄
οὐράνιαί τε δῖναι	– ⏑ ⏑ – || ⏑ – | ⏑	β΄
νεφέλας δρομαίου—	⏑ ⏑ – | ⏑ – || –	γ΄

ΑΔΜΗΤΟΣ.

Ὁρᾷ σὲ κἀμὲ, δύο κακῶς πεπραγότας,	⏑ – | ⏑ – || ⏑ ⏑ ⏑ | ⏑ – || ⏑ – | ⏑ ⏑
οὐδὲν θεοὺς δράσαντας, ἀνθ' ὅτου θανεῖ.	– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –

ΑΛ. Γαῖά τε, καὶ μελάθρων στέγαι, ['Αντ. β΄.]	– ⏑ ⏑ | – ⏑ ⏑ || – ⏑ | ⏑	α΄
νυμφίδιαί τε κοῖται	– ⏑ ⏑ – || ⏑ – | ⏑	β΄
πατρίας Ἰωλκοῦ—	⏑ ⏑ – | ⏑ – || –	γ΄

ΑΔ. Ἔπαιρε σαυτὴν, ὦ τάλαινα, μὴ προδῷς·	⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
λίσσου δὲ τοὺς κρατοῦντας οἰκτεῖραι θεούς.	– – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ –

ΑΛ. Ὁρῶ, δίκωπον ὁρῶ σκάφος· [Στροφὴ γ΄.]	⏑ – | ⏑ – || ⏑ ⏑ – | ⏑ ⏑	α΄
νεκύων δὲ πορθμεὺς,	⏑ ⏑ – | ⏑ – || –	β΄
ἔχων χέρ' ἐπὶ κόντῳ· Χάρων μ'	⏑ – | ⏑ ⏑ ⏑ || – – | ⏑ –	γ΄
ἤδη καλεῖ· Τί μέλλεις;	– – | ⏑ – || ⏑ – | –	δ΄

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΛ. "Αλιε, και φάος ἅμερας, τε ουράνιαι δίναι δρομαίου νέφελας—ΑΔ.—ὅρᾳ σε και έμε, δύο πεπράγοτας κάκως, δρασάντας ούδεν θέους, άντι ὅτου θάνει. ΑΛ. Τε γαία, και στέγαι μέλαθρων, τε νυμφίδιαι κοίται πάτριας Ιώλκου—. ΑΔ. Επαίρε σαύτην, ω ταλαίνα, μη πρόδως· δε λίσσου τους κρατούντας θέους οικτείραι. ΑΛ. "Ορω, ὅρω δικώπον σκάφος· δε πόρθμευς νέκυων έχων χέρα έπι κόντῳ· Χάρων ἤδη κάλει με· Τι μέλλεις;

TRANSLATION.

Alcestis. [*Entering with languid step, attended by her two children, and leaning on her husband's arm.*] O Sun, and thou light of day, and ye heavenly eddies of the fleeting clouds—Admetus. [*Most sorrowfully.*] Beholds thee and me, two creatures wretchedly circumstanced,—having done nought unto the Gods, for which thou shouldest die!

Alcestis. [*Piteously.*] O Earth, and ye roofs of the palace, and thou bridal bed of my native Iólcos—!

Admetus. Cheer thyself up, O hapless one, leave me not: but entreat the powerful Gods to have pity! Alcestis. [*Deliriously.*] I see, I see the two-oared boat: and the ferryman of the dead, holding his hand upon the boat-hook:—Cháron even now calls to me:—"*Why dost thou delay?*

253. The nominative to ὁρᾷ, (as Monk observes,) is ἥλιος, being the substantive first mentioned by Alcéstis.—Δύο κακῶς πεπραγότας, *two wretchedly circumstanced creatures—two persons in woful plight.*

257. Musgrave from MSS. edited πατρῴας. Aldus has πατρίας, which the metre requires.—Monk, with reference as well to this verse as to the two before it, says:—"si cui tánti vísum érit, áliter hi vérsus distríbui póterunt:—

Γαῖά τε, καὶ μελάθρων	| – ⏑ ⏑ – || ⏑ – | –
στέγαι, νυμφίδιαί τε κοῖ-	| ⏑ – || – ⏑ ⏑ – || ⏑ –
ται πατρίας Ἰωλκοῦ.	| – ⏑ ⏑ – || ⏑ – | –

260. Several MSS. have ἐν λίμνᾳ after σκάφος. Lascar omitting the second ὁρῶ, edited simply: ὁρῶ δίκωπον σκάφος ἐν λίμνᾳ.

262. Charon was ferryman upon the Stýgian lake, and transported the souls of the dead across the sable rivers Styx and Acheron. His boat, which was ever a favorite subject with the poets, is three times mentioned in this play: *viz.* here, and in verses 371 and 451, below. Matthiæ encloses Χάρων in brackets, intimating that he thought, as Monk seems also to have thought, that this word did not originally belong to the text.

Ἐπείγου· σὺ κατείργεις τάδε. Τοῖα |∪ – – ∪||∪ – – ∪||∪ – ∪ ε΄
σπερχόμενος ταχύνει. |– ∪ ∪ –||∪ –|– ζ΄

ΑΔ. Οἴμοι· πικράν γε τήνδε μοι ναυκληρίαν |– –|∪ –||∪ –|∪ –||– –|∪ –
ἔλεξας. Ὦ δύσδαιμον, οἷα πάσχομεν. |∪ –|∪ –||– –|∪ –||∪ –|∪ ∪

ΑΛ. Ἄγει μ᾽, ἄγει μέ τις (οὐχ ὁρᾷς;) ['Αντ. γ΄.] |∪ –|∪ –||∪ ∪ –|∪ – α΄
νεκύων ἐς αὐλάν· |∪ ∪ –|∪ –||– β΄
ὑπ᾽ ὀφρύσι κυαναυγέσι |∪ –|∪ ∪ ∪||∪ –|∪ ∪ γ΄
βλέπων πτερωτὸς Ἅιδας. |∪ –|∪ –||∪ –|– δ΄
Τί ῥέξεις; Ἄφες. Οἵαν ὁδὸν ἁ δει- |∪ – – ∪||∪ – – ∪||∪ – – ε΄
λαιοτάτα προβαίνω. |– ∪ ∪ –||∪ –|– ζ΄

ΑΔ. Οἰκτρὰν φίλοισιν, ἐκ δὲ τῶν, μάλιστ᾽ ἐμοὶ, |– –|∪ –||∪ –|∪ –||∪ –|∪ –
καὶ παισὶν, οἷς δὴ πένθος ἐν κοινῷ τόδε. |– –|∪ –||– –|∪ –||– –|∪ ∪

ΑΛ. Μέθετε, μεθετέ μ᾽ ἤδη· ['Επωδός.] |∪ ∪ ∪|∪ ∪ ∪||– –
κλίνατέ μ᾽, οὐ σθένω ποσίν· |– ∪ ∪ –||∪ –|∪ ∪
πλησίον Ἅιδας, σκοτία δ᾽ |– ∪ ∪ –||– ∪ ∪ –
ἐπ᾽ ὄσσοισι νὺξ ἐφέρπει. |∪ – – ∪||– ∪|– –

THE ORDER, AND ENGLISH ACCENTUATION.

Επείγου· συ κατείργεις τάδε· τοία σπερχόμενος ταχύνει. ΑΔ. Οίμοι· πίκραν ναυκλήριαν μοι γε τήνδε ελέξας. Ω δυσδαίμον, όια πάσχομεν. ΑΛ. Άγει με, τις άγει με (ουκ ὅρας;) ες αύλαν νέκυων· πτεράτος Ἁίδας βλέπων ὕπο κυαναύγεσι όφρυσι. Τι ῥέξεις; Άφες. Οίαν ὅδον ά δειλαιότατα προβαίνω. ΑΔ. Οίκτραν φιλοίσι, δε εκ των, μαλίστα έμοι, και παίσι, όις δη τόδε πένθος εν κοίνω. ΑΛ. Μέθετε με, ήδη μέθετε· κλίνατε με, ου σθένω πόσι· Ἁίδας πλήσιον, δε σκότια νυξ εφέρπει έπι οσσοίσι.

TRANSLATION.

Haste! Thou detainest me here."—With such words vehement he accelerates me! Admetus. Woes my heart! A bitter voyage unto me at least this thou hast mentioned! Ah! hapless one, what we suffer!

Alcéstis. He pulls me—some one pulls me (dost thou not see?) to the hall of the dead: the winged Pluto staring from beneath his dusky eyebrows! [*As if speaking either to Plúto or to Cháron.*] What wilt thou do? Loose thine hold! [*To Admétus.*] What a journey am I (most wretched) going!

Admetus. A mournful one to thy friends—and of these especially to me, and to thy children, unto whom this grief is now in common!

Alcestis. Desist supporting me, even now desist: lay me down,—I have no strength in my feet: death is at hand, and darkling night creeps in upon mine eyes! [*Here Alcéstis sinks down upon a couch in front of the palace, and Admétus continues most attentive to her.*]

269. Wakefield imagined αὐλὰν should be ἴλαν—and he contrasts the remainder of the sentence with Homer, Il. Α΄. 528, ἦ, καὶ κυανέῃσιν ἐπ᾽ ὀφρύσι νεῦσε Κρονίων.

272. The common reading is τί ῥέζεις; on which Monk says: "néscio an praésens ῥέζω núsquàm usurpârint Attici."

274. Aldus has ἐκ δὲ τῶνδε, which several subsequent editors thoughtlessly adopted:—τῶν is here put for τούτων. "Artículum," says Monk, "pro pronómine οὗτος vel ἐκεῖνος sequéntibus μὲν, δὲ, et γὰρ lícuit ómnibus scriptóribus adhibére.

277. Vúlgò πόσι—vértunt támen intérpretes quási scríptum ésset ποσί,—quod prócul dúbio mélius est. Monk.

Τέκνα, τέκν', ὀυκέτι δὴ,   - ⏑ ⏑ | - ⏑ ⏑ | -
ὀυκέτι δὴ μάτηρ σφῷν ἐστίν.   - ⏑ ⏑ | - - | - - | - ⏑
Χαίροντες, ὦ τέκνα, τόδε φάος ὁρῴτην.   - - | ⏑ - || ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ || ⏑ - | -

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ΑΔ. Ὀίμοι· τόδ' ἔπος λυπρὸν ἀκούω,   - - ⏑ ⏑ || - - ⏑ ⏑ || - -
καὶ παντὸς ἐμοὶ θανάτου μεῖζον.   - - ⏑ ⏑ || - ⏑ ⏑ - || - -
Μὴ, πρὸς σὲ θεῶν, τλῇς με προδοῦναι·   - - ⏑ ⏑ || - - ⏑ ⏑ || - -
μὴ, πρὸς παίδων, ὀὺς ὀρφανιεῖς·   - - - || - - - || ⏑ ⏑ -
ἀλλ' ἄνα, τόλμα·   - ⏑ ⏑ - || -
σοῦ γὰρ φθιμένης, ὀυκέτ' ἂν ἐίην·   - - ⏑ ⏑ || - - ⏑ ⏑ || - -
ἐν σοὶ δ' ἐσμὲν καὶ ζῇν, καὶ μή·   - - - || - - - || - -
σὴν γὰρ φιλίαν σεϐόμεσθα.   - - ⏑ ⏑ || - ⏑ ⏑ - || ⏑
ΑΛ. Ἄδμηθ', ὁρᾷς γὰρ τἀμὰ πράγμαθ' ὡς ἔχει,   - - | ⏑ - || - - | ⏑ - || ⏑ - | ⏑ -
λέξαι θέλω σοι, πρὶν θανεῖν, ἃ βούλομαι.   - - | ⏑ - || - - | ⏑ - || ⏑ - | ⏑ ⏑
Ἐγὼ σὲ πρεσϐεύουσα, κἀντὶ τῆς ἐμῆς   ⏑ - | ⏑ - || - - | ⏑ - || ⏑ - | ⏑ -
ψυχῆς καταστήσασα φῶς τόδ' ἐισορᾷν,   - - | ⏑ - || - - | ⏑ - || ⏑ - | ⏑ -
θνήσκω, παρόν μοι μὴ θανεῖν, ὑπὲρ σέθεν·   - - | ⏑ - || - - | ⏑ - || ⏑ - | ⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Τέκνα, τέκνα, ούκετι δη, ούκετι δη έστι μήτηρ σφῷν. Χαιρόντες, ω τέκνα, ὁρώτην τόδε φάος. ΑΔ. Οίμοι· ακούω τόδε λύπρον έπος, και μείζον έμοι πάντος θάνατου. Μη, προς θέων σε, τλῃς προδούναι με· μη, προς παίδων, όυς ορφάνιεις· άλλα άνα, τόλμα· γαρ σου φθίμενης, ούκετι αν είην· δε εν σοι έσμεν και ζῇν, και μη· γαρ σην φίλιαν σεϐομέσθα. ΑΛ. Αδμήτε, γαρ ὅρᾳς ὡς τα έμα πράγματα έχει, θέλω λέξαι σοι, πριν θάνειν, ά βούλομαι. Ἐγω πρεσϐευούσα σε, και καταστησάσα άντι της έμης ψύχης είσορᾳν τόδε φως, θνήσκω ὕπερ σέθεν, πάρον μοι μη θάνειν·

TRANSLATION.

[*Gazing affectionately on her little son and daughter.*] My children, my children, no longer now,—no longer now have ye a mother. [*Stretching out both her hands.*] Faring happily, O children, may ye view the light!

ADMETUS. [*Sighing most deeply.*] Woes my heart! I hear this afflicting speech,—and more to me than any death! [*With entreaty.*] Do not, by the Gods I implore thee, have the cruelty to forsake me: do not, by these children, whom thou wilt render orphans:—but rise, be of good courage,—seeing-that, thee dead, I should no longer be,—for on thee depend we both to live and not:—because thy love we adore!

ALCESTIS. [*Seriously and composedly.*] Admétus, (for thou perceivest in what condition my affairs are,) I wish to tell thee, ere I die, what I would have done:—

"*I testifying my regard for thee, and causing thee at the price of my life, to view the light, am about to die for thee, it being in my power not to die:*

282. Vúlgò interpretántur, "*laéti hoc lúmen intueámini:*" debébant, "*vívite et valéte.*" Partícipium χαίρων hanc habére potestátem jamprídem mónui ad Hippólyti ver. 1438. Hábet φῶς Lascáris: ὁρῶτον ómnes:—sed præclárè osténdit Elmsleíus ad Aristóphanis Acharn. ver. 773, secúndam persónam duálem núnquàm à tértiâ divérsam fuísse. MONK.

285. In lieu of πρὸς σὲ θεῶν, Aldus has πρὸς τῶν θεῶν, which Porson condemns.

287. τολμᾷν, nèc álitèr aorístus τλῆναι, (nàm τλῆμι et τλάω non éxstant,) válet '*sustinére*,'—quæ quídèm significátio látè se exténdit: est enim "*sustinére, to endure,*" non obstánte vel perículo, vel pudóre, vel supérbiâ, vel dolóre ánimi, vel misericórdiâ. MONK.—For the rest of the learned editor's note, see his own edition. Aldus's reading of this verse is ἀλλ' ἀνατόλμα.

291. In Lascar's text γὰρ is wanting.

293. ἐγώ σε ómnes:—πρεσϐεύουσα ídem válet ac προτιμῶσα, ver. 156. MONK.

ἀλλ' ἄνδρα τε σχεῖν Θεσσαλῶν, ὃν ἤθελον,   - -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
καὶ δῶμα ναίειν ὄλβιον τυραννίδι,   - -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
οὐκ ἠθέλησα ζῆν ἀποσπασθεῖσα σοῦ   - -|⏑ -||- -|⏑ -||- -|⏑ -
ξὺν παισὶν ὀρφανοῖσιν· οὐδ' ἐφεισάμην,   - -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
ἥβης ἔχουσα δῶρ', ἐν οἷς ἐτερπόμην.   - -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -
Καίτοι σ' ὁ φύσας χ' ἡ τεκοῦσα προὔδοσαν,   - -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
καλῶς μὲν αὐτοῖς κατθανεῖν ἧκον βίου,   ⏑ -|⏑ -||- -|⏑ -||- -|⏑ -
καλῶς δὲ σῶσαι παῖδα, κεὐκλεῶς θανεῖν·   ⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
μόνος γὰρ αὐτοῖς ἦσθα· κοὔτις ἐλπὶς ἦν,   ⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -
σοῦ κατθανόντος, ἄλλα φιτύσειν τέκνα.   - -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑
Κἀγώ τ' ἂν ἔζων, καὶ σὺ τὸν λοιπὸν χρόνον,   - -|⏑ -||- -|⏑ -||- -|⏑ ⏑
κοὐκ ἂν μονωθεὶς σῆς δάμαρτος ἔστενες,   - -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑
καὶ παῖδας ὠρφάνευες. Ἀλλὰ ταῦτα μὲν   - -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑
θεῶν τις ἐξέπραξεν ὥσθ' οὕτως ἔχειν.   ⏑ -|⏑ -||⏑ -|⏑ -||- -|⏑ -
Εἶεν· σὺ δή μοι τῶνδ' ἀπόμνησαι χάριν·   - -|⏑ -||- -|⏑ -||- -|⏑ ⏑
αἰτήσομαι γάρ σ' ἀξίαν μὲν οὔποτε·   - -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

άλλα τε σχειν άνδρα Θέσσαλων, ὃν ήθελον, και ναίειν δώμα όλβιον τυράννιδι, ουκ ηθελήσα ζην αποσπασθείσα σου ξυν ορφανοίσι παίσι· ούδε εφείσαμην, εχούσα δώρα ἥβης, εν οίς ετέρπομην. Καίτοι ὁ φύσας και ἡ τεκούσα σε προ-έδοσαν, ἧκον αύτοις βίου μεν κάλως κάτθανειν, δε κάλως σώσαι παίδα, και θάνειν εύκλεως· γαρ ήσθα μόνος αύτοις· και έλπις ην ούτις, σου κατθανόντος, φιτύσειν άλλα τέκνα. Και τε έγω αν έζων, και συ τον λοίπον χρόνον, και ουκ αν έστενες μονώθεις σης δαμάρτος, και ωρφανεύες παίδας. Ἀλλα ταύτα μεν τις θέων εξεπράξε ὥστε έχειν ούτως. Είεν· συ δη απομνήσαι χάριν μοι τώνδε· γαρ ούποτε μεν αιτήσομαι σε άξιαν·

TRANSLATION.

but, although I might have married a husband from among the Thessálians, (whom I would,) and have inhabited a palace blest with regal-sway, yet was I not willing to live bereft of thee, with my orphan children: neither spared I myself, though possessing the gifts of youth, in which I had delight.

And yet he that begat thee, and she who bare thee, forsook thee; although they had arrived at a time of life, indeed, when they might well have died, and have nobly delivered their son—and have expired with glory: for thou wast their only child,—and hope was there none that, when thou wert dead, they could have other children!

And then I could have lived, and thou,—the remainder of our days; and thou wouldest not be groaning deprived of thy wife,—and have had to rear thine orphan children! But these things, troth, hath some one of the Gods brought about, that it should be thus!

[With great resignation.] *Be it so: do thou, however, remember to make me a return for this,—seeing I shall never, indeed, ask thee for an equal one,*

296. ἄνδρα τε σχεῖν,—understand παρόν μοι, repeated from the foregoing verse, *it was in my power* (or rather, *it is in my power*) *to have a husband*, that is, *after thy decease, by suffering thee to die if I choose to retract my consent to die for thee.*

300. ἥβης δῶρα, *the gifts of youth*, namely, *sprightliness, beauty, grace, bloom, activity, liveliness, wit, &c.* For ἥβης Aldus has ἥους, most likely by an error at press.

302. αὐτοῖς ἧκον βίου, literally, *it being come to them of life*, i. e., *they being arrived at that advanced age.*

305. φυτεύσειν editiónes ánte Musgrávium,—reclamánte métro: némo, énìm, hódiè Barnésium aúdiet—docéntem φυτεύειν prímam prodúcere. Vérbum φιτύειν in vulgárius φυτεύειν férè sémpèr mutábant librárii. MONK.

306. The vulgate lection here, is, ἔζην, bad in the extreme: τὸν λοιπὸν χρόνον, *the remaining time—the rest of our lives.*

<table>
<tr><td>ψυχῆς γὰρ οὐδέν ἐστι τιμιώτερον·</td><td>– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>δίκαια δ', ὡς φήσεις σύ· τούσδε γὰρ φιλεῖς</td><td>⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>οὐχ ἧσσον ἢ 'γὼ παῖδας, εἴπερ εὖ φρονεῖς·</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>τούτους ἀνάσχου δεσπότας ἐμῶν δόμων,</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>καὶ μὴ 'πιγήμῃς τοῖσδε μητρυιὰν τέκνοις,</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>ἥτις, κακίων οὖσ' ἐμοῦ γυνὴ, φθόνῳ</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>τοῖς σοῖσι κἀμοῖς παισὶ χεῖρα προσβαλεῖ.</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>Μὴ δῆτα δράσῃς ταῦτά γ', αἰτοῦμαί σ' ἐγώ·</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>ἐχθρὰ γὰρ ἡ 'πιοῦσα μητρυιὰ τέκνοις</td><td>– –|⏑ –||⏑ –|⏑ –||– –|⏑ –</td></tr>
<tr><td>τοῖς πρόσθ', ἐχίδνης οὐδὲν ἠπιωτέρα.</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>Καὶ παῖς μὲν ἄρσην πατέρ' ἔχει πύργον μέγαν·</td><td>– –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑</td></tr>
<tr><td>σὺ δ', ὦ τέκνον μοι, πῶς κορευθήσει καλῶς;</td><td>⏑ –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>Ποίας τυχοῦσα συζύγου τῷ σῷ πατρί;</td><td>– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>Μή σοι τιν' αἰσχρὰν προσβαλοῦσα κληδόνα,</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>ἥβης ἐν ἀκμῇ σοὺς διαφθείρῃ γάμους.</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>Οὐ γάρ σε μήτηρ οὔτε νυμφεύσει ποτὲ,</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ ⏑</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

γαρ οὐδεν ἐστι τιμιώτερον ψύχης· δε δικαία, ὡς συ φήσεις· γαρ φίλεις τούσδε παίδας ουκ ἧσσον η ἐγω, εἴπερ φρόνεις ευ· τούτους ανάσχου δέσποτας ἐμων δόμων, και μη επιγήμῃς μητρυίαν τοίσδε τέκνοις, ἥτις, ούσα κακίων γύνη ἐμου, φθόνῳ πρόσβαλει χείρα τοις σοίσι παίσι και ἐμοις. Μη δράσῃς δῆτα ταύτα γε, ἐγω αιτούμαι σε· γαρ μητρυία ἡ επιούσα ἐχθρα τέκνοις τοις πρόσθε, ούδεν ηπιώτερα εχίδνης. Και άρσην παις μεν ἔχει πάτερα μέγαν πύργον· δε συ, ω τέκνον μοι, πως κάλως κορευθήσει; Τυχούσα ποίας σύζυγου τω σω πάτρι; Μη προσβαλούσα τίνα αίσχραν κλήδονα σοι, διαφθείρῃ σους γάμους εν ἀκμῃ ἥβης. Γαρ ούτε ούποτε μήτηρ νυμφεύσει σε,

TRANSLATION.

(for nothing is more precious than life,) but a just one,—as thou wilt confess:—for thou lovest these children not less than I do, if thou employest thy mind aright:—them bring thou up lords of my house, and introduce not by a second marriage a stepmother over these youngsters,—who, being a less-kindly woman than I, will through envy stretch forth her hand against thy children and mine. Do not then this at least, I beseech thee: for a stepmother supervening by a second marriage is an enemy to the children of the former one,—in nowise milder than a viper! [Reconciledly to her little son.] *And my manly boy in troth has his father, a mighty tower of defence: but* [Embracing her little daughter most affectionately.] *thou, O my child, how wilt thou be happily trained during thy virgin years? Chancing to meet with what sort of woman for consort to thy father?* [Sighing heavily.] *Oh! may she not, by casting some evil obloquy upon thee, destroy thy nuptials in the bloom of youth! For neither will thy mother ever attend thee at thy wedding,*

316. καὶ μὴ 'πιγήμῃς τοῖσδε μητρυιὰν τέκνοις, *and bring not in by another marriage a stepmother over these children.* Monk remarks:—"eádem potestáte adhibétur ἐπὶ, vérsu 383, μὴ γαμεῖν ἄλλην ποτὲ γυναῖκ' ἐφ' ὑμῖν: nec dissímili in Oréste, 582, οὐ γὰρ ἐπεγάμει πόσει πόσιν. Med. 692, γυναῖκ' ἐφ' ἡμῖν δεσπότιν δόμων ἔχει."

317. ἥτις, κακίων οὖσ' ἐμοῦ γυνὴ, verbally, *who, (which stepmother) being a worse woman than myself,—being less humane and affectionate than I have been.*

322. In most if not in all editions we find after this verse the following, being a repetition (with very slight alteration) of verse 196, above:—ὃν καὶ προσεῖπε καὶ προσερρήθη πάλιν. Matthíæ put it betwixt brackets, as being suspicious if not spurious, and Monk has canceiled it.

323. Monk says, "fortásse legéndum sit, ὦ τέκνον, πῶς μοι κορευθήσει καλῶς;"

324. Reiske gives τοίας for ποίας, and in the next verse ἤ σοι for μή σοι. Kuinoel has no point of interrogation until after γάμους. The Attics, Monk tells us, used σύζυξ and σύζυγος indiscriminately.

ὀύτ᾽ ἐν τόκοισι σοῖσι θαρσυνεῖ, τέκνον, – –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑
παροῦσ᾽, ἵν᾽ ὀυδὲν μητρὸς ἐυμενέστερον. ⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Δεῖ γὰρ θανεῖν με· καὶ τόδ᾽ ὀυκ ἐις ἀύριον, – –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
ὀυδ᾽ ἐις τρίτην μοι μηνὸς ἔρχεται κακὸν, – –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ἀλλ᾽ ἀυτίκ᾽ ἐν τοῖς ὀυκέτ᾽ ὀῦσι λέξομαι. – –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
Χαίροντες ἐυφραίνοισθε· καὶ σοὶ μὲν, πόσι, – –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
γυναῖκ᾽ ἀρίστην ἐστί κομπάσαι λαβεῖν, ⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ὑμῖν δὲ, παῖδες, μητρὸς ἐκπεφυκέναι. – –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΧΟ. Θάρσει· πρὸ τούτου γὰρ λέγειν ὀυχ ἅζομαι· – –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
δράσει τάδ᾽, ἤνπερ μὴ φρενῶν ἁμαρτάνῃ. –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΑΔ. Ἔσται τάδ᾽, ἔσται, μὴ τρέσῃς· ἐπεί σ᾽ ἐγὼ – –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
καὶ ζῶσαν ἐῖχον, καὶ θανοῦσ᾽ ἐμὴ γυνὴ – –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
μόνη κεκλήσει, κὀύτις ἀντὶ σοῦ ποτὲ ⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
τόνδ᾽ ἄνδρα νύμφη Θεσσαλὶς προσφθέγξεται· – –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
ὀυκ ἐστὶν ὁύτως ὀύτε πατρὸς ἐυγενοῦς, – –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ὀύτ᾽ ἐῖδος ἄλλως ἐκπρεπεστάτη γυνή. – –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ούτε θάρσυνει, τέκνον, παρούσα εν σοίσι τοκοίσι, ἵνα ούδεν ευμενέστερον μήτρος. Γαρ δει με θάνειν· και τόδε κάκον ουκ έρχεται μοι εις αύριον, ούδε εις τρίτην μήνος, άλλα αύτικα λέξομαι εν τοις ούκετι ούσι. Χαιρόντες ευφραινοίσθε· και σοι μεν έστι, πόσι, κόμπασαι λάβειν αρίστην γυναίκα, δε ὕμιν, παίδες, εκπεφύκεναι μήτρος. ΧΟ. Θάρσει· γαρ ουκ ἄζομαι λέγειν προ τούτου· δράσει τάδε, ήνπερ μη ἁμάρτανῃ φρένων. ΑΔ. Τάδε έσται, έσται, μη τρέσῃς· έπει έγω είχον σε και ζώσαν, και θανούσα κεκλήσει έμη μόνη γύνη, και ούτις Θέσσαλις νύμφη πότε προσφθέγξεται τόνδε άνδρα άντι σου· ουκ έστι γύνη ούτε όύτως εύγενους πάτρος, ούτε άλλως εκπρεπέστατη είδος.

TRANSLATION.

nor strengthen thee, my daughter, being present at thy accouchements, where nothing is more kind than a mother. Because I must die:— and this calamity comes not upon me to-morrow, nor on the third day of the month, but forthwith shall I be numbered among those who are no more! [Taking the children by the hand.] *Faring happily may ye have joy:* [To Ádmétus.] *and thine indeed it is, my husband, to boast having had a most excellent wife, and yours, my children, that ye were born of a most excellent mother."*

Chorus. [*To Alcéstis exhortingly.*] Be of courage: for I fear not to answer for him:—he will do these-things if he be not reft of his senses.

Admetus. [*Greatly affected.*] It shall be so, it shall,—be not afraid: for-since I possessed thee when alive, so when thou art dead thou shalt be my only wife,—and no Thessálian bride shall ever address this man [*Pointing to himself.*] in the place of thee:—there is not [*With an air of the most fixed determination.*] a woman who shall,—either of so noble a sire, or otherwise most exquisite in beauty.

331. ἐις τρίτην μηνὸς,—with allusion to persons capitally condemned, who were obliged to drink of the poisonous juice of the hemlock within three days, at most, after sentence was passed on them. The Attics, indeed, more frequently joined ἡμέραν with τρίτην, but yet in the common language of Greece it was customary to say ἐις τρίτην,—ἡμέραν being understood.

333. χαίροντες ἐυφραίνοισθε, freely, *fare ye well and be happy*. See v. 282, above.

336. ὀυχ ἅζομαι, for the ὀυ χάζομαι of MSS. and editions, is the emendation of Barnes. From the Scholiast's interpretation ὀυκ ἐυλαβοῦμαι, it is probable that ὀυχ ἅζομαι was the reading in his time.

341. τόνδ᾽ ἄνδρα pro ἐμέ: notíssimæ circumlocutiónis exémpla hábes in hâc tragoédiâ, vv. 706, 735, 1103, 1113.—Simplícitèr τῷδε pro ἐμοὶ, 752, 1109. Monk.

343. For ἐκπρεπεστάτη some few MSS. have ἐυπρεπεστάτη. See Porson's note at verse 564 of the Hécuba. Instead of ἄλλως Wakefield edited ἄλλων.

<table>
<tr><td>Ἄλις δὲ παίδων· τῶνδ᾽ ὄνησιν εὔχομαι</td><td>⏑ – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –</td></tr>
<tr><td>θεοῖς γενέσθαι· σοῦ γὰρ οὐκ ὠνήμεθα.</td><td>⏑ – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ ⏑</td></tr>
<tr><td>Οἴσω δὲ πένθος οὐκ ἐτήσιον τὸ σὸν,</td><td>– – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ ⏑</td></tr>
<tr><td>ἀλλ᾽ ἔς τ᾽ ἂν αἰὼν οὑμὸς ἀντέχῃ, γύναι,</td><td>– – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑</td></tr>
<tr><td>στυγῶν μὲν ἥ μ᾽ ἔτικτεν, ἐχθαίρων δ᾽ ἐμὸν</td><td>⏑ – | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ ⏑</td></tr>
<tr><td>πατέρα· λόγῳ γὰρ ἦσαν, οὐκ ἔργῳ, φίλοι.</td><td>⏑ ⏑ ⏑ | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ ⏑</td></tr>
<tr><td>Σὺ δ᾽, ἀντιδοῦσα τῆς ἐμῆς τὰ φίλτατα</td><td>⏑ – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ ⏑</td></tr>
<tr><td>ψυχῆς, ἔσωσας. Ἆρά μοι στένειν πάρα,</td><td>– – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ ⏑</td></tr>
<tr><td>τοιᾶσδ᾽ ἁμαρτάνοντι συζύγου σέθεν;</td><td>– – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ ⏑</td></tr>
<tr><td>Παύσω δὲ κώμους, ξυμποτῶν θ᾽ ὁμιλίας,</td><td>– – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –</td></tr>
<tr><td>στεφάνους τε, μοῦσάν θ᾽, ἣ κατεῖχ᾽ ἐμοὺς δόμους.</td><td>⏑ ⏑ – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –</td></tr>
<tr><td>Οὐ γάρ ποτ᾽ οὔτ᾽ ἂν βαρβίτου θίγοιμ᾽ ἔτι,</td><td>– – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑</td></tr>
<tr><td>οὔτ᾽ ἂν φρέν᾽ ἐξαίροιμι πρὸς Λίβυν λακεῖν</td><td>– – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –</td></tr>
<tr><td>αὐλόν· σὺ γάρ μου τέρψιν ἐξείλου βίου.</td><td>– – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ –</td></tr>
<tr><td>Σοφῇ δὲ χειρὶ τεκτόνων δέμας τὸ σὸν</td><td>⏑ – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ ⏑</td></tr>
<tr><td>εἰκασθὲν ἐν λέκτροισιν ἐκταθήσεται·</td><td>– – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Δε παίδων ἄλις· τώνδε εὔχομαι θέοις γενέσθαι ονήσιν· γαρ σου ουκ ανήμεθα. Δε το σον πένθος οίσω ουκ ετήσιον, άλλα ες τε, γυναι, ὁ έμος αίων αν άντεχῃ, στύγων μεν ἡ ετίκτε με, δε εχθαίρων έμον πάτερα· γαρ ήσαν λόγῳ, ουκ έργῳ, φίλοι. Δε συ, αντιδούσα τα φίλτατα της έμης ψύχης, εσώσας. Ἀρα πάρα μοι στένειν, ἁμαρτανόντι σέθεν τοιάσδε σύζυγου; Δε παύσω κώμους, τε ὁμίλιας ξύμποτων, τε στέφανους, τε μούσαν, ἡ κατείχε έμους δόμους. Γαρ ούτε αν ούποτε έτι θιγοίμι βάρβιτου, ούτε αν εξαιροίμι φρένα λάκειν προς Λίβυν αύλον· γαρ συ εξείλου μου τέρψιν βίου. Δε σόφῃ χείρι τέκτονων εικάσθεν το σον δέμας εκταθήσεται εν λεκτροίσι·

TRANSLATION.

For of children I have enow:—of them I pray the Gods there may be enjoyment to me: because thee we enjoy not. [*Weeps with bitterness.*]

But this sorrow for thee [*Wringing his hands distressedly.*] shall I feel, not for a year, but as long, O lady, as my life endures,—detesting her for troth who brought me forth, and hating my father:—for they were in word, not in deed, my friends! But thou, by giving what was dearest to thee for my life, hast rescued me!

[*Sobbing very deeply.*] Have I not reason, then, to groan at being in thee deprived of such a spouse?

But I will put an end to the feasts, and to the meetings of those-who-drink-together, and to the garlands,—and the song, which was wont to dwell in mine house! For neither can I, ever any more, touch the lyre; nor lift up my heart to sing to the Líbyan lute:—for [*Shedding a flood of tears.*] thou hast taken away from me the joy of life. But, by the skilful hand of artists imaged, shall thy figure be extended on the bridal bed:

346. οἴσω δὲ πένθος οὐκ ἐτήσιον τὸ σὸν, literally, ***but I will endure the thy grief not annual,*** that is, ***I will not lament for thee during the short space of a single year.*** For τὸ σὸν, most editors (Láscar and one or two others, indeed, excepted) have τόδε. The ancients generally set apart a greater or less number of months to mourn for deceased relatives, according to the proximity of relationship.

347. αἰὼν, *life* or *life-time—the period of human existence:*—so again in verse 490, below. Hesýchius rightly explains it by, ὁ βίος τῶν ἀνθρώπων· ὁ τῆς ζωῆς χρόνος.

349. Monk notices how very similar in meaning this passage is to verse 281 of the Oréstēs.

356. Wakefield conjectured ἐξάραιμι, which Elmsley greatly approved. Most editions, before Musgrave's, have ἐξάροιμι, faultily. On λακεῖν, Monk says: "hoc vérbum, quod ápud Trágicos frequéntiùs dícitur de canéntibus vaticínia, nunc signíficat *cantáre ad tíbiam.*"

<table>
<tr><td>ᾧ προσπεσοῦμαι, καὶ περιπτύσσων χέρας,</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>ὄνομα καλῶν σὸν, τὴν φίλην ἐν ἀγκάλαις</td><td>⏑ ⏑ ⏑ | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>δόξω γυναῖκα, καίπερ ὀυκ ἔχων, ἔχειν·</td><td>– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ψυχρὰν μὲν, ὀῖμαι, τέρψιν· ἀλλ᾽ ὅμως βάρος</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>ψυχῆς ἀπαντλοίην ἄν· ἐν δ᾽ ὀνείρασι</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>φοιτῶσά μ᾽ ἐυφραίνοις ἄν· ἡδὺ γαρ φιλος</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>κἂν νυκτὶ λεύσσειν, ὅντιν᾽ ἂν παρῇ χρόνον.</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>᾽Ει δ᾽ ᾽Ορφέως μοι γλῶσσα καὶ μέλος παρῆν,</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ὡς τὴν κόρην Δήμητρος, ἢ κείνης πόσιν</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>ὕμνοισι κηλήσαντά σ᾽ ἐξ ῾Αίδου λαβεῖν,</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>κατῆλθον ἂν· καί μ᾽ ὀύθ᾽ ὁ Πλούτωνος κύων,</td><td>⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>ὀύθ᾽ ὁὐπὶ κώπῃ ψυχοπομπὸς ἂν Χάρων</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ἔσχον, πρὶν ἐις φῶς σὸν καταστῆσαι βίον.</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>᾽Αλλ᾽ ὀῦν ἐκεῖσε προσδόκα μ᾽, ὅταν θάνω,</td><td>– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>καὶ δῶμ᾽ ἑτοίμαζ᾽, ὡς ξυνοικήσουσά μοι.</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ὠ̔ προσπεσούμαι, και περιπτύσσων χέρας, κάλων σου όνομα, δόξω έχειν την φίλην γυναίκα εν άγκαλαις, καίπερ ουκ έχων· ψύχραν τέρψιν μεν, οίμαι· άλλα ὅμως αν απαντλοίην βάρος ψύχης· δε φοιτώσα με εν ονείρασι αν ευφραίνοις· γαρ φίλος ἥδυ λεύσσειν και εν νύκτι, ὅντινα χρόνον αν πάρῃ. Δε ει γλώσσα και μέλος ᾽Ορφεως πάρην μοι, ὡ̔ς κηλησάντα ὑμνοίσι την κόρην Δημήτρος, η πόσιν κείνης, λάβειν σε εξ ῾Αίδου, αν κατήλθον· και ούτε ὁ κύων Πλουτώνος, ούτε Χάρων ὁ ψυχοπόμπος έπι κώπῃ αν έσχον με, πριν καταστήσαι σον βίον εις φως. ᾽Αλλα εκείσε ουν πρόσδοκα με, ὅταν θάνω, και ἑτοιμάζε δώμα, ὡ̔ς ξυνοικησούσα μοι.

TRANSLATION.

on which I will fall, and clasping mine arms around it, calling upon thy name, I shall fancy I have my dear wife in my embraces,—though having her not:—a cold enjoyment indeed, I ween: but still I may draw off the weight from my soul:—and by visiting me in my dreams thou mayest delight me; for a friend is sweet to behold even in the night, at whatever hour he may come! [*Gazing wistfully on Alcéstis.*] But if the tongue and music of Orpheus were mine, so as that, by invoking with hymns the daughter of Cérës, or her husband, I could receive thee back from the shades, I would descend; and neither the dog of Plúto, nor Cháron (the ferryman of departed spirits) at his oar, should stop me,—before I had restored thy life to the light!

[*Sighing and pointing downwards.*] But yonder then expect me when I die, and prepare a mansion for me, that thou mayest dwell with me.

363. ψυχρὰν τέρψιν, *a frigid delight*, the accusative—in apposition with δέμας of verse 358, to which the whole sentence has allusion. Monk rightly observes that this passage bears resemblance to καὶ δοκεῖ μ᾽ ἔχειν, κενὴν δόκησιν, ὀυκ ἔχων: Hélena, 35. He considers the force of ὀῖμαι here, he says, to be that of an interjection, in the sense of '*no doubt* or *I suppose:*'—"*I wot—I ween.*" For ὀῖμαι, however, some contend for ὀῖδα, but without reason.

364. ψυχῆς ἀπαντλοίην ἂν, *I may drain off from the soul* the load of grief or sorrow which oppresses it. Hesýchius explains ἀπαντλοίην by ἐπικουφίσαιμι.

365. For ἐυφραίνοις, Lascar gives ἐυφρένοις. In MSS. and most editions the reading is ἡδὺ γὰρ φίλοις. Musgrave from conjecture edited φίλος, which has been adopted by Gaisford, Matthíæ, and others. Elmsley proposes φίλους,—and in one edition we find φίλον.

367. γλῶττα dedêre editóres ómnes ánte Wakefiéldium. Huic germánus est lócus Iphigeníæ in Aúlide, 1211. Cónferas quóque Medéæ, 543. MONK.

368. κόρην Δήμητρός, viz. *Próserpine.*

369. κηλήσαντα, the accusative for the dative. Aldus has κηλήσαντ᾽ ἄν.

372. ἔσχον—in the plural number, and having for nominative two nouns singular disjoined: which Porson defends.

<table>
<tr><td>Ἐν ταῖσιν ἀυταῖς γάρ μ᾽ ἐπισκήψω κέδροις</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>σοὶ τούσδε θεῖναι, πλευρά τ᾽ ἐκτεῖναι πέλας</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>πλευροῖσι τοῖς σοῖς· μηδὲ γὰρ θανών ποτε</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>σοῦ χωρὶς ἐίην τῆς μόνης πιστῆς ἐμοί.</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>ΧΟ. Καὶ μὴν ἐγώ σοι πένθος, ὡς φίλος φίλῳ.</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>λυπρὸν ξυνοίσω τῆσδε· καὶ γὰρ ἀξία.</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ΑΛ. Ὦ παῖδες, ἀυτοὶ δὴ τάδ᾽ ἐισηκούσατε</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>πατρὸς λέγοντος, μὴ γαμεῖν ἄλλην ποτὲ</td><td>⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>γυναῖκ᾽ ἐφ᾽ ὑμῖν, μήδ᾽ ἀτιμάσειν ἐμέ.</td><td>⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>ΑΔ. Καὶ νῦν γέ φημι, καὶ τελευτήσω τάδε.</td><td>– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>ΑΛ. Ἐπὶ τοῖσδε παῖδας χειρὸς ἐξ ἐμῆς δέχου.</td><td>⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ΑΔ. Δέχομαι φίλον γε δῶρον ἐκ φίλης χερός.</td><td>⏑ ⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>ΑΛ. Σύ νυν γενοῦ τοῖσδ᾽ ἀντ᾽ ἐμοῦ μήτηρ τέκνοις.</td><td>⏑ –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>ΑΔ. Πολλή μ᾽ ἀνάγκη, σοῦ γ᾽ ἀπεστερημένοις.</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ΑΛ. Ὦ τέκν᾽, ὅτε ζῆν χρῆν μ᾽, ἀπέρχομαι κάτω.</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ επισκήψω τούσδε θείναι με εν ταίσι αύταις κέδροις σοι, τε εκτείναι πλεύρα πέλας τοις σοις πλευροίσι· γαρ θάνων μήδε πότε είην χώρις σου της μόνης πίστης έμοι. ΧΟ. *Και έγω μην ξυνοίσω σοι, ώς φίλος φίλῳ, λύπρον πένθος τήσδε· γαρ και άξια.* ΑΛ. *Ω παίδες, αύτοι δη εισηκούσατε τάδε πάτρος λεγόντος, μη πότε γάμειν άλλην γυναίκα έπι ῦμιν, μήδε ατιμάσειν έμε.* ΑΔ. *Και νυν γε φήμι τάδε, και τελευτήσω.* ΑΛ. *Ἑπι τοίσδε δέχου παίδας εξ έμης χείρος.* ΑΔ. *Δέχομαι φίλον δώρα γε εκ φίλης χέρος.* ΑΛ. *Γένου συ νυν μήτηρ τοίσδε τέκνοις άντι έμου.* ΑΔ. *Πόλλη ανάγκη με, απεστερήμενοις γε σου.* ΑΛ. *Ω τέκνα, απέρχομαι κάτω, ὅτε χρην με ζῆν.*

TRANSLATION.

For I will enjoin these [*Looking at his children.*] to deposit me in the same cedar with thee—and to lay my side near to thy side:—for when dead may I never be separate from thee, the only one faithful to me!

Chorus. [*Admiringly and most sympathizingly.*] And I, troth, will bear in common with thee, as a friend with a friend, this sorrowful grief for her,—because that [*Shedding tears.*] she is worthy!

Alcestis. [*To her little son and daughter.*] O! children,—ye just now heard those words of your father—saying that he will never marry another woman to be over you,—nor dishonor me!

Admetus. And now too I say this, and I will perform it!

Alcestis. [*With an air of satisfaction.*] For this receive these children from my hand. [*She consigns the children over to their father.*]

Admetus. [*Deeply affected.*] I receive a dear gift in sooth from a dear hand! Alcestis. Be thou then a mother to these children in my stead.

Admetus. There is much need for me *to be so*,—deprived, at least, as they are of thee! Alcestis. [*Looking wistfully upon her little ones.*] O my children, I am going away below, at a time when I ought to live!

375. ἐν κέδροις, ***in cedars***, that is, ***in cedar coffin*** or ***tomb.*** Cedar, it was affirmed, had the property of preserving dead bodies from putrefaction for many years. The Scholiast explained κέδροις by σόροις, ***lóculis—sepúlchro.*** Wakefield compares this passage with verse 1051 of the Oréstës.

376. For τούσδε θεῖναι, πλευρά τ᾽, Aldus printed τάσδε θεῖναι πλευρὰς, to the utter destruction of the metre. Barnes, partly from conjecture, edited σοὶ τἀμὰ θεῖναι πλευρὰ, συνθεῖναι πέλας.

377–8. μηδὲ γὰρ θανών ποτε σοῦ χωρὶς εἴην τῆς μόνης πιστῆς ἐμοὶ, is, as Brunck justly notices, a parody on μηδὲ γὰρ θανών ποτε σοῦ χωρὶς εἴην ἐντετευτλανωμένης of Aristóphanës, Acharn. 893—4.

385. ἐπὶ τοῖσδε, ***upon these conditions.***

388. πολλή γ᾽ ἀνάγκη ómnes editiónes: sed invenústè repetitur γε. Monk.

ΑΔ. Ὀίμοι, τί δράσω δῆτα σοῦ μονούμενος;	– – | ⏑ – ¦ – – | ⏑ – || ⏑ – | ⏑ ⏑	
ΑΛ. Χρόνος μαλάξει σ'· ὀυδέν ἐσθ' ὁ κατθανών.	⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –	
ΑΔ. Ἄγου με σύν σοι, πρὸς θεῶν, ἄγου κάτω.	⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –	
ΑΛ. Ἀρκοῦμεν ἡμεῖς ὁι προθνήσκοντες σέθεν.	– – | ⏑ – || – – | ⏑ – ¦ – – | ⏑ ⏑	
ΑΔ. Ὦ δαῖμον, ὁίας ξυζύγου μ' ἀποστερεῖς.	– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –	
ΑΛ. Καὶ μὴν σκοτεινὸν ὄμμα μου βαρύνεται,	– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ ⏑	
ΑΔ. Ἀπωλόμην ἄρ', εἴ με δὴ λείψεις, γύναι.	⏑ – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ ⏑	
ΑΛ. Ὡς ὀυκ ἔτ' ὄῦσαν, ὀυδὲν ἂν λέγοις ἐμέ.	– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ ⏑	
ΑΔ. Ὄρθου πρόσωπον· μὴ λίπῃς παῖδας σέθεν.	– – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑	
ΑΛ. Ὀυ δῆθ' ἑκοῦσά γ'· ἀλλὰ χαίρετ', ὦ τέκνα.	– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ ⏑	
ΑΔ. Βλέψον πρὸς ἀυτοὺς, βλέψον. ΑΛ. Ὀυδέν εἰμ' ἔτι.	– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑	
ΑΔ. Τί δρᾷς; Προλείπεις; ΑΛ. Χαῖρ'.	⏑ – | ⏑ – || – – |	
ΑΔ. Ἀπωλόμην τάλας.	⏑ – || ⏑ – | ⏑ –	
ΧΟ. Βέβηκεν, ὀυκ ἔτ' ἐστὶν Ἀδμήτου γυνή.	⏑ – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ –	

ΕΥΜΗΛΟΣ.

Ἰώ μοι τύχας· μαῖα δὴ κάτω [Στροφὴ.]	⏑ – – ⏑ – || – ⏑ – ⏑ –	α'
βέβακεν· ὀυκέτ' ἐστὶν, ὦ	⏑ – | ⏑ – || ⏑ – | ⏑ –	β'

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΔ. Οίμοι, τι δράσω δήτα, σου μονούμενος; ΑΛ. Χρόνος μαλάξει σε· ὁ κάτθανων έστι ούδεν. ΑΔ. Ἄγου με συν σοι, προς θέων, άγου κάτω. ΑΛ. Αρκούμεν ἤμεις ὁι προθνησκόντες σέθεν. ΑΔ. Ω δαίμον, όιας ξύζυγου απόστερεις με. ΑΛ. Και μην σκοτείνον όμμα μου βαρύνεται. ΑΔ. Απώλομην άρα, ει δη λείψεις με, γύναι. ΑΛ. Ὡς ούσαν ούκετι, αν λέγοις έμε ούδεν. ΑΔ. Ὀρθου προσώπον· μη λίπῃς παίδας σέθεν. ΑΛ. Ου δήτα ἑκούσα γε· άλλα χαίρετε, ω τέκνα. ΑΔ. Βλέψον προς αύτους, Βλέψον. ΑΛ. Είμι ούδεν έτι. ΑΔ. Τι δρᾳς; Προλείπεις; ΑΛ. Χαίρε. ΑΔ. Απώλομην τάλας. ΧΟ. Βεβήκε· γύνη Αδμήτου έστι ούκετι. ΕΥ. Ἰω μοι τύχας· μαία δη βεβάκε κάτω· έστι ούκετι, ω

TRANSLATION.

Admetus. [*Sorrowing.*] Woes my heart! what shall I do then, of thee bereft? Alcestis. Time will assuage thee:—he who is dead is nothing!

Admetus. [*Inconsolably.*] Take me with thee, by the Gods,—take me below! Alcestis. Enow are we who die for thee! Admetus. [*Clasping his hands.*] O fate, of what a wife thou bereavest me!

Alcestis. [*Heavily.*] And lo! my darkening eye is weighed down!

Admetus. [*Embracing his spouse tenderly.*] I am undone then, if thou really leave me, my wife! Alcestis. [*Reclining her head.*] As being no more, thou mayest speak of me as nought.

Admetus. [*With tears.*] Raise up thy face: desert not thy children!

Alcestis. Not indeed willingly, at least!—but, farewell, O children!

Admetus. [*Sobbing.*] Look upon them,—O look! Alcestis. [*Heaving a sigh.*] I am no more! Admetus [*Weeping.*] What doest thou?—Dost thou leave us? Alcestis. [*Faintly.*] Farewell. [*Alcéstis dies.*]

Admetus. [*Groaning.*] I am undone, wretched man!

Chorus. She is gone,—Admetus's wife is no more!

Eumelus. Ah! me my state: ma is now gone down: she is no longer, O

391. χρόνος μαλάξει, *time will emolliate* or *soften*, that is, *time will assuage thy sorrow.* The same expression occurs again below, verse 1104.

396. Barnes (most likely by an error at press) has λείψει: Lascar, from a similar cause, ἀπολώμην and λείψης.

399. In lieu of χαίρετ', ὦ τέκνα, Lascar, Aldus, and indeed most editors before Musgrave, have χαιρέτω, τέκνα.

403. Lascar's reading is, ἰώ μοι μοι τύχας, μαῖα δέ. Elmsley conjectured ἰὼ ἰὼ τύχας. I have given "*ma*," as the translation of μαῖα, and which I believe to be its meaning here, though it strictly implies "*nurse*" rather than "*mother*."

πάτερ, ὑφ᾽ ἀλίῳ·   ⏑ ⏑ ⏑ – ⏑ –   γ′
προλιποῦσα δ᾽ ἀμὸν   ⏑ ⏑ – | ⏑ ⏑ –   δ′
βίον ὠρφάνισεν τλάμων.   ⏑ ⏑ – | ⏑ ⏑ – || – –   ε′
Ἴδε γὰρ, ἴδε βλέφαρον, καὶ   ⏑ ⏑ ⏑ ⏑ – || ⏑ ⏑ – –   ζ′
παρατόνους χέρας.   ⏑ ⏑ ⏑ – ⏑ ⏑   η′
Ὑπάκουσον, ἄκουσον, ὦ   ⏑ ⏑ – | ⏑ ⏑ – || ⏑ –   θ′
μᾶτερ, ἀντιάζω σ᾽·   – ⏑ | – ⏑ || – –   ι′
ἐγώ σ᾽, ἐγὼ, μᾶτερ,   ⏑ – | ⏑ – || – ⏑   κ′
νῦν γε καλοῦμαι, ὁ σὸς ποτὶ σοῖσι πί-   – ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑   λ′
τνων στόμασιν νεοσσός—   – ⏑ ⏑ || – ⏑ | – ⏑   μ′

ΑΔ. Τὴν οὐ κλύουσαν, οὐδ᾽ ὁρῶσαν· ὥστ᾽ ἐγὼ   – – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –
καὶ σφὼ βαρείᾳ ξυμφορᾷ πεπλήγμεθα.   – – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑

ΕΥ. Νέος ἐγω, πάτερ, λείπομαι φίλας ['Αντιστρ.]   ⏑ ⏑ ⏑ – ⏑ – || – ⏑ – ⏑ –   α′
μονόστολός τε ματρός· ὦ   ⏑ – | ⏑ – || ⏑ – | ⏑ –   β′
σχέτλια δὴ παθὼν   ⏑ ⏑ ⏑ – ⏑ –   γ′
ἐγὼ ἔργα * *   ⏑ ⏑ – | ⏑ * *   δ′
* * * * * * * *   * * * | * * * || * *   ε′
σύ τε μοι, ξύγκασι κούρα,   ⏑ ⏑ – – || ⏑ ⏑ – –   ζ′
ξυνέτλας. Ὦ πάτερ,   ⏑ ⏑ ⏑ – ⏑ ⏑   η′

THE ORDER, AND ENGLISH ACCENTUATION.

πάτερ, ὕπο ἄλιῳ· δε προλιπούσα τλάμων ωρφάνισε άμον βίον. Γαρ ἴδε, ἴδε βλέφαρον, και παράτονους χέρας. Ὑπακούσον, ακούσον, ω μάτερ, αντιάζω σε· έγω καλούμαι σε, έγω γε νυν, μάτερ, ὁ σος νεόσσος πίτνων πότι σοίσι στόμασι. ΑΔ. Την ου κλυούσαν, ούδε ὁρώσαν· ὥστε έγω και σφω πεπλήγμεθα βαρείᾳ ξύμφορᾳ. ΕΥ. Νέος έγω λείπομαι, πάτερ, τε φίλας μάτρος μονόστολος· ω έγω δη πάθων σχέτλια έργα· τε συ, ξύγκασι κούρα, ξύνετλας μοι. Ω πάτερ,

TRANSLATION.

father, under the sun: and having left me, the unhappy woman, she has rendered my life an orphan's! For look, look thou at her eyelid, and her nerveless arms. [*Calling impassionately.*] List, listen, O mother, I entreat thee: I call thee, I, verily, call thee now, mother,—thy little son falling upon thy mouth. [*He kisses her lips affectionately.*]

ADMETUS. Upon her's who hears not, nor sees:—so that [*Taking his children in his arms.*] I and you-two are struck with a heavy calamity!

EUMELUS. [*With much pathos.*] Young am I left, O father, and by my dear mother deserted: Oh! me who have already experienced dreadful doings: [*Taking his sister kindly by the hand.*] and thou, O youthful-maid my sister, hast suffered with me! [*Sorrowfully to Admétus.*] Oh! father,

408. For ἴδε γὰρ, ἴδε, Musgrave proposed ἴδε γὰρ δὴ, as answering better to the *Iónic à minóre*, in the antístrophë, viz., σύ τε μοι ξύγ-: Monk, however, defends the vulgate—two short syllables being ever equivalent to a long one.

411. Addidi σ᾽, ut vitétur hiátus, quo cáret vérsus antistróphicus. MONK.

413. Lascar omitted νῦν γε. Aldus has προσπιτνῶν,—Musgrave, πιτνῶν,—Gaisford, πιτνών. Monk says, "non displicéret ποτὶ σοῖς προπίτνων."

414. νεοσσὸς, very literally, *a little nestling* or *an unfledged bird*. This term was (particularly by the Tragic writers) endearingly applied to children.

415. The Scholiast fills up the ellipsis in the construction here, by reading ταύτην δὴ καλεῖς before τὴν οὐ κλύουσαν.

420. Hiátum hìc prímus detéxit Cantérus:—ex ingénio supplevérunt Barnésius et Wakefiéldius. MONK.

423. Most editions have ἀνόνητ᾽ ἀνόνητ᾽. Matthíæ restored the Doric form.

ἀνόνατ᾽, ἀνόνατ᾽ ἐνύμ- |∪ ∪ –|∪ ∪ –||∪ –   ϑ′
φευσας, ὀυδὲ γήρως |– ∪|– –||– –   ι′
ἔβας τέλος ξὺν τᾷδ᾽, |∪ –|∪ –||– –   κ′
ἔφθιτο γὰρ πάρος· ὀιχομένας δὲ σοῦ, |– ∪ ∪|– ∪ ∪|– ∪ ∪|– ∪ –   λ′
μᾶτερ, ὄλωλεν ὄικος. |– ∪ ∪||– ∪|– ∪   μ′

ΧΟ. Ἄδμητ᾽, ἀνάγκη τάσδε συμφορὰς φέρειν· |– –|∪ –||– –|∪ –||∪ –|∪ –
ὀυ γάρ τι πρῶτος, ὀυδὲ λοίσθιος βροτῶν, |– –|∪ –||∪ –|∪ –||∪ –|∪ –
γυναικὸς ἐσθλῆς ἤπλακες· γίγνωσκε δὲ, |∪ –|∪ –||– –|∪ –||– –|∪ ∪
ὡς πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται. |– –|∪ –||– –|∪ –||∪ –|∪ ∪
ΑΔ. Ἐπίσταμαί γε, κὀυκ ἄφνω κακὸν τόδε |∪ –|∪ –||∪ –|∪ –||∪ –|∪ ∪
προσέπτατ᾽· ἐιδὼς δ᾽ ἀύτ᾽ ἐτειρόμην πάλαι. |∪ –|∪ –||– –|∪ –||∪ –|∪ –
Ἀλλ᾽, ἐκφορὰν γὰρ τοῦδε θήσομαι νεκροῦ, |– –|∪ –||– –|∪ –||∪ –|∪ –
πάρεστε, καὶ μένοντες, ἀντηχήσατε |∪ –|∪ –||∪ –|∪ –||– –|∪ ∪
παιᾶνα τῷ κάτωθεν ἀσπόνδῳ θεῷ. |– –|∪ –||∪ –|∪ –||– –|∪ –
Πᾶσιν δὲ Θεσσαλοῖσιν, ὧν ἐγὼ κρατῶ, |– –|∪ –||∪ –|∪ –||∪ –|∪ –
πένθους γυναικὸς τῆσδε κοινοῦσθαι λέγω, |– –|∪ –||– –|∪ –||– –|∪ –

THE ORDER, AND ENGLISH ACCENTUATION.

ανονάτα, ανονάτα ενυμφεύσας, ούδε ξυν τᾴδε έβας τέλος γήρως, γαρ έφθιτο πάρος· δε σου οιχόμενας, μάτερ, οίκος ολώλε. ΧΟ. Αδμήτε, ανάγκη φέρειν τάσδε σύμφορας· γαρ ου τι πρώτος, ούδε λοίσθιος βρότων, ήπλακες έσθλης γυναίκος· δε γιγνώσκε, ὡς κάτθανειν οφείλεται ἥμιν πάσι. ΑΔ. Επίσταμαι γε, και ουκ άφνω τόδε κάκον προσέπτατο· δε πάλαι είδως αύτο ετείρομην. Ἀλλα, γαρ θήσομαι τούδε νέκρου έκφοραν, παρέστε, και μενόντες, αντηχήσατε παιάνα τῳ θέῳ κατώθεν ασπόνδῳ. Δε πάσι Θεσσαλοίσι, ὧν έγω κράτω, λέγω κοινούσθαι πένθους τήσδε γυναίκος,

TRANSLATION.

in vain, in vain didst thou marry, nor [*Looking at his mother.*] with her arrivedst thou at the term of senility,—for [*Sobbing.*] she has perished beforehand:—but [*Shedding tears on his mother.*] thou being gone, mother, the house is undone!

CHORUS. [*Consolingly to the king.*] Admétus,—it is requisite that thou bear-with this disaster: for thou (in nowise the first, nor the last of mortals) hast lost an amiable wife:—but know, that to die is a debt incumbent on us all.

ADMETUS. [*With lamentation and many sobs.*] I know it indeed,—and not of a sudden is this calamity come upon me: but long since aware of it have I been afflicted!

[*With earnest entreaty.*] But, for I will have the corse borne forth, be present,—and, while ye stay, chant a hymn to the God below who-accepteth-not-libations!

[*With the commanding air of princely authority.*] And all the Thessálians, over whom I reign, I enjoin to participate-in grief for this lady,

425. τέλος, *end;* freely, *period* or *stage.*

429. Monk notices that the Chorus uses words much to the same effect again, below, verse 916: τλᾶθ᾽, ὀυ σὺ πρῶτος ὤλεσας γυναῖκα: and verse 954, τί νέον τόδε; Πολλοὺς ἤδη παρέλυσεν θάνατος δάμαρτος.

430. Lascar, Aldus, and most other editors, except Gaisford, have ἤμπλακες.

431. ὡς πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται, literally, *that it is due for us all to die:*—so again in verse 798, βροτοῖς ἅπασι κατθανεῖν ὀφείλεται, *it is owing for all mortals to die,* that is, *all mankind must die.*

434. ἐκφορὰν τοῦδε θήσομαι νεκροῦ, *I will put the corpse forth* or *out of doors—I will lay the dead body out*, literally, *beyond the gates:* but, as Alcéstis is represented as having died outside the palace, we may by ἐκφορὰν understand simply, "*out*" or "*out of this place.*"

438. In most copies we find πένθος, but πένθους is unquestionably preferable.

<table>
<tr><td>κουρᾳ ξυρηκεῖ, καὶ μελαμπέπλῳ στολῇ.</td><td></td><td>– – | ∪ – || – – | ∪ – || ∪ – | ∪ –</td></tr>
<tr><td>Τέθριππά τε ζεύγνυσθε, καὶ μονάμπυκας</td><td></td><td>∪ – | ∪ – || – – | ∪ – || ∪ – | ∪ ∪</td></tr>
<tr><td>πώλους σιδήρῳ τέμνετ᾽ αὐχένων φόβην.</td><td></td><td>– – | ∪ – || – – | ∪ – || ∪ – | ∪ –</td></tr>
<tr><td>᾽Αυλῶν δὲ μὴ κατ᾽ ἄστυ, μὴ λύρας κτύπος</td><td></td><td>– – | ∪ – || ∪ – | ∪ – || ∪ – | ∪ ∪</td></tr>
<tr><td>ἔστω, σελήνας δώδεκ᾽ ἐκπληρουμένας.</td><td></td><td>– – | ∪ – || – – | ∪ – || – – | ∪ –</td></tr>
<tr><td>᾽Ου γάρ τιν᾽ ἄλλον φίλτερον θάψω νεκρὸν</td><td></td><td>– – | ∪ – || – – | ∪ – || – – | ∪ ∪</td></tr>
<tr><td>τοῦδ᾽, οὐδ᾽ ἀμείνον᾽ εἰς ἔμ᾽. ᾽Αξία δέ μοι</td><td></td><td>– – | ∪ – || ∪ – | ∪ – || ∪ – | ∪ –</td></tr>
<tr><td>τιμῆς, ἐπεὶ τέθνηκεν ἀντ᾽ ἐμοῦ μόνη.</td><td></td><td>– – | ∪ – || ∪ – | ∪ – || ∪ – | ∪ –</td></tr>
</table>

<table>
<tr><td>ΧΟ. Ὦ Πελία θύγατερ, χαί-</td><td>[Στροφὴ α΄.]</td><td>– ∪ ∪ | – ∪ ∪ || – –</td><td>α΄</td></tr>
<tr><td>ρουσά μοι ἐιν ᾽Αΐδα δόμοισιν</td><td></td><td>– ∪ ∪ | – ∪ ∪ || – ∪ | – –</td><td>β΄</td></tr>
<tr><td>τὸν ἀνάλιον οἶκον οἰκετεύοις.</td><td></td><td>∪ ∪ – | ∪ ∪ – || ∪ – | ∪ – || –</td><td>γ΄</td></tr>
<tr><td>Ἴστω δ᾽ ᾽Αΐδας ὁ μελαγχαίτας</td><td></td><td>– – | ∪ ∪ – || ∪ ∪ – | – –</td><td>δ΄</td></tr>
<tr><td>θεὸς, ὅς τ᾽ ἐπὶ κώπᾳ</td><td></td><td>∪ ∪ – | ∪ ∪ – || –</td><td>ε΄</td></tr>
<tr><td>πηδαλίῳ τε γέρων</td><td></td><td>– ∪ ∪ | – ∪ ∪ | –</td><td>ζ΄</td></tr>
<tr><td>νεκροπομπὸς ἵζει,</td><td></td><td>– ∪ | – ∪ || – –</td><td>η΄</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ξυρήκει κούρᾳ, και μελάμπεπλῳ στόλῃ. Τε ζευγνύσθε τεθρίππα, και τέμνετε σιδήρῳ μονάμπυκας πώλους φόβην αύχενων. Δε μη έστω κτύπος αύλων κάτα άστυ, μη λύρας, δώδεκα εκπληρούμενας σελήνας. Γαρ ούτινα άλλον νέκρον φίλτερον τούδε θάψω, ούδε αμείνονα εις έμε. Δε άξια τίμης μοι, έπει μόνη τεθνήκε άντι έμου. ΧΟ. Ω θύγατερ Πέλια, χαιρούσα μοι οικετεύοις τον οίκον ανάλιον ειν δομοίσι ᾽Αΐδα. Δε ᾽Αΐδας, ὁ μελαγχαίτας θέος, ίστω, τε γέρων νεκροπόμπος ὃς ἵζει έπι κώπᾳ τε πηδάλιῳ,

TRANSLATION.

with shorn locks, and in sable garb! And yoke your four-horse-teams, and crop with the shears your single-bridled steeds as to the manes on their necks!

And let there not be the noise of pipes throughout the city,—nor of the lyre, for twelve completed moons.

For no other corpse more dear than this shall I inter, or [*Greatly affected.*] more kind towards me.

Yea [*Making sign for the procession to move onward.*] she is worthy of honor from me, seeing-that she alone hath died for me! [*Exit Admétus followed by mourners bearing the dead body of Alcéstis.*]

Chorus. [*In a strain solemn and impressive.*] O daughter of Pélias, faring blessedly to me may thou dwell in that dwelling which sun never visiteth,—within the mansions of Plúto.

[*Firmly.*] And let Plúto, the God with ebon hair, know,—and the old man the ferryman of the dead who sits intent upon his oar and rudder,

---

439. κουρᾷ ξυρηκεῖ, ***with rasile tonsure*** or ***with shorn pate:***—μελαμπέπλῳ στολῇ, ***in black-robed cloak*** or ***clothing.***

440. Another reading is, τέθριππά θ᾽ οἳ ζεύγνυσθε. Reiske proposed "τέθριππα δὲ ζεύγη τε καὶ, &c.," ***and both from your chariot teams and single horses cut the manes.***

445. Libéntèr (observes Monk) reposúerim τῆσδ᾽ pro τοῦδ᾽. Deínde ἀξία δέ μοι τιμῆς verténdum, "*dígna quæ à me honórem accípiat,*" ad méntem Porsóni, Hec. ver. 313: úbi ádvocat hunc lócum, et Aristoph. Acharn. 633. Pac. 918.

447. The common reading here is Πελίου. Monk says,—"prímus restítui Dóricam fórmam quæ éxtat in Píndari Pýthiis, iv. 239."

448. Láscar, Aldus, and most editors have ἐν ᾽Αΐδα δόμοισι. In Musgrave's text however the preposition is wanting. To Wakefield we are indebted for the restoration of ἐιν, which the metre evidently demands, and which beyond doubt is the original and correct lection.

449. For οἰκετεύοις, Aldus has ἱκετεύοις, and Láscar, οἰκετεύσεις.

πολὺ δὴ, πολὺ δὴ γυναῖκ' ἀρίσταν	∪∪–|∪∪–||∪–|∪–||–	θ'
λίμναν Ἀχεροντίαν πο-	––|∪∪–||∪–|∪	ι'
ρεύσας ἐλάτᾳ δικώπῳ.	––|∪∪–||∪–|–	κ'

Πολλά σε μουσοπόλοι μέλ- [Ἀντιστροφὴ α'.]	–∪∪|–∪∪||––	α'
ψουσι καθ' ἑπτάτονόν τ' ὀρείαν	–∪∪|–∪∪||–∪|––	β'
χέλυν, ἔν τ' ἀλύροις κλέοντες ὕμνοις,	∪∪–|∪∪–||∪–|∪–||–	γ'
Σπάρτᾳ, κύκλος ἁνίκα Καρνείου	––|∪∪–||∪∪–|––	δ'
περινίσσεται ὥρα	∪∪–|∪∪–||–	ε'
μηνὸς, ἀειρομένας	–∪∪|–∪∪|–	ζ'
παννύχου σελάνας,	–∪|–∪||––	η'
λιπαραῖσί τ' ἐν ὀλβίαις Ἀθάναις·	∪∪–|∪∪–||∪–|∪–||–	θ'
τοίαν ἔλιπες θανοῦσα	––|∪∪–||∪–|∪	ι'
μολπὰν μελέων ἀοιδοῖς.	––|∪∪–||∪–|–	κ'

Εἴθ' ἐπ' ἐμοὶ μὲν εἴη, [Στροφὴ β'.]	–∪∪–||∪–|–	α'
δυναίμαν δέ σε πέμψαι	∪–||–∪∪–||–	β'
φάος ἐξ Ἀΐδα τερέμνων,	∪∪–|∪∪–||∪–|–	γ'
Κωκυτοῦ τε ῥείθρων,	––||–∪∪–||–	δ'
ποταμίᾳ νερτέρᾳ τε κώπᾳ.	∪∪∪–||–∪–||∪––	ε'

THE ORDER, AND ENGLISH ACCENTUATION.

πορεύσας γυναίκα πόλυ δη, δη πόλυ αρίσταν, δικώπῳ έλατᾳ Αχερόντιαν λίμναν. Πόλλα μουσόπολοι κλεόντες σε τε κάτα επτάτονον ορείαν χέλυν, τε εν άλυροις ὕμνοις, μελψούσι Σπάρτᾳ, άνικα κύκλος περινίσσεται ὥρα Καρνείου μήνος, σελάνας αειρόμενας πάννυχου, τε εν λιπαραίσι όλβιαις Αθάναις· τοίαν μόλπαν έλιπες, θανούσα, αοίδοις μέλεων. Είθε μεν είη έπι έμοι, δε δυναίμαν πέμψαι σε φάος εκ τερέμνων Αΐδα, τε ρέεθρων Κωκύτου, ποτάμιᾳ τε νέρτερᾳ κώπᾳ.

TRANSLATION.

that he is conducting a woman, by far now, ay by far, the best.—in his two-oared boat across the Stýgian lake.

Often shall the servants of the Muses, celebrating thee, both on the seven-stringed mountain lute, and in hymns unaccompanied by the lyre, sing of thee in Sparta, when the anniversary comes round in the season of the Carnéan month, the moon being up the whole night long; and in splendid, happy Athens: such a song hast thou left by thy death to the minstrels of melodies. [*Feelingly.*] Would, indeed, it rested with me, and that I could waft thee into the light from the mansions of Hádës, and the streams of Cocýtus, by the fluvial and subterraneous oar!

455. Ἀχεροντίαν, *Stýgian* or (more properly) *Acheróntian*. The Scholiast seems to have read Ἀχερουσίαν: Láscar, contrary to all others, has Ἀχεροντείαν.

457. μουσοπόλοι, *the servants of the Muses*, namely, *the poets* or *bards*.

458. ὀρείαν, *belonging to the hills*: more freely, *on the mountains.* The Scholiast has οὐρείαν, and he explains ἑπτάτονος χέλυς by ἡ ἑπτάχορδος.

459. For κλέοντες, MSS. have κλείοντες.

460. All the early editors give Σπάρτα κύκλος. Barnes, on the recommendation of Scáliger, adopted, Σπάρτα κυκλὰς ἁνίκα Καρνείου περινίσσεται ὥρα—a reading Musgrave and some others have greatly approved: Matthíæ and Monk, however, object to the phrase κυκλὰς ὥρα, as being unlike the style of Eurípidës.

461. Musgrave and Matthíæ give περινείσεται,—and in lieu of ὥρᾳ or ὥρα, some contend for ὥρας.

463. ὅτε γὰρ πανσέληνός ἐστι, δι' ὅλης τῆς νυκτὸς φέγγει. SCHOLIAST.

469. Láscar has Ἄδου,—Aldus, Ἀΐδου. Editions have τεράμνων. Hesýchius gives οἰκήματα as the sense of τέρεμνα.

470. Many different readings occur.

Σὺ γὰρ, ὦ μόνα, ὦ φίλα γυ-	⏑ ⏑ – | ⏑ ⏑ – ‖ ⏑ – | ⏑	ζ'
ναικῶν, σὺ τὸν αὐτᾶς	– – ⏑ ⏑ ‖ – –	η'
ἔτλας πόσιν ἀντὶ σᾶς ἀμεῖψαι	⏑ – ⏑ ⏑ ‖ – ⏑ | – ⏑ ‖ – ⏑	θ'
ψυχᾶς ἐξ Ἅιδα. Κοῦφα σοι	– – | – – | – – | – –	ι'
χθὼν ἐπάνωθε πέσοι, γύναι· εἰ δέ τι	– ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑	κ'
καινὸν ἕλοιτο πόσις λέχος, ἦ μάλ' ἐ-	– ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑	λ'
μοί γ' ἂν εἴη στυγη-	– ⏑ – ‖ – ⏑ –	μ'
θεὶς τέκνοις τε τοῖς σοῖς.	– ⏑ | – ⏑ ‖ – –	ν'

Μάτερος οὐ θελούσας [Ἀντιστρ. β'.]	– ⏑ ⏑ – ‖ ⏑ – | –	α'
πρὸ παιδὸς χθονὶ κρύψαι	⏑ – ‖ – ⏑ ⏑ – ‖ –	β'
δέμας, οὐδὲ πατρὸς γεραιοῦ	⏑ ⏑ – | ⏑ ⏑ – ‖ ⏑ – | –	γ'
* * * * * * *	* * * ‖ * * *	δ'
ὃν ἔτεκον δ', οὐκ ἔτλαν ῥύσασθαι	⏑ ⏑ ⏑ – ‖ – ⏑ – ‖ – – –	ε'
σχετλίω, πολιὰν ἔχοντε	⏑ ⏑ – | ⏑ ⏑ – ‖ ⏑ – | ⏑	ζ'
χαίταν· σὺ δ' ἐν ἥβᾳ	– – ⏑ ⏑ ‖ – –	η'
νέα προθανοῦσα φωτὸς οἴχει.	⏑ – ⏑ ⏑ ‖ – ⏑ | – ⏑ ‖ – –	θ'
Τοιαύτας εἴη μοι κύρσαι	– – | – – | – – | – –	ι'
ξυνδυάδος φιλίας ἀλόχου· τὸ γὰρ	– ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑	κ'
ἐν βιότῳ σπάνιον μέρος· ἦ γὰρ ἐ-	– ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑	λ'

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ συ, ω μόνα, ω φίλα γυναίκων, συ έτλας αμείψαι άντι σας ψύχας αύτας τον πόσιν εξ Ἁίδα. Κούφα χθων πέσοι επανώθε σοι, γύναι· δε ει πόσις έλοίτο τι καίνον λέχος, η έμοι γε τε τοις σοις τέκνοις αν είη μάλα στυγήθεις. Μάτερος ου θελούσας κρύψαι δέμας χθόνι προ παίδος, ούδε γεραίου πάτρος, * * * * *, δε σχέτλιω εχόντε πόλιαν χαίταν ουκ έτλαν ρυσάσθαι όν έτεκον· δε συ εν νέα ἥβα οίχει προθανούσα φώτος. Είη μοι κύρσαι ξυνδύαδος τοιαύτας φίλιας άλοχου· γαρ σπάνιον εν βίοτῳ το μέρος· γαρ η

TRANSLATION.

For thou, O unexampled, O dear among women, thou hadst the courage to receive in exchange for thine own life thy husband from the realms below.

Light may the earth fall upon thee, lady:—and if thy husband seeks any new alliance, assuredly by me at least, and by thy children will he be greatly detested!

When his mother was not willing to hide her body in the ground for her son, nor his aged father, * * * *, but those two wretches both of them having hoary locks, had not the heart to rescue him whom they begat:—yet didst thou in blooming youth depart,—dying in thy husband's stead. [*Admiringly and emphatically.*] Be it mine to meet with the like of such a dear consort, (but rare in life is such a portion,) for surely

472. ὦ μόνα, '*O thou alone, O thou the only one:* ὦ φίλα γυναικῶν for ὦ φιλτάτα γυναικῶν, *O dear among women* for *O thou dearest of women*. Schaefer's reading is, σὺ γὰρ, ὦ φίλα, ὦ φίλα γυναικῶν.

473. Vulgò σύ γε τὸν σαυτᾶς, invíto métro. Delévi γε, quod omittunt MSS. dúo Parisiénses, et édidi αὐτᾶς. Monk.

476. In most editions we find ἐπάνω πέσεις,—faultily. Matthiæ has ἐπάνωθεν πέσοι,—and Erfurdt, whom Monk has followed, ἐπάνωθε πέσοι.

482-3. A verse to complete the metre as well as the sense seems here wanting.

483. Suspéctum hábeo ῥύσασθαι,—cújus príma prodúcta métro stróphico málè respóndet. Monk.

487. For εἴη μοι κύρσαι, many MSS. and editions have εἴη με κυρῆσαι,—and, in the next line, φίλας for φιλίας.

μοί γ᾽ ἄλυπος δι᾽ αἰ- |– ⏑ –‖– ⏑ –
ῶνος ἂν ξυνείη. |– ⏑|– ⏑‖– –

ΗΡΑΚΛΗΣ.

Ξένοι, Φεραίας τῆσδε κωμῆται χθονὸς, |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
Ἄδμητον ἐν δόμοισιν εὗρα κιγχάνω; |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
ΧΟ. Ἔστ᾽ ἐν δόμοισι παῖς Φέρητος, Ἡράκλεις. |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
Ἀλλ᾽ εἰπὲ, χρεία τίς σε Θεσσαλῶν χθόνα |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
πέμπει, Φεραῖον ἄστυ προσβῆναι τόδε; |– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑
ΗΡ. Τιρυνθίῳ πράσσω τιν᾽ Εὐρυσθεῖ πόνον. |– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
ΧΟ. Ποῖ καὶ πορεύει; Τῷ ξυνέζευξαι πλάνῳ; |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
ΗΡ. Θρῃκὸς τέτρωρον ἅρμα Διομήδους μέτα. |– –|⏑ –‖⏑ –|⏑ ⏑ ⏑‖– –|⏑ ⏑
ΧΟ. Πῶς οὖν δυνήσει; Μῶν ἄπειρος εἶ ξένου; |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΗΡ. Ἄπειρος· οὔπω Βιστόνων ἦλθον χθόνα. |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑
ΧΟ. Οὐκ ἔστιν ἵππων δεσπόσαι σ᾽ ἄνευ μάχης. |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ΗΡ. Ἀλλ᾽ οὐδ᾽ ἀπειπεῖν τοὺς πόνους οἷόν τε μοι. |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
ΧΟ. Κτανὼν ἄρ᾽ ἥξεις, ἢ θανὼν αὐτοῦ μενεῖς. |⏑ –|⏑ –‖– –|⏑ –‖– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

γε αν ξυνείη έμοι δία αιώνος αλύπος. ΗΡ. *Ξένοι, κωμήται τήσδε Φεραίας χθόνος, άρα κίγχανω Αδμήτον εν δομοίσι;* ΧΟ. *Παις Φερήτος έστι εν δομοίσι, Ἡρακλεις. Ἀλλα είπε, τις χρεία πέμπει σε χθόνα Θέσσαλων, προσβήναι τόδε Φεραίον άστυ;* ΗΡ. *Πράσσω τίνα πόνον Τιρύνθιῳ Ευρύσθει.* ΧΟ. *Και ποι πορεύει; Τῳ πλάνῳ ξυνεζεύξαι;* ΗΡ. *Μέτα τετρώρον ἅρμα Διομήδους Θρήκος.* ΧΟ. *Πως ουν δυνήσει; Μων ει απείρος ξένου;* ΗΡ. *Απείρος· ούπω ήλθον χθόνα Βίστονων.* ΧΟ. *Ουκ έστι σε δέσποσαι ἵππων άνευ μάχης.* ΗΡ. *Ἀλλα ούδε οίον τε μοι απείπειν τους πόνους.* ΧΟ. *Κτάνων άρα ἥξεις, η θάνων μένεις αύτου.*

TRANSLATION.

at least she would be [*Smiling joyously, and seeming delighted.*] with me for ever without once causing pain!

Hercules. [*Entering.*] Ye strangers, inhabitants of this land of Phérës, can I find Admétus in the palace?

Chorus. The son of Phérës is in the palace, Hérculës. But inform me what business sends thee to the country of the Thessálians, occasioning thee to come to this city of Phéræ?

Hercules. I am performing a certain labor for the Tirýnthian Eurýstheus. Chorus. [*Inquisitively.*] And whither goest thou? Upon what roving-expedition art thou bound?

Hercules. After the four-horse chariot of Díomede the Thracian.

Chorus. How then wilt thou be able? Art thou ignorant of this lord?

Hercules. [*Assentingly.*] Ignorant:—I have never as yet been to the land of the Bistónians. Chorus. It is not that thou canst make thyself master of these steeds, without battle!

Hercules. But neither is it possible for me to renounce the labors.

Chorus. Having slain, then, thou wilt [*Glancing significantly at the hero.*] come back,—or being slain thou wilt remain there!

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492. κωμῆται· οἱ γείτονες· κώμη γὰρ ἡ γειτονία ἡ γειτνία, *vicinitas*. Suidas.

493. κιχάνω, Lascáris, Aldus, &c. quod apértè métrum vítiat: restítuit Atticam fórmam κιγχάνω Gaisfórdius. Monk.

495. Some copies have πόλιν for χθόνα.

497. Eurýstheus was son of Sthénelus king of Argos and Mycénæ: having succeeded his father in the government of those kingdoms, he imposed on Hérculës several most difficult and dangerous enterprizes—known by the name of the twelve labors of that hero.

498. For ποῖ καὶ, all MSS. have καὶ ποῖ;

<table>
<tr><td>ΗΡ. Ὀυ τόνδ' ἀγῶνα πρῶτον ἂν δράμοιμ' ἐγώ.</td><td>– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ΧΟ. Τί δ' ἂν κρατήσας δεσπότην πλέον λάβοις;</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ΗΡ. Πώλους ἀπάξω κοιράνῳ Τιρυνθίῳ.</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>ΧΟ. Ὀυκ ἐυμαρὲς χαλινὸν ἐμβαλεῖν γνάθοις.</td><td>– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ΗΡ. Ἐι μή γε πῦρ πνέουσι μυκτήρων ἄπο.</td><td>– – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>ΧΟ. Ἀλλ' ἄνδρας ἀρταμοῦσι λαιψηραῖς γνάθοις.</td><td>– – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>ΗΡ. Θηρῶν ὀρείων χόρτον, ὀυχ ἵππων, λέγεις.</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>ΧΟ. Φάτνας ἴδοις ἂν ἁίμασιν πεφυρμένας.</td><td>– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ΗΡ. Τίνος δ' ὁ θρέψας παῖς πατρὸς κομπάζεται;</td><td>⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>ΧΟ. Ἄρεος, ζαχρύσου Θρῃκίας πέλτης ἄναξ.</td><td>⏑ ⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>ΗΡ. Καὶ τόνδε τοὐμοῦ δαίμονος πόνον λέγεις,</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>(σκληρὸς γὰρ ἀιεὶ, καὶ πρὸς ἄιπος ἔρχεται,)</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>ἐι χρή με παισὶν, οἷς Ἄρης ἐγείνατο,</td><td>– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>μάχην ξυνάψαι, πρῶτα μὲν Λυκάονι,</td><td>⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>ἀῦθις δὲ Κύκνῳ, τόνδε δ' ἔρχομαι τρίτον</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>ἀγῶνα πώλοις δεσπότῃ τε συμβαλῶν.</td><td>⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΗΡ. Ου πρώτον αγάνα τόνδε έγω αν δραμοίμι. ΧΟ. Δε τι πλέον αν λάβοις κρατήσας δέσποτην; ΗΡ. Απάξω πώλους Τιρύνθιῳ κοίρανῳ. ΧΟ. Ουκ εύμαρες έμβαλειν χαλίνον γνάθοις. ΗΡ. Ει γε μη πνεούσι πυρ άπο μυκτήρων. ΧΟ. Ἀλλα αρταμούσι άνδρας λαιψήραις γνάθοις. ΗΡ. Χόρτον ορείων θήρων, ουκ ΐππων, λέγεις. ΧΟ. Αν ίδοις φάτνας πεφύρμενας άιμασι. ΗΡ. Δε παις τίνος πάτρος ὁ θρέψας κομπάζεται; ΧΟ. Ἄρεος, άναξ Θρῄκιας πέλτης ζαχρύσου. ΗΡ. Και τόνδε πόνον λέγεις του έμου δαίμονος, (γαρ αίει σκλήρος, και έρχεται προς αίπος,) ει χρη με ξυνάψαι μάχην παίσι, όις Ἀρης εγείνατο, πρώτα μεν Λυκάονι, δε αύθις Κύκνῳ,—δε έρχομαι τόνδε τρίτον αγώνα σύμβαλων πώλοις τε δέσποτῃ.

TRANSLATION.

Hercules. Not the first contest this in which I shall have entered the lists! Chorus. But what more wilt thou accomplish when thou hast subdued their owner? Hercules. I will drive away the horses to the Tirýnthian king. Chorus. It will not be an easy matter to put the bit in their chops. Hercules. [*Smiling.*] If at least they breathe not fire from their nostrils! Chorus. But they tear men to pieces—with their devouring jaws! Hercules. [*Laughing.*] The provender of mountain beasts, not of horses, thou discoursest about. Chorus. Thou mayest see their stalls distained with blood! Hercules. But son of what sire does their owner boast himself to be? Chorus. Of Mars, prince of the Thracian target rich with gold! Hercules. And this labor thou mentionest is one my fate compels me to, (for it is ever hard, and tends to arduous,) if I must join battle with sons whom Mars begat; first, indeed, with Lycáon, and then with Cýcnus,—and I come to this third combat, about to engage with the horses and their master.

505. *Not the first race this I may have run—not the first encounter I may have engaged in.* The taking of the mares of Dióomede was Hércules's eighth labor.

506. τί δ' ἂν πλέον λάβοις, *but what more wilt thou get? What progress* or *advance wilt thou have made?*

508 Hesýchius explains ἐυμαρὲς by ἐυχερὲς—ἀσφαλὲς—ῥᾴδιον.

510. ἀρταμοῦσι· μαγείρουσι· ἄρταμος γὰρ λέγεται ὁ μάγειρος. Scholiast.

514. The Scholiast, and (on his authority) Lascar and some others have Ἄρεως. The former joined ζαχρύσου with Ἄρεως or Ἄρεος, not with πέλτης. For Θρῃκίας most MSS. and editions have Θρακίας.

515. Verbally, *and thou speakest of this labor of my fate,* that is, *a labor my destiny subjects me to perform.*

516. πρὸς ἄιπος ἔρχεται, *tends to loftiness* or *steepness.* Hesychius gives χάραξ ἢ ὑψηλὸς τόπος as the signification of ἄιπος.

<table>
<tr><td>'Αλλ' ὀύτις ἐστὶν ὃς τὸν 'Αλκμήνης γόνον</td><td>− − | ⏑ − || ⏑ − | ⏑ − || − − | ⏑ ⏑</td></tr>
<tr><td>τρέσαντα χεῖρα πολεμίων ποτ' ὄψεται.</td><td>⏑ − | ⏑ − || ⏑ ⏑ ⏑ | ⏑ − || ⏑ − | ⏑ ⏑</td></tr>
<tr><td>ΧΟ. Καὶ μὴν ὅδ' ἀυτὸς τῆσδε κοίρανος χθονὸς</td><td>− − | ⏑ − || − − | ⏑ − || ⏑ − | ⏑ ⏑</td></tr>
<tr><td>"Αδμητος ἔξω δωμάτων πορεύεται.</td><td>− − | ⏑ − || − − | ⏑ − || ⏑ − | ⏑ ⏑</td></tr>
<tr><td>ΑΔ. Χαῖρ', ὦ Διὸς παῖ, Περσέως τ' ἀφ' ἅιματος.</td><td>− − | ⏑ − || − − | ⏑ − || ⏑ − | ⏑ ⏑</td></tr>
<tr><td>ΗΡ. "Αδμητε, καὶ σὺ χαῖρε, Θεσσαλῶν ἄναξ.</td><td>− − | ⏑ − || ⏑ − | ⏑ − || ⏑ − | ⏑ −</td></tr>
<tr><td>ΑΔ. Θέλοιμ' ἄν· ἐύνουν δ' ὄντα σ' ἐξεπίσταμαι.</td><td>⏑ − | ⏑ − || − − | ⏑ − || ⏑ − | ⏑ ⏑</td></tr>
<tr><td>ΗΡ. Τί χρῆμα κουρᾷ τῇδε πενθίμῳ πρέπεις;</td><td>⏑ − | ⏑ − || − − | ⏑ − || ⏑ − | ⏑ −</td></tr>
<tr><td>ΑΔ. Θάπτειν τιν' ἐν τῇδ' ἡμέρᾳ μέλλω νεκρόν.</td><td>− − | ⏑ − || − − | ⏑ || − − | ⏑ ⏑</td></tr>
<tr><td>ΗΡ. 'Απ' ὀῦν τέκνων σῶν πημονὴν ἔιργοι θεός.</td><td>⏑ − | ⏑ − || − − | ⏑ − || − − | ⏑ ⏑</td></tr>
<tr><td>ΑΔ. Ζῶσιν κατ' ὀίκους παῖδες, ὀὺς ἔφυσ' ἐγώ.</td><td>− − | ⏑ − || − − | ⏑ − || ⏑ − | ⏑ −</td></tr>
<tr><td>ΗΡ. Πατὴρ γε μὴν ὡραῖος, ἔιπερ ὀίχεται.</td><td>⏑ − | ⏑ − || − − | ⏑ − || ⏑ − | ⏑ ⏑</td></tr>
<tr><td>ΑΔ. Κἀκεῖνος ἔστι, χ' ἡ τεκοῦσά μ', Ἡράκλεις.</td><td>− − | ⏑ − || ⏑ − | ⏑ − || ⏑ − | ⏑ −</td></tr>
<tr><td>ΗΡ. 'Ου μὴν γυνή γ' ὄλωλεν "Αλκηστις σέθεν;</td><td>− − | ⏑ − || ⏑ − | ⏑ − || − − | ⏑ ⏑</td></tr>
<tr><td>ΑΔ. Διπλοῦς ἐπ' ἀυτῇ μῦθος ἔστι μοι λέγειν.</td><td>⏑ − | ⏑ − || − − | ⏑ − || ⏑ − | ⏑ −</td></tr>
<tr><td>ΗΡ. Πότερα θανούσης ἔιπας, ἢ ζώσης πέρι;</td><td>⏑ ⏑ ⏑ | ⏑ − || − − | ⏑ − || − − | ⏑ ⏑</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

'Αλλα ὀύτις έστι ὃς πότε όψεται τον γόνον Αλκμήνης τρεσάντα χείρα πολέμιων. ΧΟ. Και μην ὅδε πορεύεται Αδμήτος αύτος κοίρανος τήσδε χθόνος έξω δώματων. ΑΔ. Χαίρε, ω παι Δίος, τε άπο ἁίματος Πέρσεως. ΗΡ. Χαίρε και συ, Αδμήτε, άναξ Θέσσαλων. ΑΔ. Αν θελοίμι' εξεπίσταμαι δε σε όντα εύνουν. ΗΡ. Τι χρήμα πρέπεις τῇδε πένθιμῳ κούρᾳ; ΑΔ. Μέλλω θάπτειν τίνα νέκρον εν τῇδε ἥμερᾳ. ΗΡ. Θέος ουν είργοι πήμονην άπο σων τέκνων. ΑΔ. Παίδες, ὀυς έγω εφύσα, ζώσι κάτα οίκους. ΗΡ. Πάτηρ γε, είπερ οίχεται, μην ὡραίος. ΑΔ. Και εκείνος έστι, και ἡ τεκούσα με, Ἡρακλεις. ΗΡ. Μην γε γύνη σέθεν Αλκήστις ουκ ολώλε; ΑΔ. 'Εστι δίπλους μύθος μοι λέγειν έπι αύτῃ. ΗΡ. Πότερα θανούσης είπας πέρι, η ζώσης;

TRANSLATION.

But [*Resolutely.*] none there is who shall ever behold the son of Alcména fearing the hand of his enemies.

Chorus. And lo! here comes Admétus himself, lord of this land, from out of the palace!

Admetus. [*Entering, addresses Hérculës.*] Hail, O son of Jove, and of the blood of Pérseus.

Hercules. Joy thou too, Admétus, king of the Thessálians.

Admetus. Would I could:—I know, however, that thou art well-disposed towards me. Hercules. [*Looking close.*] For what reason art thou trimmed with the tonsure of mourning?

Admetus. [*Sighing.*] I am about this day to bury a certain dead person. Hercules. May heaven then avert the misfortune from thy children! Admetus. The children whom I begat are alive in the palace.

Hercules. [*Conjecturingly.*] Thy father at least, if he be gone, is indeed full-of-years! Admetus. [*Carelessly.*] Both he lives,—and she who bare me, Hérculës. Hercules. [*With mistrust.*] Surely then at least thy wife Alcéstis is not dead? Admetus. [*Sorrowfully.*] There is a twofold account for me to render of her! Hercules. [*Very gravely.*] Whether as dead speakest thou concerning her, or as living?

525. In MSS. and the early editions τ' is wanting. Pérseus was great grandfather to Hérculës on the mother's side.

527. θέλοιμ' ἂν, (understand the infinitive χαίρειν,) *I wish I could joy* or *rejoice* at meeting an old and a valued friend. Monk observes, as follows:—"ídem lusus est in vóce χαῖρε, Hec. [426.] 430."

528. τί χρῆμα,—subintéllige διὰ, *quáre.* Sic Hec. 971, &c.: πρέπεις récte interpretátur "*insígnis es.*" Monk.

535. διπλοῦς μῦθος, freely, *two accounts.*

ΑΔ. Ἔστιν τε, κοὐκ ἔτ' ἔστιν· ἀλγύνει δέ με. — –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΗΡ. Οὐδέν τι μᾶλλον οἶδ'· ἄσημα γὰρ λέγεις. — –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΑΔ. Οὐκ οἶσθα μοίρας ἧς τυχεῖν αὐτὴν χρεών; — –|⏑ –||– –|⏑ –||– –|⏑ –
ΗΡ. Οἶδ' ἀντὶ σοῦ γε κατθανεῖν ὑφειμένην. — –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΑΔ. Πῶς οὖν ἔτ' ἔστιν, εἴπερ ᾔνεσεν τάδε; — –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΗΡ. Ἆ, μὴ πρόκλαι' ἄκοιτιν· εἰς τόδ' ἀναβαλοῦ. — –|⏑ –||⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –
ΑΔ. Τέθνηχ' ὁ μέλλων, χ' ὠ θανὼν οὐκ ἔστ' ἔτι. ⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΗΡ. Χωρὶς τό τ' εἶναι, καὶ τὸ μὴ, νομίζεται. — –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΑΔ. Σὺ τῇδε κρίνεις, Ἡράκλεις, κείνῃ δ' ἐγώ. ⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ΗΡ. Τί δῆτα κλαίεις; Τίς φίλων ὁ κατθανών; ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΑΔ. Γυνή· γυναικὸς ἀρτίως μεμνήμεθα. ⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΗΡ. Ὀθνεῖος, ἤ σοι ξυγγενὴς γεγῶσά τις; ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΑΔ. Ὀθνεῖος· ἄλλως δ' ἦν ἀναγκαία δόμοις. ⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ΗΡ. Πῶς οὖν ἐν οἴκοις σοῖσιν ὤλεσεν βίον; — –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΑΔ. Πατρὸς θανόντος, ἐνθάδ' ὠρφανεύετο. ⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΗΡ. Φεῦ. Εἴθ' εὕρομέν σ', Ἄδμητε, μὴ λυπούμενον. –|| – –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΔ. Τε έστι, και έστι ουκ έτι· δε αλγύνει με. ΗΡ. Οίδα ούδεν τι μάλλον· γαρ λέγεις ασήμα. ΑΔ. Ουκ οίσθα μοίρας ἡς χρέων αύτην τύχειν; ΗΡ. Οίδα γε ὑφείμενην κάτθανειν άντι σου. ΑΔ. Πως ουν έστι έτι, είπερ ᾕνεσε τάδε; ΗΡ. Α, μη προκλαίε ακοίτιν· ανάβαλου εις τόδε. ΑΔ. Ὁ μέλλων τεθνήκε, και ὁ θάνων έστι ουκ έτι. ΗΡ. Τε το είναι, και το μη, νομίζεται χώρις. ΑΔ. Συ κρίνεις τῇδε, Ἥρακλεις, δε έγω κείνῃ. ΗΡ. Τι δήτα κλαίεις; Τις φίλων ὁ κάτθανων; ΑΔ. Γύνη· γυναίκος άρτιως μεμνήμεθα. ΗΡ. Οθνείος, η τις γεγώσα ξύγγενης σοι; ΑΔ. Οθνείος· δε άλλως αναγκαία ην δόμοις. ΗΡ. Πως ουν ώλεσε βίον εν σοίσι οίκοις; ΑΔ. Πάτρος θανόντος, ωρφανεύετο ένθαδε. ΗΡ. Φευ. Είθε, Αδμήτε, εύρομεν σε μη λυπούμενον.

TRANSLATION.

ADMETUS. [*Wringing his hands.*] She both is, and is no more: and she grieves me!

HERCULES. I am not one whit the wiser:—for thou talkest obscurely.

ADMETUS. Knowest thou not the fate which it was incumbent on her to meet with? HERCULES. I know indeed that she undertook to die in lieu of thee! ADMETUS. How then is she any more, if that she consented [*Shedding tears.*] to this? HERCULES. Ah, do not weep aforehand for thy wife: wait till the event. ADMETUS. [*Sobbing.*] He that is about to die is dead, and he that is dead is no more. HERCULES. To be, and not to be, are considered quite-different. ADMETUS. Thou judgest in this way, Hérculës, but I in that. HERCULES. Why then weepest thou? What one of thy friends is dead? ADMETUS. [*Sighing.*] A woman:—a woman we lately mentioned. HERCULES. Unconnected-by-birth, or some one born akin to thee? ADMETUS. By-birth-unconnected,—but in other respects dear was she to the family! HERCULES. How, then, departed she life in thy house? ADMETUS. Her father being dead, she lived an orphan here. HERCULES. Alas! I would, Admétus, we had found thee not mourning!

538. οὐδέν τι μᾶλλον οἶδα, *I know nothing in anywise more—I am not one tittle wiser on this subject than at first.*

540. ὑφειμένην, *se summisisse:*—mínùs accuráté vértunt "*pollícitam.*" MONK.

542. For εἰς τόδ', Wakefield learnedly conjectured εἰς τότ': Elmsley, however, ridiculed τότ', and defends τόδ'.

544. Literally, *the to be, and the not, is regarded separate*, that is, *to be alive, and not to be alive, are accounted two distinctly different things.*

548–9. ὀθνεῖος, *foreign — extrinsic—not of the same nation* or *kindred.*

549. ἄλλως válet *áliam ob caúsam:* cónjicit Blomfiéldius ἀλλ' ὡς. MONK.

ΑΔ. Ὡς δὴ τί δράσων τόνδ᾽ ὑποῤῥάπτεις λόγον;	– –|∪ –||– –|∪ –||– –|∪ ∪
ΗΡ. Ξένων πρὸς ἄλλην ἑστίαν πορεύσομαι.	∪ –|∪ –||– –|∪ –||∪ –|∪ ∪
ΑΔ. Ὀυκ ἔστιν, ὦ ᾿ναξ· μὴ τοσόνδ᾽ ἔλθοι κακόν.	– –|∪ –||– –|∪ –||– –|∪ ∪
ΗΡ. Λυπουμένοις ὀχληρὸς, ἐι μόλοι, ξένος.	– –|∪ –||∪ –|∪ –||∪ –|∪ ∪
ΑΔ. Τεθνᾶσιν ὁι θανόντες· ἀλλ᾽ ἴθ᾽ ἐις δόμους.	∪ –|∪ –||∪ –|∪ –||∪ –|∪ –
ΗΡ. Ἀισχρὸν δὲ παρὰ κλαίουσι θοινᾶσθαι φίλοις.	– –|∪ ∪ ∪||– –|∪ –||– –|∪ –
ΑΔ. Χωρὶς ξενῶνές ἐισιν, ὁῖ σ᾽ ἐισάξομεν.	– –|∪ –||∪ –|∪ –||– –|∪ ∪
ΗΡ. Μέθες με, καί σοι μυρίαν ἕξω χάριν.	∪ –|∪ –||– –|∪ –||– –|∪ ∪
ΑΔ. Ὀυκ ἔστιν ἄλλου σ᾽ ἀνδρὸς ἑστίαν μολεῖν.	– –|∪ –||– –|∪ –||∪ –|∪ –
Ἡγοῦ σὺ, τῶνδε δωμάτων ἐξωπίους	– –|∪ –||∪ –|∪ –||– –|∪ –
ξενῶνας ὀίξας· τοῖς τ᾽ ἐφεστῶσιν φράσον,	∪ –|∪ –||– –|∪ –||– –|∪ ∪
σίτων παρεῖναι πλῆθος· ἐν δὲ κλείσατε	– –|∪ –||– –|∪ –||∪ –|∪ ∪
θύρας μεσαύλους· ὀυ πρέπει θοινωμένους	∪ –|∪ –||– –|∪ –||– –|∪ –
κλύειν στεναγμῶν, ὀυδὲ λυπεῖσθαι ξένους.	∪ –|∪ –||– –|∪ –||– –|∪ –
ΧΟ. Τί δρᾷς; Τοσαύτης ξυμφορᾶς προσκειμένης,	∪ –|∪ –||– –|∪ –||– –|∪ –
Ἄδμητε, τολμᾷς ξενοδοχεῖν; Τί μῶρος εἶ;	– –|∪ –||– ∪ ∪|∪ –||∪ –|∪ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΔ. Ὡς δη δράσων τι ὑποῤῥάπτεις τόνδε λόγον; ΗΡ. Πορεύσομαι προς άλλην ἕστιαν ξένων. ΑΔ. Ουκ έστι, ω άναξ· μη τοσόνδε κάκον έλθοι. ΗΡ. Οχλήρος ξένος, ει μόλοι, λυπούμενοις. ΑΔ. Ὁι θανόντες τεθνάσι· άλλα ίθι εις δόμους. ΗΡ. Δε αίσχρον θοινάσθαι πάρα κλαιούσι φίλοις. ΑΔ. Ξενώνες, ὁι εισάξομεν σε, είσι χώρις. ΗΡ. Μέθες με, και ἕξω σοι μύριαν χάριν. ΑΔ. Ουκ έστι σε μόλειν ἕστιαν άλλου άνδρος. Ἥγου συ, οίξας ξενώνας εξώπιους τώνδε δώματων· τε φράσον τοις εφεστώσι, παρείναι πλήθος σίτων· δε ενκλείσατε μεσαύλους θύρας· ου πρέπει θοινώμενους ξένους κλύειν στενάγμων, ούδε λυπείσθαι. ΧΟ. Τι δρᾳς; Τοσαύτης ξύμφορας προσκείμενης, τόλμᾳς Αδμήτε, ξενόδοχειν; Τι ει μώρος;

TRANSLATION.

Admetus. As about then to do what, makest thou use of these words? Hercules. I will go to some other fireside of those who receive guests! Admetus. It must not be, O king:—let not so great an ill befal!

Hercules. Molestful is a guest, if he come, to mourners!

Admetus. The dead are dead; wherefore, go into the house.

Hercules. But it is a shameful thing to feast with weeping friends!

Admetus. The guest-chambers, (to which we will conduct thee,) are apart! Hercules. [*Urgently.*] Let me go away, and I shall owe thee ten thousand thanks! Admetus. [*Pressingly.*] It must not be that thou go to another man's hearth.

[*To the chief Page.*] Lead-on thou,—throwing open the guest-rooms that are detached from the house: and tell those who have the management, to let there be plenty of refreshments,—and shut ye the mid-hall doors: it is not fit that feasting guests should hear groans, nor that they should be made sad! [*Exit Hérculës, conducted into the palace.*]

Chorus. [*To Admétus, rebukingly.*] What doest thou? When so great a calamity is present before thee, hast thou the hardihood, Admétus, to receive guests? Wherefore art thou unwise?

553. In place of τόνδ᾽ ὑποῤῥάπτεις λόγον, a few editions have τούσδ᾽ ὑποῤῥάπτεις λόγους, a reading Porson justly censured.

554. ξένων πρὸς ἄλλην ἑστίαν, *unto another hearth of guest-receivers*, for ξένων πρὸς ἄλλων ἑστίαν, *to the hearth of other hosts.*

558. In all MSS. δὲ is wanting. The final syllable of παρὰ, it is asserted, cannot (see Porson at verse 64 of the Oréstës) be lengthened before initial κλ, and consequently without δὲ, for which Elmsley has given τι, the second foot would be a pyrrhic instead of a tribrach.

559. For ὁῖ in this verse, Aldus has ὁῖς.

<table>
<tr><td>ΑΔ. Ἀλλ᾽ ἐι δόμων σφε καὶ πόλεως ἀπήλασα</td><td>– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>ξένον μολόντα, μᾶλλον ἄν μ᾽ ἐπῄνεσας;</td><td>⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>Ὀυ δῆτ᾽, ἐπεί μοι ξυμφορὰ μὲν ὀυδὲν ἂν</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>μείων ἐγίγνετ᾽, ἀξενώτερος δ᾽ ἐγώ·</td><td>– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>καὶ πρὸς κακοῖσιν, ἄλλο τοῦτ᾽ ἂν ἦν κακὸν,</td><td>– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>δόμους καλεῖσθαι τοὺς ἐμοὺς ἐχθροξένους.</td><td>⏑ –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>Ἀυτὸς δ᾽ ἀρίστου τοῦδε τυγχάνω ξένου,</td><td>– –|⏑ –||– –|⏑ –||⏑ –|– –</td></tr>
<tr><td>ὅταν περ Ἄργους διψίαν ἔλθω χθόνα.</td><td>⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>ΧΟ. Πῶς ὀῦν ἔκρυπτες τὸν παρόντα δαίμονα,</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>φίλου μολόντος ἀνδρὸς, ὡς ἀυτὸς λέγεις;</td><td>⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –</td></tr>
<tr><td>ΑΔ. Ὀυκ ἄν ποτ᾽ ἠθέλησεν ἐισελθεῖν δόμους,</td><td>– –|⏑ –||⏑ –|⏑ –||– –|⏑ –</td></tr>
<tr><td>ἐι τῶν ἐμῶν τι πημάτων ἐγνώρισε.</td><td>– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>Καὶ τῷ μὲν, ὀῖμαι, δρῶν τάδ᾽, ὀυ φρονεῖν δοκῶ,</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ὀυδ᾽ ἀινέσει με· τἀμὰ δ᾽ ὀυκ ἐπίσταται</td><td>– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>μέλαθρ᾽ ἀπωθεῖν, ὀυδ᾽ ἀτιμάζειν ξένους.</td><td>⏑ –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
</table>

<table>
<tr><td>ΧΟ. Ὦ πολύξεινος, καὶ ἐλεύθερος</td><td>[Στροφὴ α′.]</td><td>– ⏑|– –||– ⏑ ⏑ –||⏑ ⏑</td><td>α′</td></tr>
<tr><td>ἀνδρὸς ἀεί ποτ᾽ ὀῖκος,</td><td></td><td>– ⏑ ⏑ –||⏑ –|⏑</td><td>β′</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΔ. Ἀλλα ει απήλασα δόμων και πόλεως σφε μολόντα ξένον, αν επήνεσας με μάλλον; Ου δῆτα, έπει ξύμφορα μοι μεν αν εγίγνετο ούδεν μείων, δε έγω αξενώτερος· και προς κακοίσι, αν ην τούτο άλλο κάκον, τους έμους δόμους καλείσθαι εχθρόξενους. Δε αύτος τύγχανω τούδε αρίστου ξένου, ὅταν περ έλθω δίψιαν χθόνα Ἀργους. ΧΟ. Πως ουν εκρύπτες τον παρόντα δαίμονα, φίλου άνδρος, ώς αύτος λέγεις, μολόντος; ΑΔ. Ουκ αν πότε ηθελήσε εισείλθειν δόμους, ει εγνώρισε τι των έμων πήματων. Και τῳ μεν, οίμαι, δόκω, δρων τάδε, ου φρόνειν, ούδε αίνεσει με· δε τα έμα μελάθρα ουκ επίσταται απώθειν, ούδε ατιμάζειν ξένους. ΧΟ. Ω πολυξείνος, και άει πότε ελεύθερος οίκος άνδρος,

TRANSLATION.

Admetus. But if I had driven from my house, and the city, him who had come my guest, wouldest thou have praised me rather?

No in sooth,—since my calamity indeed would have been nothing the less, and I the more inhospitable: and in addition to my evils, there would have been this other calamity,—that my house would have been called the stranger-hating mansion. [*Pleasedly.*] But I myself find this man a most excellent host, whensoever I visit the thirsty land of Argos!

Chorus. Why then didst thou conceal thy present fate, when a man thy friend, as thou thyself sayest, came?

Admetus. He never would have been willing to enter the house, if he had known aught of my sufferings. And to him indeed, I wot, do I appear, acting thus, to have judged unwisely, nor will he praise me: but my roof knows not to drive away, nor to dishonor visitors. [*Exit Admetus, repairing into the palace.*]

Chorus. O greatly-hospitable, and ever liberal mansion of this man,

573. Simília dícit ínfrà, vèr. 1058, ἀλλ᾽ ἄλγος ἄλγει τοῦτ᾽ ἂν ἦν προσκείμενον,—ἐίπερ πρὸς ἄλλου δώμαθ᾽ ὡρμήθης ξένου. Monk.

574. For καλεῖσθαι, Lascar has κεκλῆσθαι, nor badly.

581. Monk says: "τῷ pro τινὶ accípiunt Heáthius et Markiándus." Had the reading been καί τω, then indeed would τῳ have stood for τινί,—whereas τῷ with an accent can stand only for itself,—or for τίνι, with interrogation.

584. Barnes, contrary to every authority, as well as to the metre, edited πολύξενος, induced no doubt by the words φιλόξενος, ἐχθρόξενος, and the like. But it is well known that in the choruses the Ionic dialect was admissible, and that ξεῖνος for ξένος occurs even in iambic verse.

σέ τοι καὶ ὁ Πύθιος |∪–∪∪||–∪∪ γ′
εὐλύρας Ἀπόλλων |–∪|–∪||–– δ′
ἠξίωσε ναίειν· |–∪|–∪||–– ε′
ἔτλα δὲ σοῖσι μηλονόμας |∪–|∪–||∪–||∪∪– ζ′
ἐν δόμοις γενέσθαι, |–∪|–∪||–– η′
δοχμιᾶν διὰ κλιτύων |–∪||–∪∪–||∪– θ′
βοσκήμασι σοῖσι συρίζων |––∪∪||–∪–||–– ι′
ποιμνίτας ὑμεναίους. |––|–∪∪|–– κ′

———

Ξὺν δ' ἐποιμαίνοντο, χαρᾷ μελέ- [Ἀντιστρ. α′.] |–∪|––||–∪∪–||∪∪ α′
ων, βαλιαί τε λύγκες, |–∪∪–||∪–|∪ β′
ἔβα τε λιποῦσ' Ὄθρυ- |∪–∪∪||–∪∪ γ′
ος νάπαν λεόντων |–∪|–∪||–– δ′
ἁ δαφοινὸς ἴλα. |–∪|–∪||–– ε′
Χόρευσε δ' ἀμφὶ σὰν κιθάραν, |∪–|∪–||∪–|∪∪– ζ′
Φοῖβε, ποικιλόθριξ |–∪|–∪||–– η
νεβρὸς, ὑψικόμων πέραν |–∪||–∪∪–||∪– θ′
βαίνουσ' ἐλατᾶν σφυρῷ κούφῳ, |––∪∪||–∪–||–– ι′
χαίρουσ' εὔφρονι μολπᾷ. |––|–∪∪|–– κ′

———

Τοιγὰρ πολυμηλοτάταν [Στροφὴ β′.] |––∪∪||–∪∪– α′
ἑστίαν οἰκεῖς παρὰ καλλίναον |–∪––||–∪∪–||∪∪– β′

THE ORDER, AND ENGLISH ACCENTUATION.

σε τοι και ὁ Πύθιος εὔλυρας Απόλλων ηξιώσε ναίειν· δε έτλα γενέσθαι μηλόνομας εν σοίσι δόμοις, συρίζων σοίσι βοσκήμασι δία δόχμιαν κλίτυων ποιμνίτας ὑμεναίους. Δε ξυνεποιμαινόντο, χάρᾳ μέλεων, τε βάλιαι λύγκες, τε ἁ δαφοίνος ίλα λεόντων, λιπούσα νάπαν 'Οθρυος, έβα. 'Αμφι σαν κίθαραν δε, Φοίβε, χορεύσε ποικιλόθριξ νέβρος, βαινούσα κούφῳ σφύρῳ πέραν ὑψίκομων έλαταν, χαιρούσα εύφρονι μόλπᾳ. Τοίγαρ οίκεις πολυμηλόταταν ἕστιαν, πάρα καλλίναον

TRANSLATION.

thee troth did even the Pýthian Apóllo, master of the lyre, deign to inhabit: and he endured to become a shepherd in thine abodes,—piping to thy flocks across the slanting hills, his pastoral lays!

And there were wont to feed with him, through delight of his minstrelsy, the spotted lynxes,—and the tawny troop of lions, having left the forest of Othrys, came.

Around thy harp too, O Phoébus, frisked the dappled fawn, advancing with light step beyond the lofty-crested pines, joying in the gladdening strain! [*Looking round exultingly towards the palace.*] Wherefore thou inhabitest a home most abundant in flocks beside the fair-flowing

586. For καὶ ὁ, Lascar here edited χ'ὠ.

587. εὐλύρας, *good-lyrist*, that is, *master of the lyre* or *harp.*

588. ἠξίωσε ναίειν, *dignátus est habitáre, he vouchsafed* or *condescended to inhabit.*—Monk bids the reader compare this passage with verse 659 of the Andrómachë, and likewise with καὶ ξυντράπεζον ἀξιοῖς ἔχειν βίον, Æschyli Prom. Vinct. 223.

591. κλυτείων Scholiástes mendóse scílicet pro κλειτύων. Scholiástæ explicátio in editióne Barnésii sic légitur: κλυτείων· τῶν ἀνακεκλιμένων καὶ πλαγίων ὀργάδων: sed Arsénius dédit ὀργῶν: lége ígitur, uníus litérulæ mutatióne, ὀρέων. Monk.

593. ποιμνίτας: íta MS. únum Pariénse, et edítio Lascáris,—eâdem analógiâ quâ ὁπλίτης, ὁρίτης, χωρίτης, δενδρίτης. Editióne Aldinâ, ποιμνήτας. Musgrave.

598. δαφοινὸς, *blood-coloured—tawny.*

605. Monk has οἰκεῖ, contrary to every authority, and (in my opinion) to the intention of the author—as well as to the action of the drama, and the sense.

Βοιβίαν λίμναν· ἀρότοις δὲ γυᾶν, — ¦– ⏑ – – ‖ – ⏑ ⏑ – ‖ ⏑ ⏑ – γʹ
καὶ πεδίων δαπέδοις ὅρον, — ¦– ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ δʹ
ἀμφὶ μὲν ἀελίου κνεφαίαν — ¦– ⏑ ⏑ | – ⏑ ⏑ ‖ – ⏑ | – – εʹ
ἱππόστασιν, αἰθέρα — ¦– – ⏑ ⏑ ‖ – ⏑ ⏑ ζʹ
τὰν Μολοσσῶν τίθεται, — ¦– ⏑ – ‖ – ⏑ ⏑ – ηʹ
πόντιον δ' Αἰγαῖον ἐπ' ἀκτὰν — ¦– ⏑ ⏑ – ‖ – ⏑ ⏑ – ‖ – θʹ
ἀλίμενον Πηλίου κρατύνει. — ¦– ⏑ ⏑ – ⁞ – ⏑ | – ⏑ ‖ – – ιʹ

Καὶ νῦν δόμον ἀμπετάσας, ['Αντιστρ. βʹ.] — ¦– – ⏑ ⏑ ‖ – ⏑ ⏑ – αʹ
δέξατο ξεῖνον νοτερῷ βλεφάρῳ, — ¦– ⏑ – – ‖ – ⏑ ⏑ – ‖ ⏑ ⏑ – βʹ
τᾶς φίλας κλαίων ἀλόχου νέκυν ἐν — ¦– ⏑ – – ‖ – ⏑ ⏑ – ‖ ⏑ ⏑ – γʹ
δώμασιν ἀρτιθανῆ· τὸ γὰρ — ¦– ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ δʹ
εὐγενὲς ἐκφέρεται πρὸς αἰδῶ. — ¦– ⏑ ⏑ | – ⏑ ⏑ ‖ – ⏑ | – – εʹ
Ἐν τοῖς ἀγαθοῖσι δὲ — ¦– – ⏑ ⏑ ‖ – ⏑ ⏑ ζʹ
πάντ' ἔνεστιν σοφίας. — ¦– ⏑ – ‖ – ⏑ ⏑ – ηʹ
Πρὸς δ' ἐμᾷ ψυχᾷ θράσος ἧσται, — ¦– ⏑ – – ‖ – ⏑ ⏑ – ‖ ⏑ θʹ
θεοσεβῆ φῶτα κεδνὰ πράξειν. — ¦– ⏑ ⏑ – ‖ – ⏑ | – ⏑ ⁞ – – ιʹ

THE ORDER, AND ENGLISH ACCENTUATION.

Βοίβιαν λίμναν· δε άροτοις γύαν, και δάπεδοις πέδιων, άμφι κνεφαίαν ἱππόστασιν μεν αέλιου, τίθεται ταν αίθερα Μολόσσων ὅρον, δε κρατύνει έπι αλίμενον άκταν Αιγαίον πόντιον Πήλιου. Και νυν αμπέτασας δόμον, νότερῳ βλέφαρῳ δέξατο ξείνον, κλαίων νέκυν τας φίλας άλοχου, αρτίθαιη εν δώμασι· γαρ το εύγενες εκφέρεται προς αίδω. Δε εν τοις αγαθοίσι ενέστι πάντα σόφιας. Δε θράσος ἧσται προς έμᾳ ψύχᾳ, θεόσεβη φώτα πράξειν κέδνα.

TRANSLATION.

lake of Boébë: and to the tillage of his fields, and the extent of his plains, towards the dusky setting indeed of the sun, he makes the clime of the Molóssians the limit,—and holds-dominion as far as the portless shore of the Ægéan sea at Pélion.

And now, having thrown-open his mansion, he hath with humid eyelid received his guest,—weeping over the corse of his beloved consort just-now-dead in the palace:—for a noble disposition is prone to acts of respect.

[*With placidness and an air expressive of hope.*] But in the good there is inherent all manner of wisdom! And confidence sits on my soul that the man who reveres the Gods will fare prosperously!

606. *γύαν* Lascáris: *γυιὰν* Aldus, et sic vúlgò:—*γυᾶν* corréxit Barnésius. Hic lócus víros dóctos míserè exércuit. Alii contórtis verbórum inversiónibus strúere labórant; álii ut corrúpta et desperáta relínquunt. Sólus intérpretum Wakefiéldius, quod miréris, réctè cépit: *aratiónibus júgerum, et campórum plánis spátiis fínes círca sólis occíduum statiónem, áxem Molossórum síbi státuit:* ne pósthac in hís vérbis hæreátur, sénsus in linguâ vernáculâ exhibéndus est: *he makes the clime of the Molossians the limit to his domain (to his tillage and to his plains) on the west.* Γύη ápud véteres de *árvo*, seù ágro ad arándum ápto dictum est. MONK.

608–9. The Scholiast interpreted κνεφαίαν ἱππόστασιν, rightly by—"τὴν δύσιν, ὅπου ὁ ἥλιος κατὰ κνέφας ἵστησι τοὺς ἵππους καὶ καταλύει."

610. Wakefield (forgetting that αἰθὴρ was sometimes feminine) changed τὰν to τὸν, contrary to every authority.

611. For δ', several MSS. and editions have τ', but badly—on account of μὲν in verse 608, above. Wakefield and Gaisford, on the conjecture of Musgrave, edited 'Αγαΐων' in place of 'Αιγαῖον.

614. For δέξατο, Aldus printed δέξεται: and for ξεῖνον, Lascar has ξένον.

621. θεοσεβῆ φῶτα κεδνὰ πράξειν, *that the pious man will fare deservedly.*

ΑΔ. Ἀνδρῶν Φεραίων ἐυμενὴς παρουσία,	– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
νέκυν μὲν ἤδη πάντ᾽ ἔχοντα πρόσπολοι	⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
φέρουσιν ἄρδην ἐις τάφον τε, καὶ πυράν.	⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
Ὑμεῖς δὲ τὴν θανοῦσαν, ὡς νομίζεται,	– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ ⏑
προσείπατ᾽ ἐξιοῦσαν ὑστάτην ὁδόν.	⏑ – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ ⏑
ΧΟ. Καὶ μὴν ὁρῶ σὸν πατέρα γηραιῷ ποδὶ	– – | ⏑ – || – ⏑ ⏑ | ⏑ – || – – | ⏑ ⏑
στείχοντ᾽, ὀπαδούς τ᾽ ἐν χεροῖν δάμαρτι σῇ	– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
κόσμον φέροντας, νερτέρων ἀγάλματα.	– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑

ΦΕΡΗΣ.

Ἥκω κακοῖσι σοῖσι συγκάμνων, τέκνον·	– – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ ⏑
ἐσθλῆς γὰρ (ὀυδεὶς ἀντερεῖ) καὶ σώφρονος	– – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑
γυναικὸς ἡμάρτηκας· ἀλλὰ ταῦτα μὲν	⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
φέρειν ἀνάγκη, καίπερ ὄντα δύσφορα.	⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
Δέχου δὲ κόσμον τόνδε, καὶ κατὰ χθονὸς	⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
ἴτω· τὸ ταύτης σῶμα τιμᾶσθαι χρεών,	⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ –
ἥτις γε τῆς σῆς προὔθανε ψυχῆς, τέκνον,	– – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑
καί μ᾽ ὀυκ ἄπαιδ᾽ ἔθηκεν, ὀυδ᾽ ἐίασε σοῦ	– – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ –
στερέντα γήρᾳ πενθίμῳ καταφθίνειν.	⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΔ. Εὔμενης παρούσια Φεραίων ἄνδρων, πρόσπολοι ήδη φερούσι άρδην νέκυν εχόντα πάντα μεν εις τε τάφον, και πύραν. Δε ὕμεις, ώς νομίζεται, προσείπατε την θανούσαν εξιούσαν ὕστατην ὅδον. ΧΟ. Και μην ὅρω σον πάτερα γηραίῳ πόδι στειχόντα, τε οπάδους φερόντας εν χέροιν κόσμον σῃ δαμάρτι, αγάλματα νέρτερων. ΦΕ. Ἥκω, τέκνον, συγκάμνων σοίσι κακοίσι· γαρ ἁμαρτήκας, ούδεις άντερει, έσθλης και σώφρονος γυναίκος· άλλα ταύτα μεν ανάγκη φέρειν, καίπερ όντα δύσφορα. Δέχου δε τόνδε κόσμον, και ίτω κάτα χθόνος· το σώμα ταύτης χρέων τιμάσθαι, ἥτις γε προέθανε της σης ψύχης, τέκνον, και εθήκε με ουκ απαίδα, ούδε ειάσε κατάφθινειν στερέντα σου πένθιμῳ γήρᾳ.

TRANSLATION.

Admetus. [*Entering from out of the palace, followed by the funeral procession of his beloved queen.*] O kindly presence of you men of Phéræ, my servants are already bearing aloft the corse, with all due honor indeed, to the tomb, and to the pyre. But do ye, as is the custom, salute the deceased going forth on her last journey! [*The Chorus cheers.*]

Chorus. And behold! I see thy father with aged foot advancing, and pages bearing in their hands decoration for thy consort, due honors of those below! [*The procession halts.*]

Pheres. [*Entering, followed by attendants bearing presents.*] I am come, my son, sympathizing with thy misfortunes: for thou hast lost (no one will deny it) a good and a chaste wife: but these things indeed it is requisite for thee to bear, though they are hard to be borne. Accept however [*Pointing to the gifts.*] this decoration,—and let it go with her beneath the earth: her body it is right to honor, who in sooth died a ransom for thy life, my son, and rendered me not childless, neither suffered me to pine away bereft of thee, in an old age doomed to sorrow!

624. The reading of most, if not of all MSS. and editions, is, πρὸς τάφον. On this reading Monk says, 'álteram lectiónem ἐς τάφον, quam pórrigit Eustáthius ad Il. Θ. p. 707, 37, praéfert Blomfiéldius glóssâ Æschyli Prometh. Vinct. 1087, récté, méâ quídèm senténtiâ. Confer vérsum 844, — λέγων θυραῖον κῆδος ἐις τάφον φέρειν.'

629. Wakefield wished to insert τ' before ἀγάλματα. The construction here is that of verse 1051 of the Oréstës.

638. Omnes, praéter Matthiaéum, καταφθινεῖν, quæ vox níhili est. Lascáris πενθήμῳ, et vérsu 642, κὴν ᾅδου. Monk.

Πάσαις δ' ἔθηκεν ἐυκλεέστατον βίον   – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ ⏑
γυναιξὶν, ἔργον τλᾶσα γενναῖον τόδε.   ⏑ – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ ⏑
Ὦ τόνδ' ἐμὸν σώσασ', ἀναστήσασα δὲ   – – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ ⏑
ἡμᾶς πίτνοντας, χαῖρε, κἀν Ἀίδου δόμοις   – – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ –
ἐῦ σοι γένοιτο. Φημὶ τοιούτους γάμους   – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ –
λύειν βροτοῖσιν, ἢ γαμεῖν ὀυκ ἄξιον.   – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ ⏑
ΑΔ. Ὀύτ' ἦλθες ἐις τόνδ' ἐξ ἐμοῦ κληθεὶς τάφον,   – – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ ⏑
ὀύτ' ἐν φίλοισι σὴν παρουσίαν λέγω.   – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ –
Κόσμον δὲ τὸν σὸν ὀύποθ' ἥδ' ἐνδύσεται·   – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ ⏑
ὀυ γάρ τι τῶν σῶν ἐνδεὴς ταφήσεται.   – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑
Τότε ξυναλγεῖν χρῆν σ', ὅτ' ὠλλύμην ἐγώ.   ⏑ – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
Σὺ δ' ἐκποδὼν στὰς, καὶ παρεὶς ἄλλῳ θανεῖν   ⏑ – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ –
νέῳ γέρων ὢν, τόνδ' ἀποιμώζεις νεκρόν;   ⏑ – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ ⏑
Ὀυκ ἦσθ' ἄρ' ὀρθῶς τοῦδε σώματος πατὴρ,   – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
ὀυδ' ἡ τεκεῖν φάσκουσα, καὶ κεκλημένη   – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
μήτηρ μ' ἔτικτε· δουλίου δ' ἀφ' ἅιματος,   – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ ⏑
μαστῷ γυναικὸς σῆς ὑπεβλήθην λάθρα.   – – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Δε εθήκε βίον πάσαις γυναίξι ευκλεέστατον, τλάσα τόδε γενναίον έργον. Ω σωσάσα τόνδε έμον, δε αναστησάσα ἥμας πιτνόντας, χαίρε, και εν δόμοις Ἀίδου γενοίτο ευ σοι. Φήμι τοιούτους γάμους λύειν βροτοίσι, η ουκ άξιον γάμειν. ΑΔ. Ούτε κλήθεις εξ έμου ήλθες εις τόνδε τάφον, ούτε λέγω σην παρούσιαν εν φιλοίσι. Δε τον σον κόσμον ἥδε ούποτε ενδύσεται· γαρ ου τι ένδεης των σων ταφήσεται. Τότε χρην σε ξυνάλγειν, ὅτε έγω ώλλυμην. Δε συ στας έκποδων, και ων γέρων πάρεις άλλῳ νέῳ θάνειν, αποιμώζεις τόνδε νέκρον; Ουκ ήσθα άρα όρθως πάτηρ τούδε σώματος, ούδε ἡ φασκούσα τέκειν, και κεκλήμενη μήτηρ ετίκτε με· δε άπο δούλιου άιματος λάθρα ὑπεβλήθην μάστῳ σης γυναίκος.

TRANSLATION.

But she has made the life of all women most illustrious, by daring this noble deed! [*Addressing the corpse.*] O thou that hast preserved this my son, and hast upraised us who were falling, farewell,—and in the mansions of Plúto may it be well with thee! [*With great gladness.*] I affirm that such marriages are profitable to men, else it is not meet to marry!

Admetus. [*Scornfully.*] Neither bidden of me hast thou come to this funeral, nor do I count thy presence among things pleasing! But thine ornaments she shall never put on: for in nowise indebted to thy bounties shall she be interred! At that time oughtest thou to have sorrowed with me, when I was perishing. [*Sneeringly.*] But dost thou, who stoodest aloof, and, being thyself old, permittedst another, a young person, to die, dost thou lament over this dead body? Thou wast not, then, really the father of this body of mine,—neither did she who says she bare me (and is called my mother) bring me forth: but sprung from slavish blood I was secretly placed under the breast of thy wife!

641. For τόνδ' ἐμὸν, Matthíæ has τόνδε μὲν,—nor badly.

642. In all MSS. and editions prior to Monk's, the reading is πιτνοῦντας. Wakefield places no comma after χαῖρε, but a full stop after δόμοις,—and this punctuation has been adopted, and very plausibly defended by several of the learned.

644. λύει pro λυσιτελεῖ, (interpretánte Hesýchio,) ut in Medéâ, 566:—vel quod plénè díctum Sóphoclis Œdip. Tyrann. 316, τέλη λύει. Monk.

651. Lascar edited ἀποιμώζῃ conseutingly with MSS.—Aldus has ἀποιμώξεις, and Matthíæ ἀποιμώξει.

652. Dícitur 'τόδε σῶμα' δεικτικῶς pro ἐγὼ, ut saépe áliàs, et Heraclid. ver. 90, et iterùm ver. 529. Barnes.

Ἔδειξας εἰς ἔλεγχον ἐξελθὼν, ὃς εἶ·	∪ – ∣ ∪ – ‖ ∪ – ∣ ∪ – ‖ – – ∣ ∪ –
καί μ᾽ οὐ νομίζω παῖδα σὸν πεφυκέναι.	– – ∣ ∪ – ‖ – – ∣ ∪ – ‖ ∪ – ∣ ∪ ∪
Ἦτ᾽ ἄρα πάντων διαπρέπεις ἀψυχίᾳ,	– – ∣ ∪ – ‖ – ∪ ∪ ∣ ∪ – ‖ – – ∣ ∪ –
ὃς, τηλίκοσδ᾽ ὢν, κἀπὶ τέρμ᾽ ἥκων βίου,	– – ∣ ∪ – ‖ – – ∣ ∪ – ‖ – – ∣ ∪ –
οὐκ ἠθέλησας, οὐδ᾽ ἐτόλμησας θανεῖν	– – ∣ ∪ – ‖ ∪ – ∣ ∪ – ‖ – – ∣ ∪ –
τοῦ σοῦ πρὸ παιδός· ἀλλὰ τήνδ᾽ εἰάσατε	– – ∣ ∪ – ‖ ∪ – ∣ ∪ – ‖ – – ∣ ∪ ∪
γυναῖκ᾽ ὀθνείαν, ἣν ἐγὼ καὶ μητέρα	∪ – ∣ ∪ – ‖ – – ∣ ∪ – ‖ – – ∣ ∪ ∪
πατέρα τ᾽ ἂν ἐνδίκως ἂν ἡγοίμην μόνην.	∪ ∪ ∪ ∣ ∪ – ‖ ∪ – ∣ ∪ – ‖ – – ∣ ∪ –
Καίτοι καλόν γ᾽ ἂν τόνδ᾽ ἀγῶν᾽ ἠγωνίσω,	– – ∣ ∪ – ‖ – – ∣ ∪ – ‖ – – ∣ ∪ –
τοῦ σοῦ πρὸ παιδὸς κατθανών· βραχὺς δέ σοι	– – ∣ ∪ – ‖ – – ∣ ∪ – ∣ ∪ – ∣ ∪ –
πάντως ὁ λοιπὸς ἦν βιώσιμος χρόνος·	– – ∣ ∪ – ‖ ∪ – ∣ ∪ – ‖ ∪ – ∣ ∪ ∪
κἀγώ τ᾽ ἂν ἔζων, χ᾽ ἥδε τὸν λοιπὸν χρόνον,	– – ∣ ∪ – ‖ – – ∣ ∪ – ‖ – – ∣ ∪ ∪
κοὐκ ἂν μονωθεὶς ἔστενον κακοῖς ἐμοῖς.	– – ∣ ∪ – ‖ – – ∣ ∪ – ‖ ∪ – ∣ ∪ –
Καὶ μὴν ὅσ᾽ ἄνδρα χρὴ παθεῖν εὐδαίμονα,	– – ∣ ∪ – ‖ ∪ – ∣ ∪ – ‖ – – ∣ ∪ ∪
πέπονθας· ἥβησας μὲν ἐν τυραννίδι,	∪ – ∣ ∪ – ‖ – – ∣ ∪ – ‖ ∪ – ∣ ∪ ∪
παῖς δ᾽ ἦν ἐγώ σοι τῶνδε διάδοχος δόμων,	– – ∣ ∪ – ‖ – – ∣ ∪ ∪ ∪ ‖ ∪ – ∣ ∪ –
ὥστ᾽ οὐκ ἄτεκνος κατθανὼν ἄλλοις δόμον	– – ∣ ∪ – ‖ – – ∣ ∪ – ‖ – – ∣ ∪ ∪
λείψειν ἔμελλες ὀρφανὸν διαρπάσαι.	– – ∣ ∪ – ‖ ∪ – ∣ ∪ – ‖ ∪ – ∣ ∪ ∪

THE ORDER, AND ENGLISH ACCENTUATION.

Εδείξας εξέλθων εις ελέγχον, ὅς ει· και νομίζω με ου πεφύκεναι σον παίδα. Ἤτοι άρα διάπρεπεις πάντων αψύχιᾳ, ὅς, ων τηλικόσδε, και ἥκων έπι τέρμα βίου, ουκ ηθελήσας, ούδε ετολμήσας θάνειν προ του σου παίδος· άλλα ειάσατε τήνδε οθνείαν γυναίκα, ἡν μόνην έγω αν ένδικως αν ἡγοίμην και μήτερα τε πάτερα. Καίτοι γε αν ηγώνισω τόνδε αγώνα κάλον, κάτθανων προ του σου παίδος· δε ὁ λοίπος χρόνος βιώσιμος σοι ην πάντως βράχυς· και τε έγω αν έζων, και ἥδε τον λοίπον χρόνον, και ουκ αν μονώθεις έστενον έμοις κάκοις. Και μην πεπόνθας ὅσα χρη ευδαίμονα άνδρα πάθειν· ἡβήσας μεν εν τυράννιδι, δε έγω ην παις σοι διάδοχος τώνδε δόμων, ὥστε ουκ εμέλλες, κάτθανων ατέκνος, λείψειν δόμον όρφανον άλλοις διάρπασαι.

TRANSLATION.

Thou shewedst when thou camest to the test, who thou art: and I am of opinion that I am not thy son. Else assuredly dost thou exceed all in nothingness of soul, who, being of the age thou art, and having arrived at the very goal of life, neither hadst the will nor the courage to die for thy son: but sufferedst this alien lady *to die,* whom alone I might justly have considered both mother and father. And yet mightest thou have run this race with glory—expiring for thy son: for thy residual lifetime was at all events short:—and I should have lived, and she, the rest of our days; and I should not, bereft of her, be groaning at my miseries. And in sooth thou hadst enjoyed as much as it is requisite for a happy man to enjoy: thou passedst-the-vigor-of-thy-life indeed in sovereign rule, and I was thy son thy successor in the palace, so that thou wast not, by dying childless, about to leave thy house desolate for others to plunder.

658. ἦτ᾽ ἆρα πάντων Lascáris, Aldus, et sîc vúlgò. Réctiùs ἦτ᾽ ἆρ᾽, scílicet ἦτοι ἆρα,—non elísâ diphthóngo ánte lóngam vocálem, (quod putávit Heáthius,) sed crási fáctâ cum α brévi. Monk.

659. Aldus's lection is ὅθ᾽ ἥλικος τ᾽ ὢν: Duport's, ὁ τηλίκοσδ᾽ ὢν: Valckenaer's, εἰ τηλίκοσδ᾽ ὢν. Musgrave, from Lascar and MSS., restored the genuine text.

663. τέ γ᾽ ἐνδίκως editiónes ómnes: sed γέ τε núnquàm conjúngere Atticos mónet Porsónus ad Med. 863. Monk.

667. This line is, with only one alteration, a repetition of line 306 above. In both instances some of the best editions have ἔζην faultily for ἔζων.

671. Both Lascar and Aldus edited δόμον here, and δόμων in the next verse, to the entire destruction of the sense.

673. MSS. and Lascar have διαρπάσειν.

Ὀυ μὴν ἐρεῖς γέ μ', ὡς ἀτιμάζων τὸ σὸν — – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ ⏑
γῆρας θανεῖν προὔδωκά σ', ὅστις ἀιδόφρων — – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
πρός σ' ἦν μάλιστα· κἀντὶ τῶνδέ μοι χάριν — – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ ⏑
τοιάνδε καὶ σύ χ' ἡ τεκοῦσ' ἠλλαξάτην· — – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ –
τοιγὰρ φυτεύων παῖδας ὀυκ ἔτ' ἂν φθάνοις, — – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
ὁὶ γηροβοσκήσουσι, καὶ θανόντα σε — – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑
περιστελοῦσι, καὶ προθήσονται νεκρόν· — ⏑ – | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ ⏑
ὀυ γάρ σ' ἔγωγε τῇδ' ἐμῇ θάψω χερί· — – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ ⏑
τέθνηκα γὰρ δὴ τοὐπί σ'· ἐι δ' ἄλλου τυχὼν — ⏑ – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ –
σωτῆρος ἀυγας ἐισορῶ, κείνου λέγω — – – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ –
καὶ παῖδά μ' ἐῖναι, καὶ φίλον γηροτρόφον. — – – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ ⏑
Μάτην ἄρ' ὁι γέροντες ἐύχονται θανεῖν, — ⏑ – | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ –
γῆρας ψέγοντες, καὶ μακρὸν χρόνον βίου· — – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
ἢν δ' ἐγγὺς ἔλθῃ θάνατος, ὀυδ' ἐῖς βούλεται — – – | ⏑ – ‖ – ⏑ ⏑ | ⏑ – ‖ – – | ⏑ ⏑
θνήσκειν, τὸ γῆρας δ' ὀυκέτ' ἔστ' ἀυτοῖς βαρύ. — – – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ ⏑
ΧΟ. Παύσασθ'· ἅλις γὰρ ἡ παροῦσα συμφορά· — – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ –
ὦ παῖ, πατρὸς δὲ μὴ παροξύνῃς φρένα. — – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Ου μην έρεις με γε, ὡς ατιμάζων το σον γήρας προ-εδώκα σε θάνειν, ὅστις ην μαλίστα αίδοφρων προς σε· και άντι τάνδε και συ και ἡ τεκούσα ηλλάξατην μοι τοιάνδε χάριν· τοίγαρ ούκετι αν φθάνοις φυτεύων παίδας, ὁι γηροβοσκούσι, και περιστελλούσι σε θανόντα, και προθησόνται νέκρον· γαρ εγώγε ου θάψω σε τῇδε έμῃ χέρι· γαρ δη τεθνήκα το έπι σε· δε ει τύχων άλλου σωτήρος είσορω αύγας, λέγω με είναι και παίδα κείνου, και φίλον γηρότροφον. Μάτην άρα ὁι γερόντες ευχόνται θάνειν, ψεγόντες γήρας, και μάκρον χρόνον βίου· δε ην θάνατος έλθῃ έγγυς, ούδε είς βούλεται θνήσκειν, δε το γήρας έστι ούκετι βάρυ αύτοις. ΧΟ. Παυσάσθε· γαρ ἡ παρούσα σύμφορα ἅλις· δε μη, ω παι, παροξύνῃς φρένα πάτρος.

TRANSLATION.

Thou canst not, however, say of me at least, that dishonouring thine old age I gave thee up to die, I who have been particularly respectful towards thee:—and for this both thou and she who bare me have made me such return: wherefore thou hast no longer to defer begetting children, who will succour thee in thine old age, and deck thee when dead, and lay out thy corse: for I will not bury thee with this mine hand; for ere now died I as far as in thee lay—and if, having met with another deliverer, I view the light, I say that I am both his child, and the friendly supporter of his age.

Preposterously then do old folks pray to be dead, complaining of advanced age, and the weary hours of life; for if death draw near, not one is willing to die, and [*With a smile of ridicule and contempt.*] old age is no longer burdensome to them.

Chorus. Desist ye,—for the present calamity is enough: and [*To Admétus.*] do not, O my son, exasperate the mind of thy father!

674–5. The reading in all editions prior to Monk's is ἀτιμάζοντα σὸν γῆρας θανεῖν προὔδωκας: yet Monk is borne out by the Florentine and two Parisian MSS. Our editor thinks the discrepancy first arose from some copyist writing προὔδωκας instead of προὔδωκά σ'.

678. Elmsley explained ὀυκ ἂν φθάνοις, (joined with a present participle,) most correctly indeed by '*non prævénies occasiónem.*' Monk has rendered the phrase into English, "*you have no time to lose*, or *you cannot make too much haste.*"

686. μακρὸν χρόνον βίου, strictly, *the long time of life*, meaning "*the tedious time* or *wearisome hours of frail old age.*"

687. For ὀυδ' ἐῖς, MSS. and editions in general have ὀυδεὶς, but less elegantly.

<table>
<tr><td>ΦΕ. Ὦ παῖ, τίν' ἀυχεῖς, πότερα Λυδὸν ἢ Φρύγα,</td><td>– – | ⏑ – || – ⏑ ⏑ | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>κακοῖς ἐλαύνειν, ἀργυρώνητον σέθεν;</td><td>⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>Ὀυκ ὄῖσθα Θεσσαλόν με, κἀπὸ Θεσσαλοῦ</td><td>– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>πατρὸς γεγῶτα, γνησίως ἐλεύθερον;</td><td>⏑ – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>Ἄγαν ὑβρίζεις, καὶ νεανίας λόγους</td><td>⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ῥίπτων ἐς ἡμᾶς, ὀυ βαλὼν ὅυτως ἄπει.</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>Ἐγὼ δέ σ' ὄίκων δεσπότην ἐγεινάμην,</td><td>⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>κἄθρεψ', ὀφείλων ὀυχ ὑπερθνήσκειν σέθεν·</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>ὀυ γὰρ πατρῷον τόνδ' ἐδεξάμην νόμον,</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>παίδων προθνήσκειν πατέρας, ὀυδ' Ἑλληνικόν·</td><td>– – | ⏑ – || – ⏑ ⏑ | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>σαυτῷ γὰρ, ἔιτε δυστυχὴς ἔιτ' ἐυτυχὴς,</td><td>– – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>ἔφυς· ἃ δ' ἡμῶν χρῆν σε τυγχάνειν, ἔχεις.</td><td>⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>Πολλῶν μὲν ἄρχεις, πολυπλέθρους δέ σοι γύας</td><td>– – | ⏑ – || – ⏑ ⏑ | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>λείψω· πατρὸς γὰρ ταῦτ' ἐδεξάμην πάρα.</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>Τί δῆτά σ' ἠδίκηκα; Τοῦ σ' ἀποστερῶ;</td><td>⏑ – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>Μὴ θνῆσχ' ὑπὲρ τοῦδ' ἀνδρὸς, ὀυδ' ἐγὼ πρὸ σοῦ.</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΦΕ. Τίνα, ω παι, αύχεις ελαύνειν κάκοις, πότερα Λύδον ɲ Φρύγα, αργυρωνήτον σέθεν; Ουκ οίσθα με Θέσσαλον, και γεγώτα άπο Θέσσαλου πάτρος, γνήσιως ελεύθερον; Υβρίζεις άγαν, και ρίπτων ες ήμας λόγους νεάνιας, βάλων ουκ όύτως άπει. Δε έγω εγείναμην σε δέσποτην οίκων, και εθρέψα, ουκ οφείλων ὑπερθνήσκειν σέθεν· γαρ ουκ εδέξαμην τόνδε πατρῷον, ούδε Ἑλλήνικον νόμον, πάτερας προθνήσκειν παίδων· γαρ έφυς σαύτῳ, είτε δύστυχης είτε εύτυχης· δε ά ήμων χρην σε τύγχανειν, έχεις. Ἀρχεις μεν πόλλων, δε λείψω σοι πολύπλεθρους γύας· γαρ ταύτα εδέξαμην πάρα πάτρος. Τι δήτα ηδικήκα σε; Του απόστερω σε; Μη θνήσκε ὕπερ τούδε άνδρος, ούδε έγω προ σου.

TRANSLATION.

Pheres. [*To Admétus.*] Whom, O son, dost thou presume thou art gibing with thy reproaches, whether a Lýdian or a Phrýgian, purchased by thee with money?

Knowest thou not that I am a Thessálian, and sprung from a Thessálian father, truly free? Thou art over insolent,—and casting at us the words of youthful-age, shalt not, having cast them, thus depart!

But I begat thee lord of my house, and I brought thee up,—not thy debtor to die for thee:—seeing I received not this patriarchal, nor yet Grecian law, "*That fathers should die for their children:*" for thou wast born for thyself—whether unfortunate or fortunate: and what from us it behoved thee to have, thou hast.

Thou rulest indeed over many, and I will leave thee extensive territories—for these I received from my father.

In what then have I wronged thee? Of what do I defraud thee? Die not thou for me, neither will I for thee!

691. ἀυχεῖς seems here usurped in the sense of "*presumest thou*" rather than of "*gloriest thou:*" so in verse 95, above, ὀυκ ἀυχῶ, *I presume not*.

695. ἄγαν μ' ὑβρίζεις éditi: solébant aútèm librárii líteram post ἄγαν interpoláre, nesciéntes scílicet últimam hújus vócis prodúci:—νεανία hìc válet *aúdax, fórtis, véhemens*. Monk.

698. For ὀφείλων, in this verse, Lascar has ὀφείλω, badly: and for ὑπερθνήσκειν Aldus and most of the early editions have ὑπερθνήσκων. Markland conjectured ὀφέλλειν and ὑπερθνήσκειν.

701. Elmsley thought that Eurípidës may have written δυστυχεῖς and ἐυτυχεῖς, not δυστυχὴς and ἐυτυχής.

703. Wakefield, but certainly without any reason whatever, conjectured ἀρχάς. Aldus and his followers give γυίας, *viz.* a spondee for the last foot: Barnes tacitly restored the genuine lection.

Χαίρεις ὁρῶν φῶς, πατέρα δ' ου χαίρειν δοκεῖς; – –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ –
Ἦ μὴν πολύν γε τὸν κάτω λογίζομαι – –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
χρόνον, τὸ δὲ ζῇν σμικρὸν, ἀλλ' ὅμως γλυκύ. ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Σύ γ' οὖν ἀναιδῶς διεμάχου τὸ μὴ θανεῖν, ⏑ –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –
καὶ ζῇς παρελθὼν τὴν πεπρωμένην τύχην, – –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ταύτην κατακτάς· εἶτ' ἐμὴν ἀψυχίαν – –|⏑ –||– –|⏑ –||– –|⏑ –
λέγεις, γυναικὸς, ὦ κάκισθ', ἡσσημένος, ⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ἣ τοῦ καλοῦ σοῦ προὔθανεν νεανίου; – –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Σοφῶς δ' ἐφεῦρες, ὥστε μὴ θανεῖν ποτὲ, ⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ἐι τὴν παροῦσαν κατθανεῖν πείσεις ἀεὶ – –|⏑ –||– –|⏑ –||– –|⏑ –
γυναῖχ' ὑπὲρ σοῦ· κᾆτ' ὀνειδίζεις φίλοις ⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
τοῖς μὴ θέλουσι δρᾷν τάδ', αὐτὸς ὢν κακός; – –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
Σίγα· νόμιζε δ', ἐι σὺ τὴν σαυτοῦ φιλεῖς – –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ψυχὴν, φιλεῖν ἅπαντας· ἐι δ' ἡμᾶς κακῶς – –|⏑ –||⏑ –|⏑ –||– –|– –
ἐρεῖς, ἀκούσει πολλὰ κοὐ ψευδῆ κακά. ⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΧΟ. Πλείω λέλεκται νῦν τε καὶ τὰ πρὶν κακά· – –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
παῦσαι δὲ, πρέσβυ, παῖδα σὸν κακοῤῥοθῶν. – –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Χαίρεις ὅρων φως, δε δοκεῖς πάτερα ου χαίρειν; Η μην λογίζομαι τον χρόνον κάτω γε πόλυν, δε το ζῃν σμίκρον, άλλα ὅμως γλύκυ. Συ ουν αναίδως γε διέμαχου το μη θάνειν, και ζῃς παρέλθων την πεπρώμενην τύχην, κατάκτας ταύτην· είτα λέγεις έμην αψύχιαν, ω κακίστε, ἡσσήμενος γυναίκος, ἡ προ-έθανε σου του κάλου νεάνιου; Δε εφεύρες σόφως, ὥστε μη πότε θάνειν, ει πείσεις την άει παρούσαν γυναίκα κάτθανειν ὕπερ σου· και είτα ονειδίζεις φίλοις τοις μη θελούσι δραν τάδε, ων αύτος κάκος; Σίγα· δε νομίζε, ει συ φίλεις την ψύχην σαύτου, ἀπάντας φίλειν· δε ει έρεις κάκως ἥμας, ακούσει πόλλα κάκα και ου ψεύδη. ΧΟ. Πλείω κάκα λελέκται τε νυν και τα πριν· δε παύσαι, πρέσβυ, κακόῤῥοθων σον παίδα.

TRANSLATION.

Thou joyest beholding the light, and dost thou think that thy father joys not? I for certain count the time we must spend beneath indeed long, but life is short,—yet nevertheless sweet. Thou, however, didst shamelessly at least fight off from dying, and thou livest, having passed over thy destined fate, by [*Pointing to the corse.*] slaying her: after that dost thou [*With a frown of scorn.*] talk of my nothingness of soul, O most vile one,—when thou hast been conquered by a woman who died for thee [*Sneeringly.*] the handsome youth? But thou hast made a grand discovery, so as never to die, if thou wilt persuade the wife that is thine from-time-to-time to die in thy stead: and then reproachest thou thy friends who are not willing to do this, being thyself a coward?

Hold thy peace:—and consider, if thou lovest thine own life, that all persons love theirs: and if thou wilt speak evilly against us, thou shalt hear many reproaches and not false ones.

Chorus. [*Interruptingly and frowningly.*] Too many reproaches have been uttered both [*Looking at Phérës.*] now,—and [*Looking at Admétus.*] before: so [*To Phérès.*] desist, old man, from reproaching thy son!

707. Aristóphanës in his Clouds, 1415, has the following parody on this verse: κλαίουσι παῖδες, πατέρα δ' ου κλαίεν δοκεῖς;

708. For ἢ, Elmsley gives καί.

713. ἡσσημένος, literally, *being worsted.* Monk quotes ἡσσώμενος, Hec. 1234: ἡσσηθήσομαι, Hipp. 724 and 980,—&c.

715—16. *Thou hast cleverly discovered, so as not to die ever, if thou wilt always persuade the wife present* (that is, *thy wife for the time being*) *to die for thee.* For πείσεις ἀεὶ, most editions have πείσειας ἄν. Monk rightly explains τὴν παροῦσαν ἀεὶ γυναῖκα, by "*uxórem quæ pro tempore fúerit.*"

ΑΔ. Λέγ', ὡς ἐμοῦ λέξαντος· ει δ' ἀλγεῖς κλύων   ⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ –
τἀληθὲς, ὀυ χρῆν σ' ἐις ἔμ' ἐξαμαρτάνειν.   – – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
ΦΕ. Σοῦ δ' ἂν προθνήσκων μᾶλλον ἐξημάρτανον.   – – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑
ΑΔ. Ταὐτὸν γὰρ ἡϐῶντ' ἄνδρα καὶ πρέσϐυν θανεῖν;   – – | ⏑ – || – – | ⏑ – || – – | ⏑ –
ΦΕ. Ψυχῇ μιᾷ ζῇν, ὀυ δυοῖν, ὀφείλομεν.   – – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
ΑΔ. Καὶ μὴν Διός γε μείζονα ζῴης χρόνον.   – – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ ⏑
ΦΕ. Ἀρᾷ γονεῦσιν, ὀυδὲν ἔκδικον παθών;   ⏑ – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –
ΑΔ. Μακροῦ βίου γὰρ ᾐσθόμην ἐρῶντά σε.   ⏑ – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ ⏑
ΦΕ. Ἀλλ' ὀυ σὺ νεκρὸν ἀντὶ σοῦ τόνδ' ἐκφέρεις;   – – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ –
ΑΔ. Σημεῖα τῆς σῆς, ὦ κάκιστ', ἀψυχίας.   – – | ⏑ – || – – | ⏑ – || – – | ⏑
ΦΕ. Ὀύτοι πρὸς ἡμῶν γ' ὤλετ'· ὀυκ ἐρεῖς τόδε.   – – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
ΑΔ. Φεῦ. Εἴθ' ἀνδρὸς ἔλθοις τοῦδέ γ' ἐις χρείαν ποτέ. – | – – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑
ΦΕ. Μνήστευε πολλὰς, ὡς θάνωσι πλείονες.   – – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
ΑΔ. Σοὶ τοῦτ' ὄνειδος· ὀυ γὰρ ἤθελες θανεῖν.   – – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –
ΦΕ. Φίλον τὸ φέγγος τοῦτο τοῦ θεοῦ, φίλον.   ⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΔ. Λέγε, ὡς έμου λεξάντος· δε ει άλγεις κλύων το αλήθες, ου χρην σε εξαμάρτανειν εις έμε. ΦΕ. Δε αν εξημάρτανον μάλλον προθνήσκων σου. ΑΔ. Γαρ το αύτον ἡϐώντα άνδρα και πρέσϐυν θάνειν; ΦΕ. Οφείλομεν ζῄν μίᾳ ψύχῃ, ου δύοιν. ΑΔ. Και μην γε ζῴης μείζονα χρόνον Δίος. ΦΕ. Ἀρᾷ γονεύσι, πάθων ούδεν έκδικον; ΑΔ. Γαρ ᾔσθομην σε ερώντα μάκρου βίου. ΦΕ. Ἀλλα ου συ έκφερεις τόνδε νέκρον άντι σου; ΑΔ. Σημεία, ω κακίστε, της σης αψύχιας. ΦΕ. Ούτοι ώλετο προς ἥμων γε· ουκ έρεις τόδε. ΑΔ. Φευ. Είθε πότε γε έλθοις εις χρέιαν τούδε άνδρος. ΦΕ. Μνηστεύε πόλλας, ὡς πλείονες θανώσι. ΑΔ. Τούτο ονείδος σοι· γαρ ουκ ήθελες θάνειν. ΦΕ. Φίλον το τούτο φέγγος του θέου, φίλον.

TRANSLATION.

Admetus. [*To his father.*] Speak, since I have spoken:—and if thou art vexed at hearing the truth, thou shouldest not err respecting me!

Pheres. But I should have erred more if I had died for thee!

Admetus. For is it the same thing for a man in the prime of life, and for an old man, to die? Pheres. We ought to live with one life, not with two. Admetus. [*Scoffingly.*] And may thou for troth live then a longer time than Jove! Pheres. Cursest thou thy parents, having suffered no injustice? Admetus. For I perceived thou lovedst a long life!

Pheres. But art thou not bearing forth this corse in lieu of thyself?

Admetus. [*Angrily.*] A proof this, O thou most cowardly one, of thy nothingness-of-soul!

Pheres. She died not at our hand at least:—thou wilt not say this!

Admetus. [*Affected.*] Hey! I wish thou may sometime at least come to the need of this man! [*Meaning himself.*]

Pheres. [*With scorn.*] Wed many wives, in order that more may die!

Admetus. This is a reproach to thee, for thou wast not willing to die!

Pheres. [*Placidly.*] Dear is this light of the God, dear!

724. One MS. has λέγοντος: Wakefield on the conjecture of Reiske edited λέξοντος: Markland in a precisely similar instance gives 'λέγξαντος—conceiving it to be the reading of the Scholiast.

729. Ita Matthíæ: caéteri μείζον' ἂν ζώοις χρόνον, praéter Lascar. qui ζώης. Quóniàm vérò imprecántis est orátio deléndum ésse ἂν monuêre plúres. Monk.

733. Aldus edited σημεῖά γ', ὦ κάκιστε, ταῦτ' ἀψυχίας. Musgrave, from Láscar and MSS., restored the true lection.

734. Lascar, Aldus, and several MSS. have ὀύτι,—but the metre as well as the sense requires ὀύτοι.

738. τοῦ θεοῦ, *of the god*, viz. *of Phoébus* or *the Sun:*—the article, as Monk justly observes, is much oftener omitted than expressed with θεὸς in this sense:—φίλον. *dear—delightful—sweet.*

ΑΔ. Κακὸν τὸ λῆμα, κοὐκ ἐν ἀνδράσιν, τὸ σόν.	⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΦΕ. Οὐκ ἐγγελᾷς γέροντα βαστάζων νεκρόν.	– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΑΔ. Θανεῖ γε μέντοι δυσκλεὴς, ὅταν θάνῃς.	⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΦΕ. Κακῶς ἀκούειν οὐ μέλει θανόντι μοι.	⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΑΔ. Φεῦ, φεῦ· τὸ γῆρας ὡς ἀναιδείας πλέων.	– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ΦΕ. Ἥδ' οὐκ ἀναιδής· τήνδ' ἐφεῦρες ἄφρονα.	– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΑΔ. Ἄπελθε, καί με τόνδ' ἔα θάψαι νεκρόν.	⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΦΕ. Ἄπειμι· θάψεις δ' αὐτὸς ὢν αὐτῆς φονεύς.	⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Δίκας δὲ δώσεις σοῖσι κηδεσταῖς ἔτι,	⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ἦ τἄρ' Ἄκαστος οὐκέτ' ἔστ' ἐν ἀνδράσιν,	– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
εἰ μή σ' ἀδελφῆς αἷμα τιμωρήσεται.	– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΑΔ. Ἔρροις νυν αὐτὸς, χ' ἡ ξυνοικήσασά σοι·	– –|⏑ –||– –|⏑ –||– –|⏑ –
ἄπαιδε παιδὸς ὄντος, ὥσπερ ἄξιοι,	⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
γηράσκετ'· οὐ γὰρ τῷδ' ἔτ' εἰς ταὐτὸν στέγος	– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
νεῖσθ'· εἰ δ' ἀπειπεῖν χρῆν με κηρύκων ὕπο	– –|⏑ –||– –|⏑ –||– –|⏑ ⏑
τὴν σὴν πατρῴαν ἑστίαν, ἀπεῖπον ἄν.	– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΔ. Κάκον το λῆμα το σον, και ουκ εν άνδρασι. ΦΕ. Ουκ έγγελας βαστάζων γερόντα νέκρον. ΑΔ. Μέντοι θάνει δύσκλεης γε, ὅταν θάνης. ΦΕ. Ακούειν κάκως ου μέλει μοι θανόντι. ΑΔ. Φευ, φευ· ὡς πλέων αναιδείας το γῆρας. ΦΕ. Ἥδε ουκ αναίδης· τήνδε εφεύρες άφρονα. ΑΔ. Απέλθε, και έα με θάψαι τόνδε νέκρον. ΦΕ. Απείμι· δε θάψεις αύτος ων φόνευς αύτης. Δε δώσεις δίκας έτι σοίσι κηδέσταις· η τοι άρα Ακάστος έστι ούκετι εν άνδρασι, ει μη τιμωρήσεται σε άιμα αδέλφης. ΑΔ. Ἔρροις νυν αύτος και ἡ ξυνοικησάσα σοι· απαίδε, ὥσπερ άξιοι, γηράσκετε, παίδος όντος· γαρ ουκ έτι νείσθε εις το αύτον στέγος τῷδε· δε ει χρην με απείπειν την σην πατρῴαν ἕστιαν ὕπο κηρύκων, αν απείπον.

TRANSLATION.

Admetus. [*Sneeringly.*] Base is thy spirit, and unworthy of a man!

Pheres. Thou sneerest not, carrying an aged corse!

Admetus. Thou however wilt die inglorious at least when thou diest!

Pheres. To hear reproaches, matters not to me when dead!

Admetus. Alas! alas! how full of shamelessness is old age!

Pheres. [*Pointing to the corpse.*] She was not shameless:—her thou foundest mad! Admetus. Begone, and suffer me to bury the dead!

Pheres. I will go:—but thou wilt bury her, being thyself her murderer. However thou wilt render satisfaction yet to thy wife's relatives, else assuredly Acástus ranks no longer among men—if that he avenge not himself on thee for the blood of his sister! [*Exit Phérës.*]

Admetus. Get thee gone now thyself, and she who dwells with thee: childless, as ye deserve, wax ye old, your child still living:—for ye no more come into the same house with me: and if it were necessary for me to renounce thy paternal hearth by heralds, I would renounce it.

739. οὐκ ἐν ἀνδράσι, literally, *not among men*, that is, *not of masculine stamp*. The phrase ἐν ἀνδράσι occurs again below, v. 748, and in several other plays.

743. The vulgate reading here is πλέον:—Lascar has πλέων, the Attic form.

747. κηδεσταῖς, *by brothers in law*: the word κηδεστὴς has several meanings, but it originally signifies "*a manager*, or *one who has the care of any thing*."

748. The more common lection is ἦτ' ἄρ', but Monk defends ἦ τἄρ', viz. ἦ τοι ἄρα, as in verse 658 above.

750. Aldus from MSS. printed ἔρρου: Musgrave from three MSS. and consentingly with Lascar, edited ἔρροις.

752. The reading of all editions (Matthíæ's excepted,) is, τῷδ' ἔτ' εἰς ταὐτὸ στέγος:—Matthíæ has τῷδέ γ'. Monk says, "ταὐτὸν usitátius est quàm ταὐτό."

753. νεῖσθε, *íbitis*, praésens pro futúro, quod in hôc vérbo solénne est. Monk.

<table>
<tr><td>Ἡμεῖς δὲ (τοὺν ποσὶν γὰρ οἰστέον κακὸν)</td><td>– –|⏑ – ‖ ⏑ –|⏑ –‖⏑ –|⏑ ⏑</td></tr>
<tr><td>στείχωμεν, ὡς ἂν ἐν πυρᾷ θῶμεν νεκρόν.</td><td>– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ ⏑</td></tr>
<tr><td>ΧΟ. Ἰώ. Ἰώ. Σχετλία τόλμης·</td><td>– –|– –‖⏑ ⏑ –|– –</td></tr>
<tr><td>ὦ γενναία, καὶ μέγ᾽ ἀρίστη,</td><td>– –|– –‖– ⏑ ⏑|– –</td></tr>
<tr><td>χαῖρε· πρόφρων σε χθόνιός θ᾽ Ἑρμῆς,</td><td>– ⏑ ⏑|– –‖⏑ ⏑ –|– –</td></tr>
<tr><td>Ἅιδης τε δέχοιτ᾽· εἰ δέ τι κἀκεῖ</td><td>– –|⏑ ⏑ –‖– ⏑ ⏑|– –</td></tr>
<tr><td>πλέον ἔστ᾽ ἀγαθοῖς, τούτων μετέχουσ᾽</td><td>⏑ ⏑ –|⏑ ⏑ –‖– –|⏑ ⏑ –</td></tr>
<tr><td>Ἅιδου νύμφῃ παρεδρεύοις.</td><td>– –|– –‖⏑ ⏑ –|– *</td></tr>
<tr><td>ΘΕΡΑΠΩΝ.</td><td></td></tr>
<tr><td>Πολλοὺς μὲν ἤδη, κἀπὸ παντοίας χθονὸς</td><td>– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑</td></tr>
<tr><td>ξένους μολόντας οἶδ᾽ ἐς Ἀδμήτου δόμους,</td><td>⏑ –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –</td></tr>
<tr><td>οἷς δεῖπνα προὔθηκ᾽· ἀλλὰ τοῦδ᾽ οὔπω ξένου</td><td>– –|⏑ –‖– –|⏑ –‖– –|⏑ –</td></tr>
<tr><td>κακίον᾽ εἰς τήνδ᾽ ἑστίαν ἐδεξάμην.</td><td>⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –</td></tr>
<tr><td>Ὃς πρῶτα μὲν, πενθοῦντα δεσπότην ὁρῶν,</td><td>– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –</td></tr>
<tr><td>εἰσῆλθε, κἀτόλμησ᾽ ἀμείψασθαι πύλας·</td><td>– –|⏑ –‖– –|⏑ –‖– –|⏑ –</td></tr>
<tr><td>ἔπειτα δ᾽ οὔτι σωφρόνως ἐδέξατο</td><td>⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑</td></tr>
<tr><td>τὰ προστυχόντα ξένια, συμφορὰν μαθών·</td><td>⏑ –|⏑ –‖– ⏑ ⏑|⏑ –‖⏑ –|⏑ –</td></tr>
<tr><td>ἀλλ᾽ εἴ τι μὴ φέροιμεν, ὤτρυνεν φέρειν.</td><td>– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Δε ἥμεις (γαρ το κάκον εν πόσι οίστεον) στειχώμεν, ὡς αν θώμεν νέκρον εν πύρᾳ. ΧΟ. Ἰω. Ἰω. Σχέτλια τόλμης· ω γενναία, και μέγα αρίστη, χαίρε· τε χθόνιος Ἕρμης, τε Ἁίδης δεχοίτο σε πρόφρων· δε ει και έκει έστι τι πλέον άγαθοις, μετεχούσα τούτων παρεδρεύοις νύμφη Ἁίδου. ΘΕ. Ἤδη μεν οίδα πόλλους ξένους, και άπο παντοίας χθόνος, μολόντας ες δόμους Αδμήτου, ὅις προ-εθήκα δείπνα· άλλα ούπω εδέξαμην εις τήνδε ἕστιαν κακίονα τούδε ξένου. Ὃς πρώτα μεν, ὅρων δέσποτην πενθούντα, εισήλθε, και ετολμήσε αμειψάσθαι πύλας· δε επείτα ούτι σώφρονως εδέξατο τα ξένια προστυχόντα, μάθων σύμφοραν· άλλα ει μη φεροίμεν τὶ, ώτρυνε φέρειν.

TRANSLATION.

But let us (for the evil before us must be borne) proceed, that we may place the corse upon the funeral pyre. [*Exit Admétus in procession, followed by the Chorus chanting the benedictory hymn.*]

Chorus. [*Chanting most mournfully.*] Alas! Alas! Unhappy because of thy bold-deed: O noble, and by far most excellent, farewell:—may both Mércury below the Earth, and Hádës, receive thee kindly:—and if in that kingdom too there be any distinction for the good, partaking of it may thou sit beside the bride of Plúto. [*The Chorus following up the procession disappears; but the chanting is heard for a few seconds.*]

Man-Servant. [*Entering.*] Prior to now, indeed, have I known many guests, and from all parts of the world, come to the house of Admétus, before whom I have spread the feast:—but never yet did I receive into this abode a worse-one than this guest. Who in the first place indeed, though he saw my master in grief, came in, and had the assurance to pass the gates:—and next, he nowise in a becoming manner received the regalement which there chanced to be, knowing of the calamity: but if we did not bring aught, he hurried us to bring it.

755. ἐν ποσὶ, *at our feet*, a very common mode of expressing "*just before us.*"

757. Monk has followed Lascar; but in Aldus and most of the early editions we find ὦ σχετλία τόλμης, γενναία.

760. ἐκεῖ, *there* or *yonder*, that is, *in the regions below.* So in the Medéa, 1069, εὐδαιμονοῖτον· ἀλλ᾽ ἐκεῖ, *blessed be ye: but yonder* viz. *in the kingdom of Plúto.*

761. πλέον, *more favor* or *indulgence.*

762. The Chorus now leaves the stage to attend the funeral of Alcéstis.

Ποτῆρα δ' ἐν χείρεσσι κίσσινον λαϐὼν,	⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
πίνει μελαίνης μητρὸς εὔζωρον μέθυ,	– – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑
ἕως ἐθέρμην' αὐτὸν ἀμφιϐᾶσα φλὸξ	⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
οἴνου· στέφει δὲ κρᾶτα μυρσίνης κλάδοις,	– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –
ἄμουσ' ὑλακτῶν· δισσὰ δ' ἦν μέλη κλύειν·	⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
ὁ μὲν γὰρ ᾖδε, τῶν ἐν Ἀδμήτου κακῶν	⏑ – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ –
οὐδὲν προτιμῶν, οἰκέται δ' ἐκλαίομεν	– – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑
δέσποιναν· ὄμμα δ' οὐκ ἐδείκνυμεν ξένῳ	– – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ –
τέγγοντες· Ἄδμητος γὰρ ὧδ' ἐφίετο.	– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
Καὶ νῦν ἐγὼ μὲν ἐν δόμοισιν ἑστιῶ	– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –
ξένον, πανοῦργον κλῶπα καὶ λῃστήν τινα.	⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑
Ἡ δ' ἐκ δόμων βέϐηκεν, οὐδ' ἐφεσπόμην,	– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –
οὐδ' ἐξέτεινα χεῖρ', ἀποιμώζων ἐμὴν	– – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ –
δέσποιναν, ἣ 'μοὶ πᾶσί τ' οἰκέταισιν ἦν	– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
μήτηρ· κακῶν γὰρ μυρίων ἐῤῥύετο,	– – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑
ὀργὰς μαλάσσουσ' ἀνδρός. Ἆρα τὸν ξένον	– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
στυγῶ δικαίως, ἐν κακοῖς ἀφιγμένον;	⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε λάϐων εν χειρέσσι ποτήρα κίσσινον, πίνει ευζώρον μέθυ μελαίνης μήτρος, ἕως φλοξ οίνου αμφιϐάσα αύτον εθερμήνε· δε στέφει κράτα κλάδοις μύρσινης, ὑλάκτων αμούσα· δε ην δίσσα μέλη κλύειν· γαρ ὁ μεν ῄδε, προτίμων ούδεν των κάκων εν Αδμήτου, δε οίκεται εκλαίομεν δεσποίναν· ξένω δε ουκ εδεικνύμεν τεγγόντες όμμα· γαρ ὧδε Αδμήτος εφίετο. Και νυν εν δομοίσι μεν έγω ἕστιω ξένον, τίνα πανούργον κλώπα και λῄστην. Δε ἡ βεϐήκε εκ δόμων, ούδε εφέσπομην, ούδε εξετείνα χείρα, αποιμώζων έμην δεσποίναν, ἡ ην έμοι τε πάσι οικεταίσι μήτηρ· γαρ ερῤύετο μύριων κάκων, μαλασσούσα όργας άνδρος. Ἀρα δικαίως στύγω τον ξένον, αφίγμενον έν κάκοις;

TRANSLATION.

And having taken in his hands the cup wreathed-with-ivy, he quaffs the neat juice of the purple mother, until the fumes of the wine coming upon him inflamed him: and he crowns his head with branches of myrtle, howling discordantly: and there were two strains to hear; for he in troth was singing—concerned in no degree about the afflictions in the family of Admétus,—and we domestics were bewailing our mistress:—to the guest, however, we shewed not that we were bedewing our eyes,—for thus had Admétus commanded.

And now in the house indeed am I entertaining this stranger, some deceitful thief and robber!

But she [*Shedding tears.*] is gone from the palace, nor did I follow; neither stretched I forth my hand, lamenting my mistress, who was to me and to all the domestics a mother; for she saved us from ten thousand ills, softening the anger of her husband.

Do I not justly then hate this guest, who is come in our miseries?

772. Ita ómnes (says Monk) praéter Lascárem, qui corrúptè dédit δ' ἐχείρεσι. Dúbito aútèm ánnon réctiùs ésset "ποτήριον δ' ἐν χερσὶ κίσσινον λαϐών." Scholiásta cértè habet ποτῆρα δ' ἐν χερσὶ, et suspécta est, in diálogo, pöética fórma χείρεσσι. Sóphocles quidèm, Antig. 1297, hábet ἔχω μὲν ἐν χείρεσσιν ἀρτίως τέκνον,—sed éum mélicis interjéctum. Vócem ποτὴρ non álibì vidísse mémini praéter Cycl. 151.

773. μελαίνης μητρός· τῆς ἀμπέλου· ὁ γὰρ μέλας οἶνος ἰσχυρότερός ἐστι. SCHOLIAST.

775. Several MSS. and almost all the early editions have μυρσίνοις.

783. The more common (but certainly less correct) reading, is, ᾗδ' ἐκ δόμων. Both Wakefield and Matthíæ give ἡ δ' ἐκ δόμων, rightly.

787. ἆρα, *nónne*, ut súprà ver. 351. Inútilis ígitur corréctio est, ἆρ' οὐ. MONK.

<table>
<tr><td>ΗΡ. Οὗτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις;</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>Ου χρὴ σκυθρωπὸν τοῖς ξένοις τὸν πρόσπολον</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>εἶναι, δέχεσθαι δ' εὐπροσηγόρῳ φρενί.</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>Σὺ δ', ἄνδρ' ἑταῖρον δεσπότου παρόνθ' ὁρῶν,</td><td>⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>στυγνῷ προσώπῳ καὶ ξυνωφρυωμένῳ</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>δέχει, θυραίου πήματος σπουδὴν ἔχων.</td><td>⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>Δεῦρ' ἔλθ', ὅπως ἂν καὶ σοφώτερος γένῃ.</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>Τὰ θνητὰ πράγματ' οἶδας, ἣν ἔχει φύσιν;</td><td>⏑ – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>Οἶμαι μὲν, οὔ· πόθεν γάρ; Ἀλλ' ἄκουέ μου·</td><td>– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>Βροτοῖς ἅπασι κατθανεῖν ὀφείλεται·</td><td>⏑ – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>κοὐκ ἔστιν αὐτῶν, ὅστις ἐξεπίσταται</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>τὴν αὔριον μέλλουσαν εἰ βιώσεται·</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>τὸ τῆς τύχης γὰρ ἀφανὲς, οἷ προβήσεται,</td><td>⏑ – | ⏑ – || ⏑ ⏑ ⏑ | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>κἄστ' οὐ διδακτὸν, οὐδ' ἁλίσκεται τέχνῃ.</td><td>– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>Ταῦτ' οὖν ἀκούσας, καὶ μαθὼν ἐμοῦ πάρα,</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>εὔφραινε σαυτὸν, πῖνε, τὸν καθ' ἡμέραν</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>βίον λογίζου σὸν, τὰ δ' ἄλλα τῆς Τύχης.</td><td>⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΗΡ. Ούτος, τι βλέπεις σέμνον και πεφρόντικος; Ου χρη τον πρόσπολον είναι σκυθρώπον τοις ξένοις, δε δεχέσθαι ευπροσήγορῳ φρένι. Δε συ, ὅρων άνδρα ἑταίρον δέσποτου παρόντα, δέχει στύγνῳ και ξυνωφρυώμενῳ προσώπῳ, έχων σπούδην θυραίου πήματος. Ἔλθε δεύρο, ὅπως αν και γένῃ σοφώτερος. Οίδας τα θνήτα πράγματα, ἣν φύσιν έχει; Οίμαι μεν, ου· γαρ πόθεν; Ἀλλα ακούε μου· Κάτθανειν οφείλεται ἀπάσι βρότοις· και ουκ έστι αύτων, ὅστις εξεπίσταται ει βιώσεται την μελλούσαν αύριον· γαρ το της τύχης άφανες, οἱ προβήσεται, και ουκ έστι διδάκτον, ούδε ἁλίσκεται τέχνῃ. Ακούσας ταύτα ουν, και μάθων πάρα έμου, ευφραίνε σαύτον, πίνε, λογίζου τον βίον κάτα ἥμεραν σον, δε τα άλλα της Τύχης.

TRANSLATION.

Hercules. [*Entering in gladsome mood accosts the servant.*] Ho there! Why lookest thou grave and thoughtful? It becomes not a servant to be of woful countenance before guests, but to receive them with cheerful mind! But thou, though thou seest a man the companion of thy lord present, receivest him with a morose and clouded countenance, fixing thy attention on an extrinsic calamity. [*Beckoning.*] Come hither, that thou mayest in fact be made wiser! [*The servant approaches Hérculës.*] Knowest thou mortal affairs, of what nature they are? I think indeed, not: for whence shouldest thou? But hear me:—" *To die is a debt that must be paid by all men:—and there is not one of them who knows whether he shall be alive the coming morrow: for whatever depends upon fortune is uncertain, how it will turn out—and is not to be learnt, neither is it detected by art.*" Having heard these things, then, and having learnt them from me, make thyself merry,—drink,—consider the life granted thee from day to day thine own, but the rest Fortune's.

789. οὗτος, *heus tu*,—a common mode of calling the attention of any one unceremoniously addressed:—τί σεμνὸν βλέπεις, *why lookest thou reverently* or *sanctifiedly?* In Greek nothing is more common than the use of nouns adjective in the neuter gender for adverbs.

794. θυραίου πήματος σπουδὴν ἔχων, *having anxiety* or *concern of mind about a misfortune wherewith thou hast nothing to do: a disaster with which thou hast not any business: an unlucky event foreign to thee.*

795. ὅπως ἂν καὶ σοφώτερος γένῃ, literally, *that thou mayest become even the wiser.*

796. Non ádmodùm fréquens est forma οἶδας pro commúni οἶσθα. Monk.

799. For ἔστιν αὐτῶν, some MSS., and editions not a few, have ἔστι θνητῶν.

<table>
<tr><td>Τίμα δὲ καὶ τὴν πλεῖστον ἡδίστην θεῶν</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>Κύπριν βροτοῖσιν· ἐυμενὴς γὰρ ἡ θεός.</td><td>⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>Τὰ δ' ἄλλ' ἔασον ταῦτα, καὶ πιθοῦ λόγοις</td><td>⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ἐμοῖσιν, εἴπερ ὀρθά σοι δοκῶ λέγειν·</td><td>⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>οἶμαι μέν. Ὀύκουν, τὴν ἄγαν λύπην ἀφεὶς,</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>πιεῖ μεθ' ἡμῶν, τάσδ' ὑπερβαλὼν πύλας,</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>στεφάνοις πυκασθείς; Καὶ σάφ' οἶδ', ὅθ' ὅυνεκα</td><td>⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>τοῦ νῦν σκυθρωποῦ καὶ ξυνεστῶτος φρενῶν</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>μεθορμιεῖ σε πίτυλος ἐμπεσὼν σκύφου.</td><td>⏑ –|⏑ –||⏑ ⏑ ⏑|⏑ –||⏑ –|⏑</td></tr>
<tr><td>Ὄντας δὲ θνητοὺς θνητὰ καὶ φρονεῖν χρεών·</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ὡς τοῖς γε σεμνοῖς καὶ ξυνωφρυωμένοις</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ἅπασίν ἐστιν, ὥς γ' ἐμοὶ χρῆσθαι κριτῇ,</td><td>⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –</td></tr>
<tr><td>ὀυ βίος ἀληθῶς ὁ βίος, ἀλλὰ συμφορά.</td><td>– ⏑ ⏑|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ΘΕ. Ἐπιστάμεσθα ταῦτα· νῦν δὲ πράσσομεν</td><td>⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>ὀυχ οἷα κώμου καὶ γέλωτος ἄξια.</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>ΗΡ. Γυνὴ θυραῖος ἡ θανοῦσα· μὴ λίαν</td><td>⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>πένθει, δόμων γὰρ ζῶσι τῶνδε δεσπόται.</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Δε τίμα και Κύπριν την πλείστον ἡδίστην θέων βροτοίσι· γαρ ἡ εύμενης θέος. Δε εάσον ταύτα τα άλλα, και πίθου εμοίσι λόγοις, είπερ δόκω σοι λέγειν όρθα· οίμαι μεν. Ούκουν, άφεις την άγαν λύπην, πίει μέτα ἥμων, πυκάσθεις στέφανοις, ὑπέρβαλων τάσδε πύλας; Και σάφα οίδα ὅτι πίτυλος σκύφου έμπεσων μεθόρμιει σε όυνεκα του νυν σκυθρώπου και ξυνεστώτος φρένων. Δε χρέων όντας θνήτους φρόνειν και θνήτα· ὡς τοις ἁπάσι σέμνοις γε και ξυνωφρυώμενοις, ὡς χρήσθαι έμοι γε κρίτῃ, ὁ βίος ουκ έστι αλήθως βίος, άλλα σύμφορα. ΘΕ. Επισταμέσθα ταύτα· δε νυν πράσσομεν ουκ όία άξια κώμου και γελώτος. ΗΡ. Γύνη ἡ θανούσα θυραίος· μη πένθει λίαν,·γαρ δέσποται τώνδε δόμων ζώσι.

TRANSLATION.

And honor also Vénus, incomparably the sweetest of deities to mortals, for she is a benign goddess. So forego those other considerations, and obey my words, if I appear to thee to speak rightly: I, indeed, am of this opinion!

Wilt thou not, therefore, abandoning thy excessive grief, drink with us, crowned with garlands, having thrown-open these doors? And well know I that the trickling of the cup gliding down will divert thee from thy present cloudy and pent state of mind.

For it behoves us as we are mortals to think also as mortals: since to all demure persons, indeed, and to those of woful countenance, if they take me at least as judge, life is not truly life, but misery!

Man-Servant. We know it:—but at the present time we are in circumstances, not such as are adapted to revelry and mirth!

Hercules. The lady who is dead was a stranger:—grieve not so excessively,—for the lords of this house live!

806. τὴν πλεῖστον ἡδίστην θεῶν, *the most sweetest of deities*, a double superlative.

808. πάντα pro 'ταῦτα' cónjicit Markländus,—fortásse récté. Deínde ómnes πείθου,—sed álterum præferéndum, ubicúnque per métrum lícet. Monk.

811. For πιεῖ, which was given for the first time of all by Wakefield, MSS. not a few and Lascar have πίη,–which Musgrave approved. In Aldus and many others we find πίης. All editions prior to Musgrave's have τύχας, although MSS. partially offer πύλας. The Scholiast acknowledges both readings. Wakefield gives πτύχας from conjecture.

818. Aldus and his followers have ὁ βίος ἀληθῶς ὀυ βίος, faultily in respect of the metre, as the fourth foot is an anapæst.

ΘΕ. Τί ζῶσιν; Ὀυ κάτοισθα τἀν δόμοις κακά; – –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΗΡ. Ἐι μή τι σός με δεσπότης ἐψεύσατο. – –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
ΘΕ. Ἄγαν ἐκεῖνος ἔστ᾽ ἄγαν φιλόξενος. ⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
ΗΡ. Ὀυ χρῆν μ᾽ ὀθνείου γ᾽ ὄυνεκ᾽ ἐῦ πάσχειν νεκροῦ; – –|⏑ –||– –|⏑ –||– –|⏑ –
ΘΕ. Ἦ κάρτα μέντοι καὶ λίαν ὀικεῖος ἦν. – –|⏑ –||– –|⏑ –||– –|⏑ –
ΗΡ. Μῶν ξυμφοράν τιν᾽ ὄῦσαν ὀυκ ἔφραζέ μοι; – –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΘΕ. Χαίρων ἴθ᾽· ἡμῖν δεσποτῶν μέλει κακά – –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΗΡ. Ὅδ᾽ ὀυ θυραίων πημάτων ἄρχει λόγος. ⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
ΘΕ. Ὀυ γάρ σε κωμάζοντ᾽ ἂν ἠχθόμην ὁρῶν. – –|⏑ –||– –|⏑ –||⏑ –|⏑ –
ΗΡ. Ἀλλ᾽ ἦ πέπονθα δείν᾽ ὑπὸ ξένων ἐμῶν; – –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ΘΕ. Ὀυκ ἦλθες ἐν δέοντι δέξασθαι δόμοις, – –|⏑ –||⏑ –|⏑ –||– –|⏑ –
πένθος γὰρ ἡμῖν ἐστὶ, καὶ κουρὰν βλέπεις, – –|⏑ –||– –|⏑ –||– –|⏑ –
μελαμπέπλος στολμούς τε. ΗΡ. Τίς δ᾽ ὁ κατθανών; ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
Μῶν ἢ τέκνων τις φροῦδος, ἢ γέρων πατήρ; – –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΘΕ. Τι ζώσι; Ου κατοίσθα τα κάκα εν δόμοις; ΗΡ. Ει μη σος δέσποτης εψεύσατο με τι. ΘΕ. Εκεἰνος έστι άγαν άγαν φιλόξενος. ΗΡ. Ου χρην με ευ πάσχειν ὄυνεκα γε οθνείου νέκρου; ΘΕ. Η μέντοι ην κάρτα και λίαν οικείος. ΗΡ. Μων ουκ εφράζε μοι τίνα ξύμφοραν ούσαν; ΘΕ. Ἴθι χαίρων· ἥμιν κάκα δέσποτων μέλει. ΗΡ. Ὅδε λόγος ουκ άρχει θυραίων πήματων. ΘΕ. Γαρ ουκ αν ήχθομην ὅρων σε κωμαζόντα. ΗΡ. Ἀλλα η πεπόνθα δείνα, ὕπο έμων ξένων; ΘΕ. Ουκ ήλθες εν δεόντι δόμοις δεξάσθαι, γαρ έστι πένθος ἥμιν, και βλέπεις κούραν τε μελάμπεπλους στόλμους. ΗΡ. Δε τις ὁ κάτθανων; Μων η τις τέκνων φρούδος, η γέρων πάτηρ;

TRANSLATION.

MAN-SERVANT. What live? Knowest thou not of the ills in the family?

HERCULES. Unless thy master has told me aught falsely.

MAN-SERVANT. He is too, too hospitable!

HERCULES. Was it not meet that I should fare nobly because forsooth of a stranger's death? MAN-SERVANT. [*Greatly affected.*] Surely however she was singularly and exceedingly near!

HERCULES. [*Conjecturingly and with interrogation.*] Has he not told me of some disaster there is? MAN-SERVANT. Depart faring-happily:—to us the afflictions of our lords is of care! HERCULES. This speech is not the prelude of a foreign loss! MAN-SERVANT. For if so, I should not have been grieved at seeing thee revelling.

HERCULES. But have I really experienced ill-usage from mine host?

MAN-SERVANT. Thou camest not in a fit time for the house to receive thee,—for there is grief amongst us; and thou seest our shorn-hair and our sable garments!

HERCULES. [*Pressingly.*] But who is it that is dead? Is either some one of the children gone, or his aged father?

824. For ἐι μή τι in this line, Elmsley would have ἐι μή γε.

825. In most MSS. and, consentingly with them, in editions very generally we find γ᾽ between ἄγαν and ἐκεῖνος, but this particle Matthíæ expunged—considering it as an intruder that had corruptly found its way into the text here and in many other passages after ἄγαν and λίαν followed by a vowel. See the note at v. 695, above.

826. Aldus edited ὀύκουν· ὀθνείοὺ γὰρ ὄυνεκ᾽ ἐῦ πάσχει νεκροῦ, most corruptly. For ὄυνεκα, Barnes has ἕνεκα. Monk facetiously translates this verse, "*ought I to be ill-treated on account of a stranger's death?*"

827. Both Lascar and Matthíæ have λίαν θυραῖος ἦν:— Aldus and most others λίαν γ᾽ ὀικεῖος ἦν.

828. For ξυμφοράν τιν᾽ ὄῦσαν, Markland conjectured ξυμφορὰν τήν ὄῦσαν.

829. Monk translates χαίρων ἴθι, "*váde et vále,*" correctly indeed, though not literally. In most editions we find δὲ, unnecessarily and faultily, after ἡμῖν.

833. The common reading is δόμους.

<table>
<tr><td>ΘΕ. Γυνὴ μὲν οὖν ὄλωλεν Ἀδμήτου, ξένε.</td><td>⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>ΗΡ. Τί φῄς; Ἔπειτα δῆτά μ' ἐξενίζετε;</td><td>⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>ΘΕ. Ἠδεῖτο γάρ σε τῶνδ' ἀπώσασθαι δόμων.</td><td>– –|⏑ –||⏑ –|⏑ –||– –|⏑ –</td></tr>
<tr><td>ΗΡ. Ὦ σχέτλι', οἵας ἤπλακες ξυναόρου.</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ΘΕ. Ἀπωλόμεσθα πάντες, οὐ κείνη μόνη.</td><td>⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –</td></tr>
<tr><td>ΗΡ. Ἀλλ' ᾐσθόμην μὲν, ὄμμ' ἰδὼν δακρυῤῥοοῦν,</td><td>– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>κουράν τε, καὶ πρόσωπον· ἀλλ' ἔπειθέ με</td><td>– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>λέγων θυραῖον κῆδος εἰς τάφον φέρειν·</td><td>⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>βίᾳ δὲ θυμοῦ τάσδ' ὑπερβαλὼν πύλας,</td><td>⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ἔπινον ἀνδρὸς ἐν φιλοξένου δόμοις,</td><td>⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>πράσσοντος οὕτω, κἀπεκώμαζον, κάρα</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>στεφάνοις πυκασθείς. Ἀλλὰ σοῦ τὸ μὴ φράσαι,</td><td>⏑ ⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>κακοῦ τοσούτου δώμασιν προσκειμένου.</td><td>⏑ –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>Ποῦ καί σφε θάπτει; Ποῖ νιν εὑρήσω μολών;</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>ΘΕ. Ὀρθὴν παρ' οἶμον, ἣ 'πὶ Λάρισσαν φέρει,</td><td>– –|⏑ –||⏑ –|⏑ –||– –|⏑ –</td></tr>
<tr><td>τύμβον κατόψει ξεστὸν ἐκ προαστίου.</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΘΕ. Γύνη ουν Αδμήτου μεν ολώλε, ξένε. ΗΡ. Τι φῄς; Επείτα δῆτα εξενίζετε με; ΘΕ. Γαρ ηδείτο απωσάσθαι σε τώνδε δόμων. ΗΡ. Ω σχέτλιε, όιας ξυνάορου ήπλακες. ΘΕ. Απωλομέσθα πάντες, ου κείνη μόνη. ΗΡ. 'Αλλα ῄσθομην μεν, ίδων όμμα δακρύῤῥοουν, τε κούραν, και προσώπον· άλλα επείθε με λέγων φέρειν εις τάφον θυραίον κήδος· δε βίᾳ θύμου ὑπέρβαλων τάσδε πύλας, επίνον εν δόμοις φιλόξενου άνδρος, ὅυτω πρασσόντος, και επεκωμάζον, πυκάσθεις κάρα στέφανοις. 'Αλλα σου το μη φράσαι, τοσούτου κάκου προσκείμενου δώμασι. Και που θάπτει σφε; Ποι μόλων ἑυρήσω νιν; ΘΕ. Πάρα όρθην οίμον, ἡ φέρει έπι Λαρίσσαν, κατόψει ξέστον τύμβον εκ προάστιου.

TRANSLATION.

Man-Servant. [*Sighing.*] The wife, then, of Admétus indeed is dead, stranger. Hercules. What sayest thou? Yet notwithstanding this ye admitted me? Man-Servant. For he was-out-of-respect-loath to turn thee from his house! Hercules. [*Raising his hands.*] Oh! unhappy man, what a wife thou hast lóst! Man-Servant. We have perished all,—not she alone. Hercules. [*Sighing.*] But I perceived it indeed, when I saw his eye streaming-with-tears,—and his cropped-hair, and his countenance: however he persuaded me by saying he was conducting to the tomb the funeral of a stranger: and in spite of my will having entered within these gates, I drank in the house of the hospitable man, while he was thus circumstanced,—and I revelled, crowned as to my head with garlands. But it was thine not to acquaint me, when such a calamity was present in the family. [*Distressedly.*] And where is he burying her? To what place repairing can I find him? Man-Servant. Hard by the high road that leads to Laríssa thou wilt see the polished tomb beyond the suburbs. [*Exit Man-Servant, returning into the palace.*]

838. ἔπειτα δῆτα, *and yet after all—and nevertheless.*—In place of ἐξενίζετε, some have conjectured ἐξενίζετο, but (as Monk very justly observes,) ξενίζεσθαι is never used in the sense of "*hospítio excípere.*"

840. The Scholiast explained σχέτλιε, by ἄθλιε, *infélix* vel *míser*, and this seems to be its true meaning here.

841. For μόνη, Gaisford edited μόνον.

842. Blomfield suspected (but causelessly, I think,) that ᾐσθόμην μὲν should be ᾐσθόμην ἂν, *I might have known* or *perceived*, and not "*I perceived* or *knew.*"

847. In this verse two other readings are met with, namely, κᾆτ' ἐκώμαζον, and κᾆτα κωμάζω,—both faultless.

850. For ποῖ all editions have ποῦ.

851. ὀρθὴν παρ' οἶμον, strictly, *by the direct road.* In lieu of Λάρισσαν Monk proposes Λαρίσσας. The Laríssa here meant is the famous Thessálian Laríssa, called also Cremástë or Pénsilis

<table>
<tr><td>ΗΡ. Ὦ πολλὰ τλᾶσα καρδία, ψυχή τ' ἐμὴ,</td><td>– – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>νῦν δεῖξον, οἷον παῖδά σ' ἡ Τιρυνθία</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>ἐγείνατ' Ἠλεκτρύωνος Ἀλκμήνη Διΐ.</td><td>⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>Δεῖ γάρ με σῶσαι τὴν θανοῦσαν ἀρτίως</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>γυναῖκα, κεἰς τόνδ' αὖθις ἱδρῦσαι δόμον,</td><td>⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>Ἄλκηστιν, Ἀδμήτῳ θ' ὑπουργῆσαι χάριν.</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>Ἐλθὼν δ' ἄνακτα τὸν μελάμπεπλον νεκρῶν</td><td>– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>Θάνατον φυλάξω· καί νιν εὑρήσειν δοκῶ</td><td>⏑ ⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>πίνοντα τύμβου πλησίον προσφαγμάτων.</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>Κἄνπερ λοχήσας αὐτὸν, ἐξ ἕδρας συθεὶς,</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>μάρψω, κύκλον δὲ περιβάλω χεροῖν ἐμαῖν,</td><td>– – | ⏑ – || ⏑ ⏑ ⏑ | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>οὐκ ἔστιν ὅστις αὐτὸν ἐξαιρήσεται</td><td>– – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>μογοῦντα πλευρὰ, πρὶν γυναῖκ' ἐμοὶ μεθῇ.</td><td>⏑ – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>Ἢν δ' οὖν ἁμάρτω τῆσδ' ἄγρας, καὶ μὴ μόλῃ</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>πρὸς αἱματηρὸν πέλανον, εἶμι τὴν κάτω,</td><td>⏑ – | ⏑ – || – ⏑ ⏑ | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>Κόρης ἄνακτός τ' εἰς ἀνηλίους δόμους,</td><td>⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΗΡ. Ω πόλλα τλάσα κάρδια, τε έμη ψύχη, νυν δείξον, όίον παίδα ἡ Τιρύνθια Αλκμήνη Ηλεκτρυώνος εγείνατο σε Δίϊ. Γαρ δει με σώσαι Αλκήστιν την γυναίκα άρτιως θανούσαν, και ἱδρύσαι αύθις εις τόνδε δόμον, τε ὑπουργήσαι χάριν Αδμήτῳ. Δε έλθων φυλάξω τον μελάμπεπλον ανάκτα νέκρων, Θάνατον· και δόκω ευρήσειν νιν πινόντα προσφάγματων πλήσιον τύμβου. Και εάνπερ λοχήσας αύτον, σύθεις εξ ἕδρας, μάρψω, δε περίβαλω κύκλον έμαιν χέροιν, ουκ έστι ὅστις εξαιρήσεται αύτον μογούντα πλεύρα, πριν μέθῃ έμοι γυναίκα. Δε ην ουν ἁμάρτω τήσδε άγρας, και μη μόλῃ προς ἁιματήρον πέλανον, είμι την κάτω, εις ανήλιους δόμους Κόρης τε ανάκτος,

TRANSLATION.

Hercules. [*Solus.*] O my much daring heart, and my soul, now exhibit what manner of son the Tirýnthian Alcména, daughter of Eléctryon, bare thee to Jove! For I must rescue Alcéstis the lady lately dead, and establish her again in this house,—and do a kindness to Admétus. So, going I will watch for the sable-robed king of the departed, Death: and methinks I shall find him drinking of the libations near the tomb.

And if indeed, having discovered him by lying in wait for him, I can, by rushing from mine ambush, lay hold of him, and form a clasp about him with my two-arms, there is no one who shall release him, panting as to his sides, before he give up to me the lady. But if, however, I fail of this caption, and he come not to the clottered mass of blood, I will go the road beneath, unto the sunless mansions of the virgin and her king,

853. For ψυχή τ' ἐμὴ in this line, some have καὶ χεὶρ ἐμή.

855. Several different readings of this verse occur: whereof the two chief are, Ἠλεκτρυῶνος γείνατ' Ἀλκμήνη Διΐ—Ἠλεκτρυῶνος ἐγείνατ' Ἀλκμήνη Διΐ. On these Monk says, "utrumcúnque léges, in consuetúdinem tragicórum peccábis;—néque omítti pótest augméntum, néque anapæstus in tértio lóco stáre. Fácile conjícias ἔτεκεν pro ἐγείνατ',—sed hoc periculósius est." In the reading adopted by Monk, Ἠλεκτρύωνος is pronounced as four syllables, by the coalescence of υω into one.

861. πίνοντα προσφαγμάτων, *drinking of the libations,*—understand μέρος τι, *some part* or *portion of—a certain lot* or *share*.

863. For κύκλον, Aldus and all editors, (with the exception of Wakefield,) have κύκλῳ. In one MS. κύκλιον is the reading. Instead of περιβάλω, MSS. and editions in general have περιβαλῶ,—which Monk greatly condemns.

865. πρὶν γυναῖκ' ἐμοὶ μεθῇ, *before he let go the woman to me:* here the particle ἂν (absolutely necessary indeed to the integrity of the construction,) is suppressed, but clearly understood.

868. Κόρης, *of the maid,* for κόρης Δήμητρος, *of Cérës's girl* or *daughter*, namely, *Prósérpine*, whom Plúto, king of hell, is said to have carried off and married.

ἀιτήσομαί τε· και πέποιθ᾽ ἄξειν ἄνω |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
῎Αλκηστιν, ὥστε χερσὶν ἐνθεῖναι ξένου, |– –|⏑ –||⏑ –|⏑ –||– –|⏑ –
ὅς μ᾽ ἐις δόμους ἐδέξατ᾽, ὀυδ᾽ ἀπήλασε, |– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑
καίπερ βαρεία ξυμφορᾷ πεπληγμένος, |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἔκρυπτε δ᾽, ὢν γενναῖος, ἀιδεσθεὶς ἐμέ. |⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑
Τίς τοῦδε μᾶλλον Θεσσαλῶν φιλόξενος; |– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Τίς Ἑλλάδ᾽ ὀικῶν; Τοιγὰρ ὀυκ ἐρεῖ κακὸν |⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἐυεργετῆσαι φῶτα, γενναῖος γεγώς. |– –|⏑ –||– –|⏑ –||– –|⏑ –

ΑΔΜΗΤΟΣ.

᾽Ιώ. ᾽Ιώ. Στυγναὶ πρόσοδοι, |– –|– –||– –|⏑ ⏑ –
στυγναὶ δ᾽ ὄψεις χήρων μελάθρων. |– –|– –||– –|⏑ ⏑ –
᾽Ιώ μοι, ἀῖ, ἀῖ. |– –|– –||–
Ποῖ βῶ; Πῆ στῶ; Τί λέγω; Τί δὲ μή; |– –|– –||⏑ ⏑ –|⏑ ⏑ –
Πῶς ἂν ὀλοίμην; |– ⏑ ⏑|– –
῏Η βαρυδαίμονα μήτηρ μ᾽ ἔτεκεν. |– ⏑ ⏑|– ⏑ ⏑||– –|⏑ ⏑ –
Ζηλῶ φθιμένους, κείνων ἔραμαι, |– –|⏑ ⏑ –||– –|⏑ ⏑ –
κεῖν᾽ ἐπιθυμῶ δώματα ναίειν· |– ⏑ ⏑|– –||– ⏑ ⏑|– –
ὀύτε γὰρ ἀυγὰς χαίρω προσορῶν, |– ⏑ ⏑|– –||– –|⏑ ⏑ –
ὀύτ᾽ ἐπὶ γαίας πόδα πεζεύων· |– ⏑ ⏑|– –||⏑ ⏑ –|– –

THE ORDER, AND ENGLISH ACCENTUATION.

τε αιτήσομαι· και πεποίθα άξειν Αλκήστιν άνω, ὥστε ενθείναι χέρσι ξένου, ὸς εδέξατο με εις δόμους, ούδε απήλασε, καίπερ πεπλήγμενος βαρεία ξύμφορα, δε εκρύπτε, ων γενναίος, αιδέσθεις έμε. Τις Θέσσαλων μάλλον φιλόξενος τούδε; Τις οίκων Ἕλλαδα; Τοίγαρ ουκ έρει ευεργετήσαι κάκον φώτα, γέγως γενναίος. ΑΔ. Ἰω. Ἰω. Στύγναι πρόσοδοι, δε στύγναι όψεις χήρων μέλαθρων. Ἰω μοι, αι, αι. Ποι βω; Πη στω; Τι λέγω; Δε τι μη; Πως αν ολοίμην; Η μήτηρ έτεκε με βαρυδαίμονα. Ζήλω φθίμενους, κείνων έραμαι, κείνα δώματα επιθύμω ναίειν· γαρ ούτε πρόσορων αύγας χαίρω, ούτε πεζεύων πόδα έπι γαίας·

TRANSLATION.

and will prefer my request:—and I trust I shall bring Alcéstis up, so as to place her in the hands of that host, who received me into his house, nor sent me away, although struck with a heavy misfortune—but concealed it, being a generous man, impressed with respect for me. [*Admiringly.*] Who of the Thessálians is more hospitable than he? What one inhabiting Greece? Wherefore he shall not say he did a service to a worthless fellow, being himself noble. [*Exit Hérculës.*]

Admetus. [*Entering mournfully on his way home—followed by the Chorus.*] Alas! Alas! O hateful approach, and hateful view of this widowed house! Ah me! Hey! hey! Whither can I go? Where can I rest? What can I say? And what can I not? How gladly I could perish? Surely my mother brought me forth destined to a heavy fate! I account the dead happy, them I long for, those mansions I desire to dwell in: for neither looking on the sun-beams do I joy, nor treading my foot on the earth:

877. For στυγναὶ, the Scholiast's reading, and which Musgrave edited on the authority of three MSS. and consentingly with Lascar, Aldus printed στυγεραί.

880. On ποῖ and πῆ, Monk (after Porson) says, "ποῦ quiétem nótat: ποῖ mótum: πῆ in utrámque pártem súmitur."

881. πῶς ἂν ὀλοίμην; *útinam péream*: málè vértit Meláncthon, *quómodò quéam períre?* ᾽Ολοίμαν ómnes. Monk.

883. ζηλῶ, *I praise* or *commend*—*I deem happy* or *fortunate.*

885. ἀυγὰς for ἀυγὰς ἡλίου, *beams*, simply,—for the "*sun's beams or light.*"

τοῖον ὅμηρόν μ' ἀποσυλήσας | – ⏑ ⏑ | – – || ⏑ ⏑ – | – –
Αΐδη θάνατος παρέδωκεν. | – – | ⏑ ⏑ – || ⏑ ⏑ – | ⏑ *

ΧΟ. Πρόϐα, πρόϐα· βᾶθι κεῦθος οἴκων. [Στροφὴ α'.] | ⏑ – | ⏑ – || – ⏑ | – ⏑ || – – α'
ΑΔ. Αἶ, αἶ. | – – β'
ΧΟ. Πέπονθας ἄξι' αἰαγμάτων. | ⏑ – ⏑ – || ⏑ – – ⏑ – γ'
ΑΔ. Ἒ, ἔ. | ⏑ ⏑ δ'
ΧΟ. Δι' ὀδύνας ἔϐας, σάφ' οἶδα. | ⏑ ⏑ ⏑ – ⏑ – || ⏑ – ⏑ ε'
ΑΔ. Φεῦ, φεῦ. | – – ζ'
ΧΟ. Τὰν νέρθεν οὐδὲν ὠφελεῖς. | – – | ⏑ – || ⏑ – | ⏑ – η'
ΑΔ. Ἰώ μοι μοι. | – – | – – θ'
ΧΟ. Τὸ μήποτ' εἰσιδεῖν φιλίας ἀλόχου | ⏑ – | ⏑ – || ⏑ || – ⏑ ⏑ | – ⏑ ⏑ | – ι'
πρόσωπον * ἄντα, λυπρόν. | ⏑ – – * – || ⏑ – – κ'

ΑΔ. Ἔμνησας, ὅ μου φρένας ἥλκωσεν· | – – | ⏑ ⏑ – || ⏑ ⏑ – | – –
τί γὰρ ἀνδρὶ κακὸν μεῖζον, ἁμαρτεῖν | ⏑ ⏑ – | ⏑ ⏑ – || – ⏑ ⏑ | – –
πιστῆς ἀλόχου; Μή ποτε γήμας | – – | ⏑ ⏑ – || – ⏑ ⏑ | – –
ὤφελον οἰκεῖν μετὰ τῆσδε δόμους. | – ⏑ ⏑ | – – || ⏑ ⏑ – | ⏑ ⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

τοίον ὁμήρον θάνατος παρεδώκε'με αποσυλήσας 'Αΐδη. ΧΟ. Πρόϐα, πρόϐα· βάθι κεύθος οίκων. ΑΔ. Αι, αι. ΧΟ. Πεπόνθας άξια αιάγματων. ΑΔ. Ε, ε. ΧΟ. 'Εϐας δία όδυνας, σάφα οίδα. ΑΔ. Φευ, φευ. ΧΟ. Ούδεν ώφελεις ταν νέρθεν. ΑΔ. Ίω μοι μοι. ΧΟ. Το μήποτε είσιδειν προσώπον φίλιας άλοχου άντα, λύπρον. ΑΔ. Εμνήσας, ὁ ήλκώσε φρένας μου· γαρ τι μείζον κάκον άνδρι, αμάρτειν πίστης άλοχου; Μήποτε γήμας ώφελον οίκειν μέτα τήσδε δόμους.

TRANSLATION.

of such a pledge [*Groaning deeply.*] has death robbed me, delivering it up to Plúto. [*The king wrings his hands, and appears in great agony.*]

CHORUS. [*To Admétus, who has not heart to enter the palace.*] Advance, advance: go into seclusion of the house.

ADMETUS. [*Groaning.*] Wo! Wo!

CHORUS. Thou hast suffered a loss deserving of groans!

ADMETUS. [*Sobbing.*] Hey! hey! CHORUS. Thou hast passed through grief, I well know! ADMETUS. Alas! alas! CHORUS. Thou nothing advantagest her that is beneath! ADMETUS. Ah me! me! CHORUS. Never to see thy dear wife's face again before thee is a sad thing!

ADMETUS. Thou hast mentioned that which hath ulcerated my soul: for what can be a greater ill to a man, than to lose his faithful wife? Never ought I, having married her, to have dwelt with her in the palace!

889. κεῦθος, *hiding place* or *recess—privacy* or *retirement.*

891. πέπονθας ἄξι' αἰαγμάτων, literally, *thou hast suffered things worthy of groans.* Musgrave and Wakefield inserted γ' after πέπονθας for the metre's sake.

897. This verse, as Monk very rightly observes, is an *Iambélegus*, that is, it consists of an iambic penthémimer, followed by a dactylic penthémimer. Such are verses 931 and 932 of the Hécuba: and many more examples indeed of this species of metre might be quoted from the writings as well of Euripídes,—as of Sóphoclës, particularly his Ajax.

898. A syllable is wanting in this line to render it of equal time with ver. 919, *viz.* the corresponding line of the antístrophë. Musgrave to supply this defect inserted τιν' before ἄντα. In place of λυπρὸν, Aldus and some others have λυπηρόν.

900. We must here understand either ἢ or τοῦ before ἁμαρτεῖν,—else we must with Schaefer make this infinitive to depend on ἔμνησας, inclosing τί γὰρ ἀνδρὶ κακὸν μεῖζον in a paréntheses.

Ζηλῶ δ' ἀγάμους ἀτέκνους τε βροτῶν·   – –|⏑ ⏑ –||⏑ ⏑ –|⏑ ⏑ –
μία γὰρ ψυχή· τῆσδ' ὑπεραλγεῖν,   ⏑ ⏑ –|– –||– ⏑ ⏑|– –
μέτριον ἄχθος.   – ⏑ ⏑|– –
Παίδων δὲ νόσους, καὶ νυμφιδίους   – –|⏑ ⏑ –||– –|⏑ ⏑ –
ἐυνὰς θανάτοις κεραϊζομένας,   – –|⏑ ⏑ –||⏑ ⏑ –|⏑ ⏑ –
ὀυ τλητὸν ὁρᾷν, ἐξὸν ἀτέκνοις   – –|⏑ ⏑ –||– ⏑ ⏑|– –
ἀγάμοις τ' ἐῖναι διὰ παντός.   ⏑ ⏑ –|– –||⏑ ⏑ –|⏑ *

ΧΟ. Τύχα, τύχα δυσπάλαιστος ἥκει. ['Αντιστρ. α'.]   ⏑ –|⏑ –||– ⏑|– ⏑||– –   α'
ΑΔ. 'Αῖ, ἀῖ.   – –   β'
ΧΟ. Πέρας δ' ὀυδὲν τίθης ἀλγέων;   ⏑ – – –||⏑ – – ⏑ –   γ'
ΑΔ. Ἒ, ἒ.   ⏑ ⏑   δ'
ΧΟ. Βαρέα μὲν φέρειν, ὅμως δὲ—   ⏑ ⏑ ⏑ – ⏑ –||⏑ – ⏑   ε'
ΑΔ. Φεῦ, φεῦ.   – –   ζ'
ΧΟ.—τλᾶθ'· ὀυ σὺ πρῶτος ὤλεσας—   – –|⏑ –||⏑ –|⏑ ⏑   η'
ΑΔ. 'Ιώ μοι μοι.   – –|– –   θ'
ΧΟ.—γυναῖκα· συμφορὰ δ' ἑτέρους ἑτέρα   ⏑ –|⏑ –||⏑||– ⏑ ⏑|– ⏑ ⏑|–   ι'
πιέζει φανεῖσα θνατῶν.   ⏑ – – ⏑ –||⏑ – –   κ'

ΑΔ. Ὦ μακρὰ πένθη, λῦπαί τε φίλων   – ⏑ ⏑|– –||– –|⏑ ⏑ –
τῶν ὑπὸ γαίας.   – ⏑ ⏑|– –

THE ORDER, AND ENGLISH ACCENTUATION.

Δε ζήλω άγαμους τε άτεκνους βρότων· γαρ μία ψύχη· ὑπεράλγειν τήσδε, μέτριον άχθος. Δε ὅραν νόσους παίδων, και νυμφίδιους εύνας κεραϊζόμενας θάνατοις, ου τλήτον, έξον είναι ατέκνοις τε άγαμοις δία πάντος. ΧΟ. *Τύχα, τύχα δυσπαλαίστος ἥκει.* ΑΔ. *Αι, αι.* ΧΟ. *Δε τίθης ούδεν πέρας άλγεων;* ΑΔ. *Ε, ε.* ΧΟ. *Βαρεία μεν φέρειν δε ὅμως*— ΑΔ. *Φευ, φευ.* ΧΟ.—*τλάθε· συ ου πρώτος ώλεσας*— ΑΔ. *Ίω μοι μοι.* ΧΟ.—*γυναίκα· δε σύμφορα φανείσα πιέζει ἕτερους θνάτων ἕτερα.* ΑΔ. *Ω μάκρα πένθη, τε λύπαι φίλων των ὕπο γαίας.*

TRANSLATION.

But I count the unwedded and childless of mortals happy, in as much as theirs is one life: to grieve for that is a moderate burden! But to behold the diseases of children, and the bridal bed laid waste by death, is not supportable,—it being in men's power to be without children, and to continue unmarried through the whole of life.

Chorus. Fate,—fate hard-to-be-struggled-with, hath come! Admetus. [*Groaning.*] Wo! Wo! Chorus. But settest thou no bounds to thy sorrows! Admetus. [*Sobbing.*] Hey! hey! Chorus. Heavy indeed are they to bear, but still—Admetus. [*Sighing.*] Alas! alas! Chorus.—bear with them: thou art not the first man who hast lost—Admetus. [*Most sorrowfully and interruptingly.*] Ah me! me! Chorus.——thy consort: but calamity appearing affects different persons differently. Admetus. O lasting griefs, and sorrows for our friends beneath the earth! [*To the*

904. Lascar, Aldus, and indeed all the early editions have ψυχῆ δὲ μιᾷ.

905. Monk contrary to every authority, and to sound taste, transposed these two words, and edited ἄχθος μέτριον.

907. Imitátur Homérum Il. Χ'. 63, καὶ θαλάμους κεραϊζομένους. Blomfield.

909. In most editions, διαπαντὸς is given (though less correctly) as one word.

912. Both Lascar and Aldus have τι θεῖς:—most others before Musgrave, τι θείς. Gaisford, on surmise, edited τιθεῖσ'. Matthíæ, following Markland, gives τίθης, rightly, according to the Attic form.

921. For ὑπὸ γαίας, all, with the exception of Monk, read ὑπὸ γαῖαν.

Τί μ' ἐκώλυσας ῥῖψαι τύμβου	∪ ∪ – | – – ‖ – – | – –
τάφρον εἰς κοίλην, καὶ μετ' ἐκείνης	∪ ∪ – | – – ‖ – ∪ ∪ | – –
τῆς μέγ' ἀρίστης κεῖσθαι φθίμενον;	– ∪ ∪ | – – ‖ – – | ∪ ∪ –
Δύο δ' ἀντὶ μιᾶς Ἅιδης ψυχὰς	∪ ∪ – | ∪ ∪ – ‖ – – | – –
τὰς πιστοτάτας γε συνέσχ' ἂν ὁμοῦ	– – | ∪ ∪ – ‖ ∪ ∪ – | ∪ ∪ –
χθονίαν λίμνην διαβάντε.	∪ ∪ – | – – ‖ ∪ ∪ – | ∪ *

ΧΟ. Ἐμοὶ τὶς ἦν	[Στροφὴ β'.]	∪ – | ∪ –	α'
ἐν γένει, ᾧ κόρος ἀξιό-		– ∪ ∪ | – ∪ ∪ | – ∪ ∪	β'
θρηνος ᾤχετ' ἐν δόμοισιν		– ∪ | – ∪ ‖ – ∪ | – –	γ'
μονόπαις· ἀλλ' ἔμπας		∪ ∪ – – ‖ – – ∪	δ'
ἔφερε κακὸν ἅλις, ἄτεκνος ὤν,		∪ ∪ ∪ | ∪ ∪ ∪ ‖ ∪ ∪ ∪ | ∪ –	ε'
πολιὰς ἐπὶ χαίτας		∪ ∪ – | ∪ ∪ – ‖ –	ϛ'
ἤδη προπετὴς ὤν, βιότου τε πόρσω.		– – ∪ ∪ ‖ – – ∪ ∪ ‖ – ∪ | – –	η'

ΑΔ. Ὦ σχῆμα δόμων, πῶς εἰσέλθω;	– – | ∪ ∪ – ‖ – – | – –
Πῶς δ' οἰκήσω, μεταπίπτοντος	– – | – – ‖ ∪ ∪ – | – –
δαίμονος; Οἴμοι· πολὺ γὰρ τὸ μέσον·	– ∪ ∪ | – – ‖ ∪ ∪ – | ∪ ∪ –
τότε μὲν πεύκαις ξὺν Πηλιάσι,	∪ ∪ – | – – ‖ – – | ∪ ∪ –
ξύν θ' ὑμεναίοις ἔστειχον ἔσω,	– ∪ ∪ | – – ‖ – – | ∪ ∪ –

THE ORDER, AND ENGLISH ACCENTUATION.

Τι εκωλύσας με ῥίψαι εις κοίλην τάφρον τύμβου, και κείσθαι φθίμενον μέτα εκείνης της μέγα αρίστης; Δε Ἅιδης γε αν συνέσχε, άντι μίας, δύο ψύχας τας πιστότατας ὅμου διαβάντε χθόνιαν λίμνην. ΧΟ. Ην τις εν γένει έμοι, ᾧ κόρος αξιοθρήνος μόνοπαις ὤχετο εν δομοίσι· άλλα έμπας έφερε κάκον ἅλις, άτεκνος ων, ων ἤδη πρόπετης έπι πόλιας χαίτας, τε πόρσω βίοτου. ΑΔ. Ω σχήμα δόμων, πως εισέλθω; Δε πως οικήσω, δαίμονος μεταπιπτόντος; Οίμοι· γαρ πόλυ το μέσον· τότε μεν ξυν Πηλίασι πεύκαις, τε ξυν ὑμεναίοις εστείχον έσω,

TRANSLATION.

Chorus.] Why didst thou hinder me from throwing myself into the hollow pit of her grave—and from lying dead with her the by far most excellent woman? And Plúto, troth, would have retained, instead of one, two souls the most faithful having together crossed the infernal lake.

Chorus. There was a certain person of kin to me, whose son, worthy to be lamented, an only child, died in his house:—but nevertheless he bore his misfortune with moderation,—bereft of child as he was, being already hastening on to grey hairs, and far-advanced in life.

Admetus. [*Looking on his own palace.*] O mansion's form, how can I enter in? And how can I dwell in thee—my fortune having undergone this change? Alas me! for there is a wide difference between this and that:—then indeed with Pélian torches and bridal songs entered I in,

922. ῥίψαι, *from rushing headlong*: else understand ἐμαυτόν.

927. On διαβάντε Monk remarks thus: "éadem érat Atticis participii feminíni duális fórma ac masculíni."

931. ἔμπας καὶ ἔμπα, Ἀττικῶς· ἔμπης δὲ, Ἰωνικῶς· δηλοῖ δὲ τὸ ὅμως. Zonaras.

932. The Scholiast interprets ἅλις in this verse by μετρίως, *moderately*, that is, *well enough*. For ἔφερε Lascar has ἔφερεν

934. In lieu of πόρσω, most MSS. and all the earlier editions have πρόσω:—but Barnes, displeased with this method of spelling, gave πρόσσω. Matthíæ's reading is βιότου πρόσω τε. Monk has followed Gaisford, in the belief that πόρσω was the original form of the later Atticism πόῤῥω: and he adds, "non áliter differébant ἄρσην et ἄῤῥην, θάρσος et θάῤῥος, &c."

937. The Scholiast rightly explained τὸ μέσον in this passage, by τὸ διάφορον τῆς νῦν τύχης καὶ τῆς παλαιᾶς.

φιλίας ἀλόχου χέρα βαστάζων,   ⏑ ⏑ – | ⏑ ⏑ – || ⏑ ⏑ – | –
πολυήχητός ϑ᾽ εἵπετο κῶμος,   ⏑ ⏑ – | – – || – ⏑ ⏑ | – –
τήν τε ϑανοῦσαν κἄμ᾽ ὀλϐίζων,   – ⏑ ⏑ | – – || – – | – –
ὡς εὐπατρίδαι, κἀπ᾽ ἀμφοτέρων   – – | ⏑ ⏑ – || – – | ⏑ ⏑ –
ὄντες ἀρίστων, ξύζυγες εἶμεν·   – ⏑ ⏑ | – – || – ⏑ ⏑ | – –
νῦν δ᾽ ὑμεναίων γόος ἀντίπαλος,   – ⏑ ⏑ | – – || ⏑ ⏑ – | ⏑ ⏑ –
λευκῶν τε πέπλων μέλανες στολμοὶ   – – | ⏑ ⏑ – || ⏑ ⏑ – | – –
πέμπουσί μ᾽ ἔσω,   – – | ⏑ ⏑ –
λέκτρων κοίτας ἐς ἐρήμους.   – – | – – || ⏑ ⏑ – | – *

ΧΟ. Παρ᾽ εὐτυχῆ [Ἀντιστροφὴ β΄.]   ⏑ – | ⏑ –   α΄
σοι πότμον ἦλθεν ἀπειροκά-   – ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑   β΄
κῳ τόδ᾽ ἄλγος· ἀλλ᾽ ἔσωσας   – ⏑ | – ⏑ || – ⏑ | – –   γ΄
βίοτον καὶ ψυχάν.   ⏑ ⏑ – – || – –   δ΄
Ἔθανε δάμαρ, ἔλιπε φιλίαν·   ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ || ⏑ ⏑ ⏑ | ⏑ –   ε΄
τί νέον τόδε; Πολλοὺς   ⏑ ⏑ – | ⏑ ⏑ – || –   ζ΄
ἤδη παρέλυσεν ϑάνατος δάμαρτος.   – – ⏑ ⏑ || – – ⏑ ⏑ || – ⏑ | – ⏑   η΄

ΑΔ. Φίλοι, γυναικὸς δαίμον᾽ εὐτυχέστερον   ⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
τοὐμοῦ νομίζω, καίπερ οὐ δοκοῦνθ᾽, ὅμως·   – – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
τῆς μὲν γὰρ οὐδὲν ἄλγος ἅψεταί ποτε,   – – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

βαστάζων χέρα φίλιας άλοχου, τε είπετο πολυηχήτος κώμος ολϐίζων τε την ϑανούσαν και έμε, ὡς όντες ευπάτριδαι, και άπο αρίστων αμφότερων, είμεν ξύζυγες· δε νυν γόος αντίπαλος ὑμεναίων, τε μέλανες στόλμοι λεύκων πέπλων πεμπούσι με έσω, ες κοίτας ερήμους λέκτρων. ΧΟ. Πάρα εύτυχη πότμον ήλθε τόδε άλγος σοι απειρόκακῳ· άλλα εσώσας βίοτον και ψύχαν. Δάμαρ έθανε, φίλιαν έλιπε· τι νέον τόδε; Θάνατος ήδη παρελύσε πόλλους δαμάρτος. ΑΔ. Φίλοι, νομίζω δαίμονα γυναίκος ευτυχέστερον του έμου, καίπερ ου δοκούντα ὅμως· γαρ της μεν ούδεν άλγος πότε ἅψεται,

TRANSLATION.

holding the hand of my beloved wife, and there followed us a sonórous company hailing as happy both her that is dead and me,—forasmuch as being noble, and of illustrious parents on both sides, we were united together: but now the groan in lieu of nuptial-hymns, and black array instead of white robes, usher me in, to my chamber's deserted couch.

Chorus. [*To Admétus.*] Quick upon happy fortune came this grief over thee unschooled-in-wo: but thou hast saved thy life and soul. Thy spouse is dead,—her love she left behind: what new thing this? Death ere now has robbed many a one of his wife!

Admetus. [*Most sorrowfully unto the Chorus.*] My friends, I deem the fortune of my consort more happy than my own, and though it appears not so, yet nevertheless: —for, her, in sooth, no grief shall ever touch,

941. Monk, contrary indeed to all editions prior to his own, has given πολυήχητός ϑ᾽ in lieu of πολυάχητος δ᾽.

944. Some have here ἦμεν, and others εἱμὲν,—both of them faulty.

948. λέκτρων κοίτας ἐς ἐρήμους, *into the solitary or forsaken cubicularies of the bed.*

949 50. Aldus's reading is παρ᾽ εὐτυχεῖ σοι πότμος. Wakefield changed πότμον in this verse to πότμῳ,—but indefensibly.

953. For ἔλιπε φιλίαν, Wakefield sillily conjectured ἔλιπέ τε φλίαν.

954. Most editions have πολλοῖς in this line, and παρέλυσε in the next.

957. I have placed a comma between δοκοῦνθ᾽ and ὅμως—because by this punctuation the sense appears more perfect than without the comma.

<table>
<tr><td>πολλῶν δὲ μόχθων ἐυκλεὴς ἐπαύσατο.</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>Ἐγὼ δ᾽, ὃν ὀυ χρῆν ζῆν, παρεὶς τὸ μόρσιμον,</td><td>⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>λυπρὸν διάξω βίοτον· ἄρτι μανθάνω.</td><td>– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>Πῶς γὰρ δόμων τῶνδ᾽ ἐισόδους ἀνέξομαι;</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>Τίν᾽ ἂν προσειπὼν, τοῦ δὲ προσρηθεὶς ὕπο,</td><td>⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>τερπνῆς τύχοιμ᾽ ἂν ἐισόδου; Ποῖ τρέψομαι;</td><td>– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>Ἡ μὲν γὰρ ἔνδον ἐξελᾷ μ᾽ ἐρημία,</td><td>– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>γυναικὸς ἐυνὰς ἐῦτ᾽ ἂν ἐισίδω κενὰς,</td><td>⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>θρόνους τ᾽, ἐν ὁῖσιν ἷζε, καὶ κατὰ στέγας</td><td>⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ἀυχμηρὸν ὀῦδας, τέκνα δ᾽ ἀμφὶ γούνασι</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>πίπτοντα κλαίῃ μητέρ᾽, ὁι δὲ δεσπότιν</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>στένωσιν, ὁίαν ἐκ δόμων ἀπώλεσαν.</td><td>⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>Τὰ μὲν κατ᾽ ὀίκους, τοιάδ᾽· ἔξωθεν δέ με</td><td>⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>γάμοι τ᾽ ἐλῶσι Θεσσαλῶν καὶ ξύλλογοι</td><td>⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>γυναικοπληθεῖς· ὀυ γὰρ ἐξανέξομαι</td><td>⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>λεύσσων δάμαρτος τῆς ἐμῆς ὁμήλικας.</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>Ἐρεῖ δέ μ᾽, ὅστις ἐχθρὸς ὢν κυρῇ, τάδε·</td><td>⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

δε εὔκλεης επαύσατο πόλλων μόχθων. Δε έγω, όν ου χρην ζῃν, πάρεις το μόρσιμον, διάξω λύπρον βίοτον· άρτι μάνθανω. Γαρ πως ανέξομαι είσοδους τώνδε δόμων; Τίνα αν προσείπων, δε ὕπο του προσρήθεις, αν τυχοίμι τέρπνης είσοδου; Ποι τρέψομαι; Γαρ ἡ ερήμια ένδον μεν έξελᾳ με, εύτε αν είσιδω εύνας γυναίκος κένας, τε θρόνους, εν όίσι ἵζε, και ούδας κάτα στέγας αυχμήρον, δε τέκνα πιπτόντα άμφι γούνασι κλαίῃ μήτερα, δε ὁι στενώσι δέσποτιν, όίαν απώλεσαν εκ δόμων. Τοίαδε μεν τα κάτα οίκους· δε εξώθεν τε γάμοι Θέσσαλων και ξύλλογοι γυναικοπλήθεις ελώσι με· γαρ ουκ εξανέξομαι λεύσσων ὁμήλικας της έμης δαμάρτος. Δε ὅστις κύρῃ ων έχθρος έρει με τάδε·

TRANSLATION.

and she hath with glory ceased from many toils. But I, who ought not to have lived, shall, having escaped my destiny, lead a bitter life: I now perceive it! For how can I bear my entry into this house? Whom addressing, and by whom addressed, can I have joy in entering? Whither shall I turn me? For the solitude within will in troth drive me forth, when I see the sleeping-place of my wife empty, and the seat whereon she used to sit, and the floor throughout the house dirty, and when my children falling about my knees weep for their mother, and when these [*Looking distressedly on the servants about the doors.*] lament their mistress,—what a lady they have lost out of the house! Such, indeed, the state of things within the palace: and abroad the nuptials of the Thessálians, and the assemblies full of women will torture me: for I shall not be able [*Sobbing and shedding tears.*] to look on the companions of my wife! And whoever happens to be mine enemy will speak thus of me:

960. χρὴ ómnes: sed proculdúbio reponéndum χρῆν, *oportébat,*—quod récté vértunt intérpretes. Monk.

961. ἄρτι μανθάνω, *I recently discover* or *learn*—*I am now finding out.* Aldus and most others give μανθάνων, corruptly.

965. Vúlgò légitur, ut in Aldínâ, ἐξολεῖ μ᾽. Repósuit Wakefiéldius ἐξελᾷ μ᾽ ex MSS. et Lascáre, sequéntibus Gaisfórdio et Matthiaéo. Monk.

967. Aldus has ἷζες most faultily, yet which Canter by some mistake adopted.

969. In the greatest part of editions before Musgrave's, the reading is κλαίει. The subjunctive mood, however, is unquestionably necessary after ἐῦτ᾽ ἂν.

972. In place of τ᾽ ἐλῶσι, the Florentine Copy and Lascar have γελῶσι: Aldus, γ᾽ ἔλωσι. The Attic future of ἐλαύνω, is ἐλῶσι: Iónicè, ἐλάσουσι.

975. In many editions the sense is destroyed by the interposition of a comma between δὲ and μ᾽:—all before Monk's have κυρεῖ, instead of κυρῇ.

<table>
<tr><td>'Ιδοῦ τὸν ἀισχρῶς ζῶνθ', ὃς ὀυκ ἔτλη θανεῖν,</td><td>⏑ – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –</td></tr>
<tr><td>ἀλλ', ἣν ἔγημεν ἀντιδοὺς, ἀψυχίᾳ</td><td>– – | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ –</td></tr>
<tr><td>πέφευγεν 'Αίδην, (κᾆτ' ἀνὴρ ἐῖναι δοκεῖ;)</td><td>⏑ – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ –</td></tr>
<tr><td>στυγεῖ δὲ τοὺς τεκόντας, ἀυτὸς ὀυ θέλων</td><td>⏑ – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ –</td></tr>
<tr><td>θανεῖν. Τοιάνδε πρὸς κακοῖσι κληδόνα</td><td>⏑ – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ ⏑</td></tr>
<tr><td>ἕξω· τί μοι ζῆν δῆτα κύδιον, φίλοι,</td><td>– – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑</td></tr>
<tr><td>κακῶς κλύοντι, καὶ κακῶς πεπραγότι;</td><td>⏑ – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ ⏑</td></tr>
</table>

<table>
<tr><td>ΧΟ. 'Εγὼ καὶ διὰ μούσας</td><td>[Στροφὴ α'.]</td><td>⏑ – ‖ – ⏑ ⏑ – ‖ –</td><td>α'</td></tr>
<tr><td>καί μετάρσιος ἦξα, καὶ</td><td></td><td>– ⏑ ‖ – ⏑ ⏑ – ‖ ⏑ –</td><td>β'</td></tr>
<tr><td>πλεῖστον ἁψάμενος λόγων,</td><td></td><td>– ⏑ ‖ – ⏑ ⏑ – ‖ ⏑ –</td><td>γ'</td></tr>
<tr><td>κρεῖσσον ὀυδὲν 'Ανάγκας</td><td></td><td>– ⏑ ‖ – ⏑ ⏑ – ‖ –</td><td>δ'</td></tr>
<tr><td>ἕυρον· ὀυδέ τι φάρμακον</td><td></td><td>– ⏑ ‖ – ⏑ ⏑ – ‖ ⏑ –</td><td>ε'</td></tr>
<tr><td>Θρᾴσσαις ἐν σανίσιν, τὰς</td><td></td><td>– – ‖ – ⏑ ⏑ – ‖ –</td><td>ζ'</td></tr>
<tr><td>'Ορφεία κατέγραψεν</td><td></td><td>– – ‖ – ⏑ ⏑ – ‖ –</td><td>η'</td></tr>
<tr><td>γᾶρυς, ὀυδ' ὅσα Φοῖβος 'Α-</td><td></td><td>– ⏑ ‖ – ⏑ ⏑ – ‖ ⏑ –</td><td>θ'</td></tr>
<tr><td>σκληπιάδαις ἔδωκε</td><td></td><td>– ⏑ ⏑ – ‖ ⏑ – | ⏑</td><td>ι'</td></tr>
<tr><td>φάρμακα πολυπόνοις</td><td></td><td>– ⏑ ⏑ | – ⏑ ⏑ | –</td><td>κ'</td></tr>
<tr><td>ἀντιτεμὼν βροτοῖσιν.</td><td></td><td>– ⏑ ⏑ – ‖ ⏑ – | –</td><td>λ'</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

'Ιδου τον αίσχρως ζώντα, ός ουκ έτλη θάνειν, άλλα, άντιδους ἡν εγήμε, πεφεύγε 'Αίδην αψύχιᾳ, (και είτα δόκει είναι άνηρ;) δε στύγει τους τεκόντας, αύτος ου θέλων θάνειν. Τοιάνδε κλήδονα έξω προς κακοίσι· τι δήτα κύδιον μοι, φίλοι, ζῆν κλυόντι κάκως, και πεπράγοτι κάκως; ΧΟ. 'Εγω και, και ἤξα μετάρσιος δία μούσας, και πλείστον ἁψάμενος λόγων, εύρον ούδεν κρείσσον Ανάγκας· ούδε τι φάρμακον εν Θρᾴσσαις σάνισι, τας Ορφεία γάρυς κατεγράψε, ούδε ὅσα φάρμακα Φοίβος εδώκε Ασκληπίαδαις, αντίτεμων πολύπονοις βροτοίσι.

TRANSLATION.

"Look at that one ingloriously alive, who had not the courage to die, but, by giving in his stead her whom he married, escaped Death through cowardice, (and yet seems he to be a man?) and he hates his parents, himself unwilling to die." Such ill-language shall I have in addition to my woes: — why then is it better for me, my friends, to live hearing reproach, and suffering wretchedness?

Chorus. I too have both been borne aloft through song,—and, having very much handled arguments, have found nothing more powerful than Necessity: — nor is there any cure in the Thracian tablets which Orpheus's voice inscribed; nor among all the many medicines which Apóllo has given to the sons of Æsculápius, dispensing them to wretched mortals.

984. For ἦξα, the reading of both Lascar and Aldus, several editions have ἧξα, most corruptly. Barnes restored ἦξα.

985. MSS. for the most part and Lascar have πλείστων—agreeing with λόγων, instead of πλεῖστον assumed adverbially.

988. The more common lection here, is Θρῄσσαις: nor (I imagine) is the Doric form, as Monk appears to think, invariably preferable in the Choruses. Lascar edited Θρηίσσαις.—On σανίσιν Musgrave says: "conservátas ad Haémum, Thráciæ móntem, trádit Scholiástes ad Hécubam. Quícquid hújus fúerit, Eurípides haud dúbiè réspicit scrípta, quæ súâ, et Platónis ætáte, Orpheo tríbui solébant." In this verse the poet has usurped τὰς, *those*, for ἃς, *which*.

989-90. 'Ορφεία γᾶρυς, literally, *the Orphéan voice*, a periphrase for "*Orpheus.*"

991. In the early editions, Lascar's alone excepted, the reading is 'Ασκληπιάδαισιν παρέδωκε. Lascar has 'Ασκληπιάδῃς. Musgrave gives ἔδωκε, correctly.

Μόνας δ᾽ ὀύτ᾽ ἐπὶ βωμοὺς [Ἀντιστροφὴ α΄.] | ⏑ – ‖ – ⏑ ⏑ – ‖ – α΄
ἐλθεῖν, ὀύτε βρέτας θεᾶς | – – ‖ – ⏑ ⏑ – ‖ ⏑ – β΄
ἐστίν· ὀυ σφαγίων κλύει. | – ⏑ ‖ – ⏑ ⏑ – ‖ ⏑ – γ΄
Μή μοι, πότνια, μείζων | – – ‖ – ⏑ ⏑ – ‖ – δ΄
ἔλθοις, ἢ τὸ πρὶν ἐν βίῳ. | – – ‖ – ⏑ ⏑ – ‖ ⏑ – ε΄
Καὶ γὰρ Ζεὺς, ὅ τι νεύσῃ, | – – ‖ – ⏑ ⏑ – ‖ – ζ΄
ξὺν σοὶ τοῦτο τελευτᾷ· | – – ‖ – ⏑ ⏑ – ‖ – η΄
καὶ τὸν ἐν Χαλύβοις δαμά- | – ⏑ ‖ – ⏑ ⏑ – ‖ ⏑ – θ΄
ζεις σὺ βίᾳ σίδαρον· | – ⏑ ⏑ – ‖ ⏑ – | ⏑ ι΄
ὀυδέ τις ἀποτόμου | – ⏑ ⏑ | – ⏑ ⏑ | – κ΄
λήματός ἐστιν αἰδώς. | – ⏑ ⏑ – ‖ ⏑ – | – λ΄

Καὶ σ᾽ ἐν ἀφύκτοισι χερῶν [Στροφὴ β΄.] | – ⏑ ⏑ – ‖ – ⏑ ⏑ – α΄
εἷλε θεὰ δεσμοῖς· | – ⏑ ⏑ – ‖ – – β΄
τόλμα δ᾽, ὀυ γὰρ ἀνάξεις ποτ᾽ ἔνερθεν | – – ‖ – ⏑ ⏑ – ‖ – ⏑ ⏑ – ‖ – γ΄
κλαίων τοὺς φθιμένους ἄνω. | – – ‖ – ⏑ ⏑ – ‖ ⏑ – δ΄
Καὶ θεῶν σκότιοι φθίνουσι | – – ⏑ ⏑ ‖ – ⏑ | – ⏑ ε΄
παῖδες ἐν θανάτῳ. | – ⏑ ‖ – ⏑ ⏑ – ζ΄
Φίλα μὲν, ὅτ᾽ ἦν μεθ᾽ ἡμῶν, | ⏑ – ⏑ ⏑ ‖ – ⏑ | – – η΄
φίλα δ᾽ ἔτι καὶ θανοῦσα. | ⏑ – ⏑ ⏑ ‖ – ⏑ | – ⏑ θ΄

THE ORDER, AND ENGLISH ACCENTUATION.

Δε θέας μόνας ούτε έστι έλθειν έπι βώμους, ούτε βρέτας· ου κλύει σφάγιων. Μη, πότνια, έλθοις μοι μείζων, η το πριν εν βίῳ. Γαρ και Ζευς, ὁ τι νεύσῃ, ξυν σοι τελεύτᾳ τούτο· και συ βίᾳ δαμάζεις τον σιδάρον εν Χάλυβοις· ούδε απότομου λήματος έστι τις αίδως. Και σε θέα είλε εν αφυκτοίσι δέσμοις χέρων· δε τόλμα, γαρ ούποτε κλαίων ανάξεις άνω τους φθίμενους ενέρθεν. Και σκότιοι παίδες θέων φθινούσι εν θάνατῳ. Φίλα μεν, ὅτε ην μέτα ἥμων, δε φίλα έτι και θανούσα.

TRANSLATION.

But of this Goddess alone it is not of avail to approach either the altars, or the image:—she listens not to victims! [*Prayingly.*] Do not, O revered one, come on me more severe than heretofore in my life. For on the one hand Jove, whatever he may have assented to, with thee brings this to pass,—and on the other thou by force subduest the iron among the Chálybi: nor of thy fierce spirit is there any remorse.

And [*Looking at Admétus.*] thee the Goddess hath seized in the inevitable grasp of her hand: but bear up, for thou wilt never by weeping bring upon Earth the dead from below. Even the stealth-begotten sons of the Gods perish in death! [*With pathos.*] Dear indeed was she, while she was with us, and dear is she still, although dead!

995. θεᾶς, *of this Goddess*, namely, *Necessity:* but she was not the only Deity that was deaf to the voice of victims.

999. Ita ómnes ánte Musgrávium, qui ex tríbus MSS. dédit νεύσει,—pérperàm ut opínor:—νεύσῃ est subjunctívus aorísti, subaudito ἂν. MONK.

1001. Barnes edited Χαλύβεσσι silently: forgetting, perhaps, that both Χάλυβοι and Χάλυβες were in use. It cannot, however, be denied that the latter form was by far the more common.

1002. Aldus has ὀυ for σὺ in this line; most likely by an error at press; owing to the great similarity between ὀ and σ. Barnes here adopted Canter's supposed emendation, δαμάζει σου βία.

1003–04. *Nor is there any blush* or *feeling of shame appertaining to thy abrupt* or *headlong disposition.*

1009. σκότιοι, *illegitimate—illicit.*

1011. Ita Lascáris: ἦν γε μεθ᾽ ἡμῶν Aldus cæteríque, et in antistróphico vérsu 1021 ínfrà, πρὸύθανεν,—míro cértè consénsu: únde ómnis numerórum suávitas omnínò subláta est. MONK.

Γενναιοτάταν δὲ πασᾶν	|– – ⏑ ⏑||– ⏑|– –	ι′
ἐζεύξω κλισίαις ἄκοιτιν.	|– –|– ⏑ ⏑||– ⏑|– ⏑	κ′

Μηδὲ νεκρῶν ὡς φθιμένων [Ἀντιστρ. β′.]	|– ⏑ ⏑ –||– ⏑ ⏑ –	α′
χῶμα νομιζέσθω	|– ⏑ ⏑ –||– –	β′
τύμβος σᾶς ἀλόχου, θεοῖσι δ' ὁμοίως	|– –||– ⏑ ⏑ –||– ⏑ ⏑ –||–	γ′
τιμάσθω, σέβας ἐμπόρων·	|– –||– ⏑ ⏑ –||⏑ –	δ′
καί τις, δοχμίαν κέλευθον	|– – ⏑ ⏑||– ⏑|– ⏑	ε′
ἐμβαίνων, τόδ' ἐρεῖ·	|– –||– ⏑ ⏑ –	ζ′
Ἁύτα ποτὲ προὔθαν' ἀνδρὸς,	|– – ⏑ ⏑||– ⏑|– ⏑	η′
νῦν δ' ἐστὶ μάκαιρα δαίμων·	|– – ⏑ ⏑||– ⏑|– –	θ′
χαῖρ', ὦ πότνι', εὖ δὲ δοίης.	|– – ⏑ ⏑||– ⏑|– –	ι′
Τοῖαί νιν προσεροῦσι φᾶμαι.	|– –|– ⏑ ⏑||– ⏑|– ⏑	κ′

Καὶ μὴν ὅδ', ὡς ἔοικεν, Ἀλκμήνης γόνος,	|– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Ἄδμητε, πρὸς σὴν ἑστίαν πορεύεται.	|– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ΗΡ. Φίλον πρὸς ἄνδρα χρὴ λέγειν ἐλευθέρως,	|⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
Ἄδμητε, μομφὰς δ' οὐχ ὑπὸ σπλάγχνοις ἔχειν	|– –|⏑ –||– –|⏑ –||– –|⏑ –
σιγῶντ'. Ἐγὼ δὲ σοῖς κακοῖσιν ἠξίουν	|– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
ἐγγὺς παρεστὼς ἐξετάζεσθαι φίλος·	|– –|⏑ –||– –|⏑ –||– –|⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Δε κλίσιαις εζεύξω ακοίτιν γενναιόταταν πάσαν. Μήδε τύμβος σας άλοχου νομιζέσθω ώς χῶμα νέκρων φθίμενων, δε τιμάσθω ὁμοίως θεοίσι, σέβας έμπορων· και τις, εμβαίνων δόχμιαν κελεύθον, έρει τόδε· Ἁύτα πότε προ-έθανε άνδρος, δε νυν έστι μακαίρα δαίμων· χαίρε, ω πότνια, δε δοίης ευ. Τοίαι φάμαι προσερούσι νιν. Και μην ὅδε, ὥς εοίκε, πορεύεται γόνος Αλκμήνης προς σην ἕστιαν, Αδμήτε. ΗΡ. Χρη, Αδμήτε, λέγειν ελεύθερως προς άνδρα φίλον, δε ου σιγώντα έχειν ὕπο σπλάγχνοις μόμφας. Δε έγω ήξιουν παρέστως φίλος έγγυς σοις κακοίσι εξεταζέσθαι·

TRANSLATION.

For to thy bed thou didst join a wife the noblest of all women! Nor let the tomb of thy spouse be accounted as the mound over the dead that perish, but let it be honored equally with the Gods, an object of adoration to travellers: and some one, going along the direct road, will speak thus: "*She once upon a time died for her husband, but is now a blessed divinity:—hail, O adored one, and be propitious!*" Such words will be addressed to her! [*Looking round.*] And lo! here, as it seems, comes the son of Alcména to thy dwelling, Admétus.

HERCULES. [*Entering, with a lady in a robe and hood leaning on his arm, accosts Admétus in a tone of displeasure and rebuke.*] It is right, Admétus, to speak unreservedly to a person who is one's friend, and not in silence to retain in our bosoms what we blame. Now I thought myself worthy, standing as a friend near thee in thy afflictions, to enquire into them:

1015. Sic Suppl. 44, φθιμένων νεκύων: et 558, τοὺς ὀλωλότας νεκρούς. Flúxit, ut vidétur, ab Homérico, Odyss. Λ′. 490, νεκύεσσι καταφθιμένοισι. MONK.

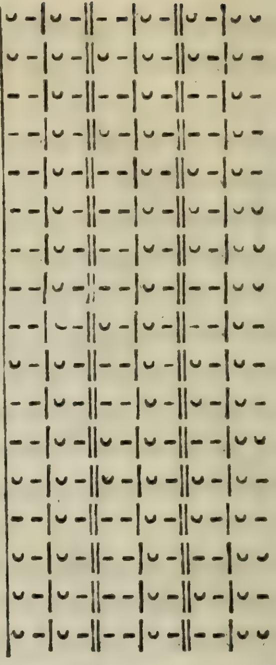
1017. Hìc animadvértant vélim tirónes θεοῖσι dissýllabon ésse: métrum est ex éâ spécie antispástici hendecasýllabi, cújus exémpla indicávit Porsónus in Addéndis, ad Hécubæ 1169, p. 82, editiónis secúndæ. MONK.

1020. Gaisford and Matthíæ have ἐμβαίνων, rightly—as have also two of the Parisian MSS. collated by Musgrave: in all others the lection is ἐκβαίνων.

1021. Lascar has ἀύτα,—most others, αὐτά: and for προὔθαν', all have προὔθανεν.

1023. εὖ δὲ δοίης, literally, *and give well*, that is, *and grant to us success:* Tyrwhitt conjectured εὖ διδοίης, for the εὖ δὲ διδοίης of Lascar's text.

σὺ δ' ὀυκ ἔφραζες σῆς προκείμενον νέκυν
γυναικός· ἀλλά μ' ἐξένιζες ἐν δόμοις,
ὡς δὴ θυραίου πήματος σπουδὴν ἔχων.
Κἄστεψα κρᾶτα, καὶ θεοῖς ἐσπεισάμην
σπονδὰς ἐν ὀίκοις δυστυχοῦσι τοῖσι σοῖς.
Καὶ μέμφομαι δὴ, μέμφομαι παθὼν τάδε·
ὀυ μήν σε λυπεῖν γ' ἐν κακοῖσι βούλομαι.
Ὧν δ' ὅυνεχ' ἥκω, δεῦρ' ὑποστρέψας πάλιν,
λέξω. Γυναῖκα τήνδε μοι σῶσον λαϐὼν,
ἕως ἂν ἵππους δεῦρο Θρῃκίας ἄγων
ἔλθω, τύραννον Βιστόνων κατακτανών.
Πράξας δ' ὃ μὴ τύχοιμι, (νοστήσαιμι γὰρ,)
δίδωμι τήνδε σοῖσι πρόσπολον δόμοις.
Πολλῷ δὲ μόχθῳ χεῖρας ἦλθεν ἐις ἐμάς·
ἀγῶνα γὰρ πάνδημον ἑυρίσκω τινὰς
τιθέντας ἀθληταῖσιν, ἄξιον πόνου,
ὅθεν κομίζω τήνδε, νικητήρια



THE ORDER, AND ENGLISH ACCENTUATION.

δε συ ουκ εφράζες νέκυν σης γυναίκος προκείμενον· άλλα εξενίζες με εν δόμοις, ὡς έχων σπούδην πήματος δη θυραίου. Και εστρέψα κράτα, και εσπείσαμην σπόνδας θέοις εν τοις σοις οίκοις δυστυχούσι. Και δη μέμφομαι, μέμφομαι πάθων τάδε· μην ου βούλομαι λύπειν σε γε εν κακοίσι. Δε όυνεκα ὼν ἥκω, ὑποστρέψας πάλιν δεύρο, λέξω. Λάϐων τήνδε γυναίκα σώσον μοι, έως αν έλθω δεύρο άγων Θρῄκιας ἵππους, κατάκτανων τυράννον Βίστονων. Δε πράξας ὁ μη τυχοίμι, γαρ νοστησαίμι, διδώμι τήνδε πρόσπολον σοίσι δόμοις. Δε πόλλῳ μόχθῳ ήλθε εις έμας χείρας· γαρ ἑυρίσκω τίνας τιθέντας πανδήμον αγώνα αθληταίσι, άξιον πόνου, ὅθεν κομίζω τήνδε, νικητήρια

TRANSLATION.

however thou didst not tell me that it was thy wife's corse that was laid out; but receivedst me into thy mansion,—as though feeling concern for a calamity actually foreign. And I crowned my head, and poured out libations to the Gods in this house of thine that was in distress.

And I certainly blame thee, I blame thee, having experienced from thee this treatment: yet I wish not to grieve thee, at least in thy misfortunes. But for what reason I am come,—having turned back again hither, I will tell thee.

Receiving at my hands this woman, take care of her for me, until I come back bringing with me the Thrácian mares, having slain the king of the Bistónians. But if I meet with what I pray I may not chance to meet with, (for may I return,) I give her to thee as an attendant in thy palace. And by much toil did she come into my hands: for I find some persons who had proposed a public contest for wrestlers, worthy of my exertion,—from whence I bear her off, having, as the prize of victory,

1033. Monk notices that *θυραίου πήματος σπουδὴν ἔχων*, occurred above, v. 794.

1034. Several MSS. and Lascar have *ἐλειψάμην* for *ἐσπεισάμην*,—and this Tyrwhitt praises, but Monk condemns. The latter quotes the Eléctra, 511–12, *σπονδάς τε, λύσας ἀσκὸν ὃν φέρω ξένοις, ἔσπεισα.*

1037. The *γ'* in this verse owes its insertion to Monk.

1039. For *σῶσον* in this line, Aldus and his followers have *σῶσαι*:—and for *τήνδε μοι* Matthíæ gives *τήνδ' ἐμοί*: this, Monk styles more emphatic.

1042. Wakefield interpreted the first five words of this verse, most clearly indeed, although not very literally, as follows—"*si támèn id pátiar, quod útinàm míhi non contíngat páti.*"

1044. Lascar and Aldus printed *πολλῶν δὲ μόχθων ἦλθε χεῖρας ἐις ἐμάς.*

<table>
<tr><td>λαϐὼν· τὰ μὲν γὰρ κοῦφα τοῖς νικῶσιν, ἦν</td><td>⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>ἵππους ἄγεσθαι, τοῖσι δ᾽ αὖ τὰ μείζονα</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>νικῶσι, πυγμὴν καὶ πάλην, βουφόρϐια·</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>γυνὴ δ᾽ ἐπ᾽ ἀυτοῖς ἕιπετ᾽· ἐντυχόντι δὲ</td><td>⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>ἀισχρὸν παρεῖναι κέρδος ἦν τόδ᾽ ἐυκλεές.</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>᾽Αλλ᾽, ὥσπερ εἶπον, σοὶ μέλειν γυναῖκα χρή·</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ὀυ γὰρ κλοπαίαν, ἀλλὰ σὺν πόνῳ λαϐὼν</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ἥκω· χρόνῳ δὲ καὶ σύ μ᾽ ἀινέσεις ἴσως.</td><td>– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ΑΔ. ᾽Ούτοι σ᾽ ἀτίζων, ὀυδ᾽ ἐν ἐχθροῖσιν τιθεὶς,</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>ἔκρυψ᾽ ἐμῆς γυναικὸς ἀθλίους τύχας·</td><td>⏑ – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ἀλλ᾽ ἄλγος ἄλγει τοῦτ᾽ ἂν ἦν προσκείμενον,</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>ἐίπερ πρὸς ἄλλου δώμαθ᾽ ὡρμήθης ξένου·</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>ἅλις δὲ κλαίειν τοὐμὸν ἦν ἐμοὶ κακόν.</td><td>⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>Γυναῖκα δ᾽, ἔι πως ἐστὶν, ἀιτοῦμαί σ᾽, ἄναξ,</td><td>⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>ἄλλον τιν᾽, ὅστις μὴ πέπονθεν ὁῖ᾽ ἐγὼ,</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>σώζειν ἄνωχθι Θεσσαλῶν· πολλοὶ δέ σοι</td><td>– – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>ξένοι Φεραίων· μή μ᾽ ἀναμνήσῃς κακῶν.</td><td>⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

λάϐων· γαρ τοις μεν νικώσι τα κούφα, ην αγέσθαι ἵππους, δε τοίσι αυ νικώσι τα μεἵζονα, πύγμην και πάλην, βουφόρϐια· δε έπι αύτοις γύνη ἑίπετο· δε ευτυχόντι ην αίσχρον παρείναι τόδε εύκλεες κέρδος. ᾽Αλλα, ὥσπερ εἶπον, χρη γυναίκα μέλειν σοι· γαρ ἧκω ου λάϐων κλοπαίαν, άλλα συν πόνῳ· δε χρόνῳ και συ ίσως αίνεσεις με. ΑΔ. Ούτοι ατίζων σε, ούδε τίθεις εν εχθροίσι, εκρύψα άθλιους τύχας έμης γυναίκος· άλλα τούτο αν ην άλγος προσκείμενον άλγει, είπερ ώρμήθης προς δώματα άλλου ξένου· δε έμοι ην ἅλις κλαίειν το έμον κάκον. Δε γυναίκα, αιτούμαι σε, άναξ, ει πως έστι, ανώχθι τίνα άλλον Θέσσαλων, ὅστις μη πεπόνθε όία έγω, σώζειν, (δε Φεραίων πόλλοι ξένοι σοι), μη αναμνήσῃς με κάκων.

TRANSLATION.

received her:—for to those indeed who conquered in the lighter exercises, it was to obtain horses; but to those again who proved victorious in the greater, (pugilism and wrestling,) herds of cattle: and to these a woman was added:—now in me, who succeeded, it would have been base to neglect this glorious prize. But, as I said, it is fit the woman be a care unto thee: for I am come not having obtained her clandestinely, but with labor: and in time thou too wilt perhaps commend me for it.

Admetus. Not by any means slighting thee, neither accounting thee among mine enemies, did I conceal from thee the unhappy fate of my wife: but this would have been grief added to grief, if thou hadst gone to the house of another host:—and to me it was enough to weep over mine own misfortune. But as to this woman, I beseech thee, O king, if it be in any way possible, bid some other of the Thessálians, (who has not suffered what I have,) take care of her, (for amongst the people of Phéræ thou hast many friends,) lest thou remind me of my woes.

1056. ἀτιμάζων Scholiástes, Lascáris, Aldus, et ómnes ánte Barnésium. Corrigéndum ἀτίζων vidérunt et Scáliger et Pórtus, et hoc scriptum est in Fragménto MSti hujus fábulæ in Muséo Británnico. Deínde, pro ἐχθροῖσιν, ómnes editiónes Musgraviánam præcedéntes éxhibent ἀισχροῖσι: álteram servávit únus Códex Parisiénsis, 2713. Monk.

1057. ἄθλιος being either of two, or of three terminations, gave to the poet the means of choosing between ἀθλίας and ἀθλίους: he preferred the latter, that the concord might be decidedly with τύχας.

1058. Monk quotes the Tróadës, 591, ἐπὶ δ᾽ ἄλγεσιν ἄλγεα κεῖται. Similar, too, is an expression in the Phœníssæ, ver. 582, ἐκ γὰρ ἄλγους ἄλγος αὖ.

<table>
<tr><td>Ὀυκ ἂν δυναίμην, τήνδ' ὁρῶν ἐν δώμασιν,</td><td>|- -|∪ -||- -|∪ -||- -|∪ ∪</td></tr>
<tr><td>ἄδακρυς εἶναι· μὴ νοσοῦντί μοι νόσον</td><td>|∪ -|∪ -||- -|∪ -||∪ -|∪ ∪</td></tr>
<tr><td>προσθῇς· ἅλις γὰρ ξυμφορᾷ βαρύνομαι.</td><td>|- -|∪ -||- -|∪ -||∪ -|∪ ∪</td></tr>
<tr><td>Ποῦ καὶ τρέφοιτ' ἂν δωμάτων νέα γυνή;</td><td>|- -|∪ -||- -|∪ -||∪ -|∪ -</td></tr>
<tr><td>Νέα γὰρ, ὡς ἐσθῆτι καὶ κόσμῳ πρέπει.</td><td>|∪ -|∪ -||- -|∪ -||- -|∪ -</td></tr>
<tr><td>Πότερα κατ' ἀνδρῶν δῆτ' ἐνοικήσει στέγην;</td><td>|∪ ∪ ∪|∪ -||- -|∪ -||- -|∪ -</td></tr>
<tr><td>Καὶ πῶς ἀκραιφνὴς ἐν νέοις στρωφωμένη</td><td>|- -|∪ -||- -|∪ -||- -|∪ -</td></tr>
<tr><td>ἔσται; Τὸν ἡβῶνθ', Ἡράκλεις, ὀυ ῥᾴδιον</td><td>|- -|∪ -||- -|∪ -||- -|∪ ∪</td></tr>
<tr><td>εἴργειν· ἐγὼ δέ σου προμηθίαν ἔχω.</td><td>|- -|∪ -||∪ -|∪ -||∪ -|∪ -</td></tr>
<tr><td>Ἡ τῆς θανούσης θάλαμον εισβήσας τρέφω;</td><td>|- -|∪ -||- ∪ ∪|∪ -||- -|∪ -</td></tr>
<tr><td>Καὶ πῶς ἐπεισφρῶ τήνδε τῷ κείνης λέχει;</td><td>|- -|∪ -||- -|∪ -||- -|∪ -</td></tr>
<tr><td>Διπλῆν φοβοῦμαι μέμψιν, ἔκ τε δημοτῶν,</td><td>|∪ -|∪ -||- -|∪ -||∪ -|∪ -</td></tr>
<tr><td>μή τις μ' ἐλέγξῃ, τὴν ἐμὴν ἐυεργέτιν</td><td>|- -|∪ -||- -|∪ -||∪ -|∪ ∪</td></tr>
<tr><td>προδόντ', ἐν ἄλλης δεμνίοις πίτνειν νέας·</td><td>|∪ -|∪ -||- -|∪ -||∪ -|∪ -</td></tr>
<tr><td>καὶ τῆς θανούσης (ἀξία δέ μοι σέβειν)</td><td>|- -|∪ -||- -|∪ -||∪ -|∪ -</td></tr>
<tr><td>πολλὴν πρόνοιαν δεῖ μ' ἔχειν. Σὺ δ', ὦ γύναι,</td><td>|- -|∪ -||- -|∪ -||∪ -|∪ ∪</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Ουκ αν δυναίμην, ὅρων τήνδε εν δώμασι, είναι αδάκρυς· μη πρόσθης νόσον μοι νοσοῦντι· γαρ ἅλις βαρύνομαι ξύμφορᾳ. Και που δώματων αν νέα γύνη τρεφοίτο; Γαρ νέα, ὡς πρέπει εσθήτι και κόσμῳ. Πότερα ενοικήσει δῆτα κάτα στέγην άνδρων; Και πως, στρωφώμενη εν νέοις, έσται ακραίφνης; Τον ἡβώντα, Ἡρακλεις, ου ῥᾴδιον είργειν· δε έγω έχω προμήθιαν σου. Η τρέφω εισβήσας θάλαμον της θανούσης; Και πως επείσφρω τήνδε τῳ λέχει κείνης; Φοβούμαι δίπλην μέμψιν, τε εκ δήμοτων, μη τις ελέγξῃ με, προδόντα την έμην ευέργετιν, πίτνειν δέμνιοις άλλης νέας· και της θανούσης, δε άξια σέβειν μοι, δει με έχειν πόλλην προνοίαν. Δε συ, ω γύναι,

TRANSLATION.

[*Heaving a heavy sigh.*] I should not be able, beholding her in the palace, to refrain from tears: add not a sore to me already sore: for I am sufficiently weighed down with misery!

Besides, where in the house can a young woman be lodged? For she is young, as she evinces by her garb and attire. Shall she reside then in the men's apartment? And how, abiding among young men, will she remain undefiled? A man in the prime of life, Hérculës, it is not easy to restrain:—but I have fore-consideration for thee.

Or can I provide for her, having made her enter the chamber of her who is dead? And how [*With an air expressive of the greatest unwillingness.*] can I introduce this woman into that one's bed? I fear twofold blame; first from the citizens, lest any one convict me (having betrayed my benefactress) of lying in the bed of another youthful-one; — next, towards the dead, (for she is worthy of veneration from me,) I ought to entertain great respect.—[*Addressing the female.*] But do thou, O lady,

1066. ἄδακρυς εἶναι, literally, *to be tearless*, that is, *to refrain from shedding tears* or *to abstain from weeping*.

1067. Matthiæ, contrary to all others, has συμφοραῖς in the plural number.

1068. ποῦ τρέφοιτ' ἂν, literally, *how can she be nourished* or *fed? Where can she be boarded and lodged? In what place can she be disposed of*, or *maintained?* Wakefield conjectured στρέφοιτ' ἂν,—speciously enough indeed with allusion to στρωφαμένη in verse 1071, below.

1069. Lascar and Aldus give νέᾳ, badly:—most others have νέα γὰρ ὡς, ἐσθῆτι, &c., faulty in the punctuation only.

1073. Subaudítur (ut vidétur) præpositio ἀμφὶ, hîc et ínfrà, v. 1079. Monk.

1074. Aldus's text, and that of his followers, is here most corrupt, their reading being—ἐις θάλαμον βήσας. Musgrave edited —θάλαμον ἐισβήσας, consentingly with Lascar, and several MSS.

1078. For πίτνειν, the common lection here is πιτνεῖν.

<table>
<tr><td>ἥτις ποτ' ἐῖ σὺ, τἀύτ' ἔχουσ' Ἀλκήστιδι</td><td>– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>μορφῆς μέτρ' ἴσθι, καὶ προσήϊξαι δέμας.</td><td>– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>Ὀίμοι· κόμιζε πρὸς Θεῶν ἀπ' ὀμμάτων</td><td>– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>γυναῖκα τήνδε, μή μ' ἕλῃς ἠρημένον.</td><td>⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>Δοκῶ γὰρ, ἀυτὴν ἐισορῶν, γυναῖχ' ὁρᾷν</td><td>⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ἐμήν· θολοῖ δὲ καρδίαν· ἐκ δ' ὀμμάτων</td><td>⏑ –|⏑ –||⏑ –|⏑ –||– –|⏑ –</td></tr>
<tr><td>πηγαὶ κατεῤῥώγασιν. Ὦ τλήμων ἐγὼ,</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>ὡς ἄρτι πένθους τοῦδε γεύομαι πικροῦ.</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ΧΟ. Ἐγὼ μὲν ὀυκ ἔχοιμ' ἂν ἐῦ λέγειν τύχην·</td><td>⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>χρὴ δ', ὅστις ἐῖ σὺ, καρτερεῖν θεοῦ δόσιν.</td><td>– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>ΗΡ. Ἐι γὰρ τοσαύτην δύναμιν ἐῖχον, ὥστε σὴν</td><td>– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ἐις φῶς πορεῦσαι νερτέρων ἐκ δωμάτων</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>γυναῖκα, καί σοι τήνδε πορσῦναι χάριν.</td><td>⏑ –|⏑ –||– –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>ΑΔ. Σάφ' οἶδα βούλεσθαί σ' ἄν· ἀλλὰ ποῦ τόδε;</td><td>⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>Ὀυκ ἔστι τοὺς θανόντας ἐις φάος μολεῖν.</td><td>– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ΗΡ. Μή νυν ὑπέρβαλλ', ἀλλ' ἐναισίμως φέρε.</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ἥτις πότε συ ει, ίσθι εχούσα τα αύτα μέτρα μόρφης Αλκήστιδι, και προσηΐξαι δέμας. Οίμοι· κομίζε προς θέων τήνδε γυναίκα άπο όμματων, μη ἕλῃς με ἠρήμενον· γαρ δόκω είσορων αύτην, ὅρᾳν έμην γυναίκα· δε θόλοι κάρδιαν· δε εκ όμματων πήγαι κατερρώγάσι. Ω τλήμων έγω, ώς άρτι γεύομαι τούδε πίκρου πένθους. ΧΟ. Έγω ουκ αν εχοίμι μεν λέγειν ευ τύχην· δε χρη, ὅστις συ ει, κάρτερειν δόσιν θέου. ΗΡ. Γαρ ει είχον τοσαύτην δύναμιν, ὥστε πορεύσαι σην γυναίκα εκ νέρτερων δώματων εις φως, και πορσύναι σοι τήνδε χάριν. ΑΔ. Σάφα οίδα σε αν βουλέσθαι· άλλα που τόδε; Ουκ έστι τους θανόντας μόλειν εις φάος. ΗΡ. Μη νυν ὑπερβάλλε, άλλα φέρε εναίσιμως.

TRANSLATION.

whosoever at all thou art, know, that thou hast the same size of person with Alcéstis, and resemblest her in shape. [*Bursts into tears.*]

[*To Hérculës.*] Ah! me! Remove, by the Gods, this woman from before mine eyes, lest thou destroy me already destroyed. For methinks, when I look upon her, that I behold my wife: and it agitates my heart; and from mine eyes the streams break forth! O unhappy me, how lately have I been made to taste this bitter grief! [*Sighs and laments.*]

Chorus. [*Consolingly to Admétus.*] I cannot indeed speak well of thy fortune: but it behoves thee, whatever thou art, to bear-with-firmness the dispensation of heaven.

Hercules. [*Wishingly.*] For would that I had such power, as to bring thy consort back from the infernal mansions into the light, and to render thee this service!

Admetus. Well know I that thou hast the will: but how can this be? It is not possible for the dead to come back into the light. [*Weeps.*]

Hercules. Do not, now, exceed all bounds,—but bear it decently.

1081. Most MSS. and all the early editions have ταῦτ',— Musgrave and Gaisford, τἀυτ'. Matthíæ here edited τἀύτ', *éadem*, rightly.

1084. Lascar has ἠρτημένον—a reading Tyrwhitt approved. Wakefield proposed ἠσσημένον, but edited ἔχῃς ἠρημένον.

1086. Hesýchius explains θολῶσαι by ταράξαι, σκοτίσαι:—deriving the verb θολόω, *túrbo*, from θολὸς, of which he gives the signification to be—τὸ τῆς σηπίας μέλαν, *the black juice of the cuttle-fish.*

1090. For ἐῖ σὺ, Tyrwhitt conjectured ἐστί. In Lascar's text σὺ is wanting.

1091. Aldus and some others have ἐῖχον ἐκ Διός. Monk notices that the meaning of ἐι γὰρ ἐῖχον is, "*nàm útinàm habérem,*" whereas ἐι γὰρ ἔχοιμι, would signify, "*nàm útinàm hábeam.*"

1096. Lascar and Aldus have ὑπέρβαιν'.

<table>
<tr><td>ΑΔ. Ῥᾷον παραινεῖν, ἢ παθόντα καρτερεῖν.</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ΗΡ. Τί δ' ἂν προκόπτοις, εἰ θέλοις ἀεὶ στένειν;</td><td>⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ΑΔ. Ἔγνωκα κἀυτός· ἀλλ' ἔρως τίς μ' ἐξάγει.</td><td>⏑ – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>ΗΡ. Τὸ γὰρ φιλῆσαι τὸν θανόντ' ἄγει δάκρυ.</td><td>⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>ΑΔ. Ἀπώλεσέν με, κἄτι μᾶλλον ἢ λέγω.</td><td>⏑ – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ΗΡ. Γυναικὸς ἐσθλῆς ἤπλακες· τίς ἀντερεῖ;</td><td>⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ΑΔ. Ὥστ' ἄνδρα τόνδε μηκέθ' ἥδεσθαι βίῳ.</td><td>– – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>ΗΡ. Χρόνος μαλάξει, νῦν δ' ἔθ' ἥβᾳ σοι, κακόν.</td><td>⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>ΑΔ. Χρόνον λέγοις ἄν, εἰ χρόνος τὸ κατθανεῖν.</td><td>⏑ – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ΗΡ. Γυνή σε παύσει, καὶ νέου γάμου πόθος.</td><td>⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>ΑΔ. Σίγησον· οἷον εἶπας; Οὐκ ἂν ᾠόμην.</td><td>– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ΗΡ. Τί δ'; Οὐ γαμεῖς γὰρ, ἀλλὰ χηρεύσεις μόνος;</td><td>⏑ – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>ΑΔ. Οὐκ ἔστιν ἥτις τῷδε συγκλιθήσεται.</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>ΗΡ. Μῶν τὴν θανοῦσαν ὠφελεῖν τι προσδοκᾷς;</td><td>– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>ΑΔ. Κείνην, ὅπου πέρ ἐστι, τιμᾶσθαι χρεών.</td><td>– – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ –</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΔ. Ῥάον παραίνειν, η παθόντα κάρτερειν. ΗΡ. Δε τι αν προκόπτοις, ει θέλοις στένειν άει; ΑΔ. Εγνώκα και αύτος· άλλα τις ερως έξαγει με. ΗΡ. Γαρ το φιλήσαι τον θανόντα άγει δάκρυ. ΑΔ. Απώλεσε με, και έτι μάλλον η λέγω. ΗΡ. Ἤπλακες έσθλης γυναίκος· τις άντερει; ΑΔ. Ὥστε τόνδε άνδρα μήκετι ἡδέσθαι βίῳ. ΗΡ. Χρόνος μαλάξει κάκον, δε νυν έτι ἥβᾳ σοι. ΑΔ. Χρόνον αν λέγοις, ει το κάτθανειν χρόνος. ΗΡ. Γύνη παύσει σε, και πόθος νέου γάμου. ΑΔ. Σιγήσον· οίον είπας; Ουκ αν ώομην. ΗΡ. Δε τι; Γαρ ου γάμεις, άλλα χηρεύσεις μόνος; ΑΔ. Ουκ έστι ἥτις συγκλιθήσεται τῷδε. ΗΡ. Μων πρόσδοκας ώφελειν τι την θανούσαν; ΑΔ. Κείνην, ὅπου περ έστι, χρέων τιμάσθαι.

TRANSLATION.

Admetus. It is easier to exhort, than in suffering to endure! Hercules. But what advantage canst thou reap, even if thou like to groan for ever? Admetus. I know that too, myself:—but a certain liking impels me. Hercules. Ay, love for one who is dead draws the tear.

Admetus. [*Beating his bosom.*] She has destroyed me, and still more than I can express! Hercules. Thou hast lost an excellent wife:—who will deny it? Admetus. So that this man [*Meaning himself.*] is no longer delighted with life! Hercules. Time will soften the evil, but at present it is still in its vigor on thee!

Admetus. [*Sighing.*] Time thou mayest say, if to die be time! Hercules. A wife will cure thee, and the desire of a new marriage. Admetus. Hold thy peace:—what saidest thou? I could not have supposed it!

Hercules. But why? For wilt thou not wed, but lead a widowed life alone? Admetus. There is not a woman who shall lie with this man!

Hercules. Dost thou imagine that thou art in aught benefiting her who is dead? Admetus. Her, wheresoever she is, I am bound to honor!

1099. Elmsley rejected μ',—avowedly for no other reason than that the fifth foot might be an iambus, and the whole verse a pure iambic. Monk says: 'fáteor iámbum fóre numerosiórem: nec támèn aúsus éssem ómnes hujúsmodi versículos sollicitáre quod fécit Elmsleíus.'

1104. In Lascar, Aldus, and editions generally, as well as in MSS., there is no comma inserted between σοι and κακὸν. The want of this comma occasions κακὸν to be the nominative to ἥβᾳ,—instead of the accusative after μαλάξει. Valckenaer and Porson contend for the comma:—Blomfield advocates its omission, contrary to the opinion of Monk.

1108. Some MSS. have χηρεύσει λέχος: Lascar, Aldus, and all other editors except Musgrave, Gaisford, and Matthíæ, give χηρεύεις μόνος. Monk prefers the future tense,—instancing the "*carpére*" of Virgil, Æn. iv. 32.

<table>
<tr><td>ΗΡ. Αἰνῶ μὲν, αἰνῶ· μωρίαν δ' ὀφλισκάνεις.</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ΑΔ. Ὡς μήποτ' ἄνδρα τόνδε νυμφίον καλῶν.</td><td>– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ΗΡ. Ἐπήνεσ', ἀλόχῳ πιστὸς οὕνεκ' εἶ φίλος.</td><td>⏑ –|⏑ ⏑ ⏑||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>ΑΔ. Θάνοιμ', ἐκείνην, καίπερ οὐκ οὖσαν, προδούς.</td><td>⏑ –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>ΗΡ. Δέχου νυν εἴσω τήνδε γενναίαν δόμων.</td><td>⏑ –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>ΑΔ. Μὴ, πρὸς σὲ τοῦ σπείραντος ἄντομαι Διός.</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>ΗΡ. Καὶ μὴν ἁμαρτήσει γε, μὴ δράσας τάδε.</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>ΑΔ. Καὶ δρῶν γε, λύπῃ καρδίαν δηχθήσομαι.</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>ΗΡ. Πιθοῦ· τάχ' ἂν γὰρ εἰς δέον πέσοι χάρις.</td><td>⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>ΑΔ. Φεῦ. Εἴθ' ἐξ ἀγῶνος τήνδε μὴ 'λαβές ποτε. –|</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>ΗΡ. Νικῶντι μέντοι καὶ σὺ συννικᾷς ἐμοί.</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>ΑΔ. Καλῶς ἔλεξας· ἡ γυνὴ δ' ἀπελθέτω.</td><td>⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ΗΡ. Ἄπεισιν, εἰ χρή· πρῶτα δ', εἰ χρεὼν, ὅρα.</td><td>⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ΑΔ. Χρὴ, σοῦ γε μὴ μέλλοντος ὀργαίνειν ἐμέ.</td><td>– –|⏑ –||– –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>ΗΡ. Εἰδώς τι κἀγὼ τήνδ' ἔχω προθυμίαν.</td><td>– –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΗΡ. Αἴνω μεν, αἴνω· δε οφλίσκανεις μώριαν. ΑΔ. Ὡς μήποτε κάλων τόνδε ἄνδρα νύμφιον. ΗΡ. Επήνεσα, ούνεκα ει πίστος φίλος άλοχῳ. ΑΔ. Θανοίμι, πρόδους εκείνην, καίπερ ουκ ούσαν. ΗΡ. Δέχου νυν τήνδε γενναίαν είσω δόμων. ΑΔ. Μη, άντομαι σε προς Δίος του σπειράντος. ΗΡ. Και μην γε ἁμαρτήσει, μη δράσας τάδε. ΑΔ. Και δρων γε, δηχθήσομαι κάρδιαν λύπῃ. ΗΡ. Πίθου· γαρ τάχα χάρις αν πέσοι εις δέον. ΑΔ. Φευ. Είθε μήποτε έλαβες τήνδε εξ αγώνος. ΗΡ. Μέντοι έμοι νικώντι και συ συννίκᾳς. ΑΔ. Ελέξας κάλως· δε ἡ γύνη απέλθετω. ΗΡ. Απείσι, ει χρη· δε πρώτα ὅρα, ει χρέων. ΑΔ. Χρη, σου γε μη μελλόντος οργαίνειν έμε. ΗΡ. Είδως τι έγω έχω και τήνδε προθύμιαν.

TRANSLATION.

Hercules. I commend thee indeed, I commend thee: but thou wilt incur the imputation of folly!

Admetus. [*With the utmost indifference.*] As being never about to call this man bridegroom!

Hercules. I do commend thee, because thou art a faithful friend to thy wife! Admetus. May I die when I forsake her, although she is not!

Hercules. [*Presenting the lady to Admétus.*] Receive, now, this noble woman into thy house. Admetus. [*Refusing to receive her.*] Do not, I beseech thee by Jove thy sire. Hercules. And yet, in sooth, wilt thou be acting wrong, if thou doest not this! Admetus. And by doing it indeed, I shall gnaw my heart with sorrow! Hercules. [*Entreatingly.*] Be persuaded: for perhaps this favor may prove in season! Admetus. Alas! Would that thou hadst never borne her off from the contest! Hercules. And yet with me conquering, thou also art victorious! Admetus. Thou hast spoken handsomely: but let the lady depart! Hercules. She shall depart, if it be requisite:—but first see whether it be requisite! Admetus. It is requisite, if at least thou art not going to provoke me! Hercules. Possessing a certain knowledge I have in fact this inclination!

1116. Editions not a few indeed have νῦν, contrary to the metre:—Matthíæ in common with some MSS. gives γενναίων agreeing with δόμων—*take this woman into thy noble mansion*, instead of, *take this noble woman into thy mansion.*

1117. μὴ, *nay*: or understand βιάζου, *do not insist—do act against my wish.*

1121. Lascar edited μὴ 'λαβες: Aldus, μὴ λάβοις: Musgrave, Gaisford, and Matthíæ, μὴ 'λάβες. Tyrwhitt was the first editor who gave μὴ 'λαβες, rightly.

1123. καλῶς ἔλεξας, *thou hast nobly spoken—thou hast prettily said.*

1124. In MSS. partially and Matthíæ we find ἄθρει in room of ὅρα.

1125. For ἐμὲ in this line, all except Monk have ἐμοί.

<table>
<tr><td>ΑΔ. Νίκα νυν· ὀυ μὴν ἀνδάνοντά μοι ποιεῖς.</td><td>- -|⏑ -||- -|⏑ -||⏑ -|⏑ -</td></tr>
<tr><td>ΗΡ. Ἀλλ᾽ ἔσθ᾽ ὅθ᾽ ἡμᾶς ἀινέσεις· πιθοῦ μόνον.</td><td>- -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑</td></tr>
<tr><td>ΑΔ. Κομίζετ᾽, ἐι χρὴ τήνδε δέξασθαι δόμοις.</td><td>⏑ -|⏑ -||- -|⏑ -||- -|⏑ -</td></tr>
<tr><td>ΗΡ. Ὀυκ ἂν μεθείην τὴν γυναῖκα προσπόλοις.</td><td>- -|⏑ -||- -|⏑ -||⏑ -|⏑ -</td></tr>
<tr><td>ΑΔ. Σὺ δ᾽ ἀυτὸς ἀυτὴν ἐίσαγ᾽, ἐι δοκεῖ, δόμους.</td><td>⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ -</td></tr>
<tr><td>ΗΡ. Ἐις σὰς μὲν ὀῦν ἔγωγε θήσομαι χέρας.</td><td>- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ ⏑</td></tr>
<tr><td>ΑΔ. Ὀυκ ἂν θίγοιμι· δῶμα δ᾽ ἐισελθεῖν πάρα.</td><td>- -|⏑ -||⏑ -|⏑ -||- -|⏑ ⏑</td></tr>
<tr><td>ΗΡ. Τῇ σῇ πέποιθα χειρὶ δεξιᾷ μόνῃ.</td><td>- -|⏑ -||⏑ -|⏑ -||⏑ -|⏑ -</td></tr>
<tr><td>ΑΔ. Ἄναξ, βιάζει μ᾽ ὀυ θέλοντα δρᾷν τάδε.</td><td>⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑</td></tr>
<tr><td>ΗΡ. Τόλμα προτείνειν χεῖρα, καὶ θιγεῖν ξένης.</td><td>- -|⏑ -||- -|⏑ -||⏑ -|⏑ -</td></tr>
<tr><td>ΑΔ. Καὶ μὴν προτείνω, Γοργόν᾽ ὡς καρατόμῳ.</td><td>- -|⏑ -||- -|⏑ -||⏑ -|⏑ -</td></tr>
<tr><td>ΗΡ. Ἔχεις; ΑΔ. Ἔχω. ΗΡ. Ναὶ, σῶζέ νιν· καὶ τὸν Διὸς</td><td>⏑ -|⏑ -||- -|⏑ -||- -|⏑ ⏑</td></tr>
<tr><td>φήσεις ποτ᾽ ἐῖναι παῖδα γενναῖον ξένον.</td><td>- -|⏑ -||- -|⏑ -||- -|⏑ ⏑</td></tr>
<tr><td>Βλέψον δ᾽ ἐς ἀυτὴν, ἔι τι σῇ δοκεῖ πρέπειν</td><td>- -|⏑ -||- -|⏑ -||⏑ -|⏑ -</td></tr>
<tr><td>γυναικί· λύπης δ᾽ ἐυτυχῶν μεθίστασο.</td><td>⏑ -|⏑ -||- -|⏑ -||⏑ -|⏑ ⏑</td></tr>
<tr><td>ΑΔ. Ὦ θεοὶ, τί λέξω; Θαῦμ᾽ ἀνέλπιστον τόδε.</td><td>- -|⏑ -||- -|⏑ -||- -|⏑ ⏑</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΔ. Νίκα νυν· μην ποίεις ουκ ἀνδανόντα μοι. ΗΡ. Ἀλλα ἔστι ὅτε αίνεσεις ἥμας· μόνον πίθου. ΑΔ. Κομίζετε, ει χρη δεξάσθαι τήνδε δόμοις. ΗΡ. Ουκ αν μεθείην την γυναίκα πρόσπολοις. ΑΔ. Δε συ αύτος είσαγε αύτην δόμους, ει δόκει. ΗΡ. Μεν εις σας χέρας ουν εγώγε θήσομαι. ΑΔ. Ουκ αν θιγοίμι· δε πάρα εισέλθειν δώμα. ΗΡ. Τῃ σῃ δέξιᾳ χείρι μόνῃ πεποίθα. ΑΔ. Ἄναξ, βιάζει με ου θελόντα δρᾳν τάδε. ΗΡ. Τόλμα προτείνειν χείρα, και θίγειν ξένης. ΑΔ. Και μην προτείνω, ώς Γόργονι καράτομῳ. ΗΡ. Ἔχεις; ΑΔ. Ἔχω. ΗΡ. Ναι, σώζε νιν· και πότε φήσεις τον παίδα Δίος είναι γενναίον ξένον. Δε βλέψον ες αύτην, ει δόκει τι πρέπειν σῃ γυναίκι· δε εύτυχων μεθίστασο λύπης. ΑΔ. Ω θέοι, τι λέξω; Ανελπίστον θαύμα τόδε.

TRANSLATION.

Admetus. Succeed then: however thou art doing what is not gratifying to me! Hercules. But it may be thou wilt some time or other praise us: only be advised! Admetus. [*To his Pages.*] Conduct her in, if I must receive her into my house! [*The Pages prepare.*] Hercules. [*To Admétus.*] I will not deliver over the lady to servants. Admetus. But do thou thyself conduct her into the palace, if it seem meet to thee! Hercules. Indeed into thy hands then at least will I deliver her! Admetus. I will not touch her:—but she is at liberty to enter the house. Hercules. In thy right hand alone do I confide! [*Hérculës hands the lady to Admétus.*]

Admetus. O king, thou compellest me against my inclination to do this! Hercules. [*Catching hold of Admétus by the arm.*] Dare to stretch forth thine hand, and to touch the stranger. [*Hérculës guides Admétus's hand.*] Admetus. And in troth I stretch it forth, as to the Gorgon with severed head! Hercules. Hast thou her? Admetus. [*Sighing.*] I have! Hercules. Well, keep her fast:—and sometime or other thou wilt say that the son of Jove is a generous guest. [*Removing the hood.*] But look on her, whether she seems in aught to resemble thy wife: and, proving blest, be released from sorrow. Admetus. [*Gazing on Alcestis.*] O! Gods, what shall I say! [*With keen amazement.*] An unexpected wonder this!

1130. Some MSS. have μεθείμην σοῖς. Monk notices that μεθιέναι takes an accusative, but μεθίεσθαι a genitive—and he wonders that Valckenaer could commend, and Matthíæ edit σοῖς for τήν.

1131. In editions the reading is δόμοις.

1136. Omnes éditi conséntiunt in θίγειν, viz., à θίγω, quod vérbum est níhili. Aliam lectiónem éxhibet codex Florentínus, πρότεινε χεῖρα καὶ θίγε,—quam recépit Matthiaéus. Monk.

1138. MSS. assign ναὶ to Admétus.

<table>
<tr><td>Γυναῖκα λεύσσω τήνδ᾽ ἐμὴν ἐτητύμως,</td><td>|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ἢ κέρτομός με θεοῦ τις ἐκπλήσσει χαρά;</td><td>|– –|⏑ –||⏑ –|⏑ –||– –|⏑ –</td></tr>
<tr><td>ΗΡ. Ὀυκ ἔστιν· ἀλλὰ τήνδ᾽ ὁρᾷς δάμαρτα σήν.</td><td>|– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ΑΔ. Ὅρα γε, μή τι φάσμα νερτέρων τόδ᾽ ᾖ.</td><td>|⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ΗΡ. Ὀυ ψυχαγωγὸν τόνδ᾽ ἐποιήσω ξένον.</td><td>|– –|⏑ –||– –|⏑ –||– –|⏑ ⏑</td></tr>
<tr><td>ΑΔ. Ἀλλ᾽, ἣν ἔθαπτον, ἐισορῶ δάμαρτ᾽ ἐμήν;</td><td>|– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ΗΡ. Σάφ᾽ ἴσθ᾽· ἀπιστεῖν δ᾽ ὀύ σε θαυμάζω τύχῃ.</td><td>|⏑ –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>ΑΔ. Θίγω, προσείπω ζῶσαν ὡς δάμαρτ᾽ ἐμήν;</td><td>|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ΗΡ. Πρόσειπ᾽· ἔχεις γὰρ πᾶν, ὅσονπερ ἤθελες.</td><td>|⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>ΑΔ. Ὦ φιλτάτης γυναικὸς ὄμμα, καὶ δέμας,</td><td>|– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>ἔχω σ᾽ ἀέλπτως, ὀύποτ᾽ ὄψεσθαι δοκῶν;</td><td>|⏑ –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>ΗΡ. Ἔχεις· φθόνος δὲ μὴ γένοιτό τις θεῶν.</td><td>|⏑ –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –</td></tr>
<tr><td>ΑΔ. Ὦ τοῦ μεγίστου Ζηνὸς ἐυγενὲς τέκνον,</td><td>|– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑</td></tr>
<tr><td>ἐυδαιμονοίης, καί σ᾽ ὁ φιτύσας πατὴρ</td><td>|– –|⏑ –||– –|⏑ –||– –|⏑ –</td></tr>
<tr><td>σώζοι· σὺ γὰρ δὴ τἄμ᾽ ἀνώρθωσας μόνος.</td><td>|– –|⏑ –||– –|⏑ –||– –|⏑ ⏑</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Ετήτυμως λεύσσω τήνδε έμην γυναίκα, η τις κέρτομος χάρα θέου εκπλήσσει με; ΗΡ. Ουκ έστι· άλλα ὅρας τήνδε σην δαμάρτα. ΑΔ. Γε ὅρα, μη τόδε ῃ τι φασμα νέρτερων. ΗΡ. Ουκ εποίησω τόνδε ξένον ψυχαγώγον. ΑΔ. Ἀλλα είσορω έμην δαμάρτα ἡν εθάπτον; ΗΡ. Σάφα ίσθι· δε ου θαυμάζω σε απίστειν τύχῃ. ΑΔ. Θίγω, προσείπω ὡς έμην ζώσαν δαμάρτα; ΗΡ. Προσείπε· γαρ έχεις παν, ὁσόνπερ ήθελες. ΑΔ. Ω όμμα, και δέμας, φίλτατης γυναίκος, έχω σε αέλπτως, δόκων ούποτε οψέσθαι; ΗΡ. Ἔχεις· δε μη γενοίτο τις φθόνος θέων. ΑΔ. Ω εύγενες τέκνον του μεγίστου Ζήνος, ευδαιμονοίης, και πάτηρ ὁ φιτύσας σώζοι σε· γαρ συ μόνος δη αναρθώσας τα έμα.

TRANSLATION.

[*Looking again.*] Do I really see here my wife, or does some mocking joy of the deity strike me? HERCULES. It is not so: but thou beholdest here thy wife.

ADMETUS. Yet see, whether this be not a phantom from the realms below. HERCULES. [*Smiling.*] Thou hast not made this guest of thine an invoker of spirits! ADMETUS. [*Disbelievingly and with emotion.*] But do I behold my wife whom I buried. HERCULES. Be well assured of it: but I wonder not that thou discreditest thy fortune.

ADMETUS. May I touch her—may I speak to her as my living wife?

HERCULES. [*Smiling.*] Speak to her:—for thou art in possession of all that thou desirest.

ADMETUS. [*Addressing Alcéstis with extacy.*] O countenance, and person of my dearest wife, possess I thee beyond my hopes, when I thought never to see thee more? [*Alcéstis answers with a gentle nod of the head.*]

HERCULES. [*To Admétus.*] Thou hast her:—but let there not be any envy of the Gods! ADMETUS. [*With a look of gratitude.*] O noble son of most mighty Júpiter, blessed be thou; and may the father, who begat thee, protect thee:—for thou alone in troth hast restored my condition.

1143. The early editions have λεύσσων for λεύσσω, and in the next verse ἦ for ἢ.

1145. Markland conjectured ἀλλ᾽ αὐτὴν ὁρᾷς δάμαρτα σὴν: rashly, indeed, and inelegantly. The demonstrative τήνδε in this verse, as in ver. 1143 above, has the force of the adverb ἐνθάδε, *here*—that is, "*present, and near me.*"

1147. For ὀυ, Wakefield conjectured σὺ, evidently against all sense. Ψυχαγωγὸς means "a person who holds familiar intercourse with spirits—exercising so much power over them as to make them appear at command":—*a sorcerer.*

1149. The vulgate lection here is τύχην: but Reiske changed this to τύχῃ, a reading which Wakefield, Matthíæ, and others have rightly adopted.

1157. Aldus and his several followers have σὺ γὰρ τἄμ᾽ ἐξανώρθωσας μόνος.

<table>
<tr><td>Πῶς τηνδ᾽ ἔπεμψας νέρθεν ἐις φάος τόδε,</td><td>– –|∪ –||– –|∪ –||∪ –| ′ –</td></tr>
<tr><td>ΗΡ. Μάχην ξυνάψας νερτέρων τῷ κοιράνῳ.</td><td>∪ –|∪ –||– –|∪ –||– –|∪ –</td></tr>
<tr><td>ΑΔ. Ποῦ τόνδε Θανάτῳ φὴς ἀγῶνα συμϐαλεῖν;</td><td>– –|∪ ∪ ∪||– –|∪ –||∪ –|∪ –</td></tr>
<tr><td>ΗΡ. Τύμϐον παρ᾽ ἀυτὸν ἐκ λόχου μάρψας χεροῖν.</td><td>– –|∪ –||∪ –|∪ –||– –|∪ –</td></tr>
<tr><td>ΑΔ. Τί γάρ ποθ᾽ ἤδ᾽ ἄναυδος ἕστηκεν γυνή;</td><td>∪ –|∪ –||∪ –|∪ –||– –|∪ –</td></tr>
<tr><td>ΗΡ. Ὀύπω θέμις σοι τῆσδε προσφωνημάτων</td><td>– –|∪ –||– –|∪ –||– –|∪ –</td></tr>
<tr><td>κλύειν, πρὶν ἂν θεοῖσι τοῖσι νερτέροις</td><td>∪ –|∪ –||∪ –|∪ –||∪ –|∪ –</td></tr>
<tr><td>ἀφαγνίσηται, καὶ τρίτον μόλῃ φάος.</td><td>∪ –|∪ –||– –|∪ –||∪ –|∪ ∪</td></tr>
<tr><td>Ἀλλ᾽ ἔισαγ᾽ ἔισω τήνδε· καὶ, δίκαιος ὢν,</td><td>– –|∪ –||– –|∪ –||∪ –|∪ –</td></tr>
<tr><td>τολοιπὸν, Ἄδμητ᾽, ἐυσέϐει περὶ ξένους.</td><td>∪ –|∪ –||– –|∪ –||∪ –|∪ –</td></tr>
<tr><td>Καὶ χαῖρ᾽· ἐγὼ δὲ τὸν προκείμενον πόνον</td><td>– –|∪ –||∪ –|∪ –||∪ –|∪ ∪</td></tr>
<tr><td>Σθενέλου τυράννῳ παιδὶ πορσυνῶ μολών.</td><td>∪ ∪ –|∪ –||– –|∪ –||∪ –|∪ –</td></tr>
<tr><td>ΑΔ. Μεῖνον παρ᾽ ἡμῖν, καὶ ξυνέστιος γενοῦ.</td><td>– –|∪ –||– –|∪ –||∪ –|∪ –</td></tr>
<tr><td>ΗΡ. Ἀῦθις τόδ᾽ ἔσται· νῦν δ᾽ ἐπείγεσθαί με δεῖ.</td><td>– –|∪ –||– –|∪ –||– –|∪ –</td></tr>
<tr><td>ΑΔ. Ἀλλ᾽ ἐυτυχοίης, νόστιμον δ᾽ ἔλθοις ὁδόν.</td><td>– –|∪ –||– –|∪ –||– –|∪ ∪</td></tr>
<tr><td>Ἀστοῖς δὲ, πάσῃ τ᾽ ἐννέπω τετραρχίᾳ,</td><td>– –|∪ –||– –|∪ –||∪ –|∪ –</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Πως επέμψας τήνδε νέρθεν εις τόδε φάος; ΗΡ. Ξυνάψας μάχην τῳ κοίρανῳ νέρτερων. ΑΔ. Που φῃς σύμϐαλειν τόνδε αγώνα Θάνατῳ; ΗΡ. Πάρα τύμϐον, εκ λόχου μάρψας αύτον χέροιν. ΑΔ. Γαρ τι πότε ἑστήκε ἥδε γύνη αναύδος; ΗΡ. Ούπω θέμις σοι κλύειν προσφωνήματων τήσδε, πριν αν αφαγνισήται τοίσι νέρτεροις θεοίσι, και τρίτον φάος μόλῃ. Ἀλλα είσαγε τήνδε είσω· και τολοίπον, ων δικαίος, Αδμήτε, εύσεϐει πέρι ξένους. Και χαίρε· δε μόλων έγω πόρσυνω τον πόνον προκείμενον τυράννῳ παίδι Σθένελου. ΑΔ. Μείνον πάρα ἥμιν, και γένου ξυνέστιος. ΗΡ. Τόδε έσται αύθις· δε νυν δει με επειγέσθαι. Ἀλλα ευτυχοίης, δε έλθοις νόστιμον ὅδον. Δε άστοις, τε πάσῃ τετράρχιᾳ έννεπω,

TRANSLATION.

[*With much amazement.*] How didst thou bring her from beneath into the light? HERCULES. Having fought a battle-with-the prince of those below! ADMETUS. Where, dost thou say, hadst thou this conflict with Death? HERCULES. At the tomb,—having from ambush seized him in mine arms. ADMETUS. But why ever stands this woman speechless?

HERCULES. It is not yet allowable for thee to hear the sounds of her voice, before she is absolved-of-her-consecrations to the nether Gods, and the third day come. But conduct her in: and henceforward, being a righteous man, Admétus, shew respect to strangers. [*Taking him by the hand.*] And farewell: for proceeding-onward I will perform the task that is before me—for the royal son of Sthénelus. ADMETUS. [*Entreatingly.*] Remain with us, and be a companion of our fire-side.

HERCULES. [*Politely.*] This shall be at another time: but now I must haste. [*Exit Hérculēs, bowing respectfully, and Admétus waves his hand.*]

ADMETUS. Wherefore may thou prosper, and may thou come the way back. But to the citizens, and all the tetrarchy I issue my commands,

1159. In most editions we find δαιμόνων in place of νερτέρων.

1160. ποῦ φῂς ἀγῶνα συμϐαλεῖν; *Where sayest thou to have joined combat?*

1165. ἀφαγνίζειν non *purificáre*, sed *desecráre*, verténdum est. ΘΑΝΑΤΟΣ énim, quùm gládio totondísset Alcéstidis capíllos, éam Díis Mánibus sácram dicáverat, quod disértè ἥγνισαι appéllat nóster: víde vérsum 76, súprà. Contráriâ ígitur âliquâ ceremóniâ desecránda érat ántequàm Adméto éjus consuetúdine et collóquio frúi licéret. HEATH.

1166. Markand states *quemádmodùm débes* to be the sense of δίκαιος ὢν.

1172. Lascar and Aldus edited νόστιμον δ᾽ ἔλθοις δόμον. Barnes has νόστιμος.

1173. In Lascar's text it is πᾶσιν ἐννέπω τετραρχία: and in Aldus's, πᾶσί τ᾽ ἐννέπω τετραρχία, corruptly both.

χοροὺς ἐπ' ἐσθλαῖς ξυμφοραῖσιν ἱστάναι, |⏑ – |⏑ – || – – |⏑ – ||⏑ – |⏑ ⏑
βωμούς τε κνισσᾶν βουθύτοισι προστροπαῖς· |– – |⏑ – || – – |⏑ – ||⏑ – |⏑ –
νῦν γὰρ μεθηρμόσμεσθα βελτίω βίον |– – |⏑ – || – – |⏑ – || – – |⏑ ⏑
τοῦ πρόσθεν· ὀυ γὰρ ἐυτυχῶν ἀρνήσομαι. |– – |⏑ – ||⏑ – |⏑ – || – – |⏑ ⏑

ΧΟ. Πολλαὶ μορφαὶ τῶν δαιμονίων, |– – |– – || – – |⏑ ⏑ –
πολλὰ δ' ἀέλπτως κραίνουσι θεοί, |– ⏑ ⏑ |– – || – – |⏑ ⏑ –
καὶ τὰ δοκηθέντ' ὀυκ ἐτελέσθη. |– ⏑ ⏑ |– – || – ⏑ ⏑ |– –
Τῶν δ' ἀδοκήτων πόρον εὗρε θεός· |– ⏑ ⏑ |– – ||⏑ ⏑ – |⏑ ⏑ –
τοιόνδ' ἀπέβη τόδε πρᾶγμα. |– – |⏑ ⏑ – ||⏑ ⏑ – |⏑ *

ΤΕΛΟΣ.

THE ORDER, AND ENGLISH ACCENTUATION.

ἵσταναι χόρους ἐπι ἐσθλαις ξυμφοραίσι, τε κνίσσαν βώμους βουθυτοίσι πρόστροπαις·—γαρ νυν μεθηρμοσμέσθα βέλτιω βίον του πρόσθεν· γαρ ουκ αρνήσομαι εύτυχων. ΧΟ. *Πόλλαι μόρφαι των δαιμόνιων, δε πόλλα θέοι κραινούσι αέλπτως, και τα δοκηθέντα ουκ ετελέσθη. Δε θέος εύρε πόρον των αδοκήτων· τοιόνδε τόδε πράγμα άπεβη.*

TRANSLATION.

that they institute dances in honor of these happy events, and that they make the altars ódorous with the sacrifices of oxen which accompany their vows: seeing-that now we are placed in a better state of life than the former:—for I will not deny that I am happy. [*Exit Admétus, conducting Alcéstis into the palace, followed by a joyous retinue.*]

Chorus. Many are the forms of the deeds of the Gods—and many occurrences, contrary to expectation, do the deities bring about, while the things looked-for come not to pass. So Providence hath contrived the issue of unlikely incidents: in such wise has this affair terminated!

1175. On κνισσᾶν, Monk says:—'propéndeo in Blomfiéldii senténtiam, scribéntis κνίσα et κνισᾶν pro vulgátis κνίσσα et κνισσᾶν. Víde ad Æschyli Prometh. v. 505.'—For προστροπαῖς, most MSS. and Aldus have πεοτροπαῖς.

1178. Monk at this line remarks that no fewer than four others of the extant plays of Eurípidës, viz. the Medéa, Andrómachë, Bácchæ, and Hélena, terminate with the same anapæstic stanza as the Alcéstis, except that, instead of this first verse, the reading in the Medéa is, πολλῶν ταμίας Ζεὺς ἐν Ὀλύμπῳ.

1181. Aldus and most others have εὗρεν, causing θεὸς to be a monosyllable.

THE END.

MORAL INFERENCES.

1. *Every good man is humane, and indulgent to his dependants; but it does not follow that a man is (in the strict sense of the word) good, because he is indulgent and humane.* 2. *Hospitality is the mark of a noble mind, and has in many instances been crowned with the amplest reward.* 3. *Nothing insures the esteem and gratitude of servants more, than kind treatment from their masters.* 4. *Many a one, befriended in the hour of distress, has lived to do his benefactor an inestimable service.* 5. *Few persons love their friends to that degree, as to be willing (if required) to die for them.* 6. *A man may possess a very warm heart, and yet be withal a villain and an arrant coward.* 7. *Many bring up their children to their own sorrow: a calamity that originates in over-indulgence or neglect—so much depends on the early instilment of good principles, and on the force of example.* 8. *Unreasonable is the man who expects from others, what he in his turn would hesitate to grant.* 9. *Too frequently do parents meet with ingratitude from their offspring, in return for anxious care and unwearied kindness.* 10. *In prosperity Fortune ought to be feared, because her smile is generally of short duration.* 11. *In adversity it is better to hope than to despair, for, in cases even the most hopeless, relief has arisen.* 12. *Often unexpectedly and by extraordinary means hath succour come to the distressed.* 13. *The events of life are uncertain, seeing the ways of Providence are past finding out:—but the good man has nothing to fear, inasmuch as Piety goes not unrecompensed.*

J. M'GOWAN AND SON, GREAT WINDMILL STREET.

THE

ANTIGONE OF SOPHOCLES,

LITERALLY TRANSLATED INTO ENGLISH PROSE,

FROM

THE TEXT OF BRUNCK.

ΣΟΦΟΚΛΕΟΥΣ
ΑΝΤΙΓΟΝΗ.

THE

ANTIGONE OF SOPHOCLES,

LITERALLY TRANSLATED INTO ENGLISH PROSE

FROM

THE TEXT OF BRUNCK:

DILIGENTLY COMPARED WITH THAT OF

Erfurdt and other Editors.

IN THE SAME PAGE WITH THE TRANSLATION

ARE GIVEN

THE ORIGINAL GREEK, THE METRES, THE ORDER, AND ENGLISH ACCENTUATION.

With Notes.

FOR THE USE OF STUDENTS.

BY

T. W. C. EDWARDS, M. A.

Ὁύτω δὲ χ᾽ ἀύτη, ψιλὸν ὡς ὁρᾷ νέκυν,
γόοισιν ἐξῴμωξεν, ἐκ δ᾽ ἀρὰς κακὰς
ἠρᾶτο τοῖσι τοὔργον ἐξειργασμένοις.
Καὶ χερσὶν εὐθὺς διψίαν φέρει κόνιν,
ἔκ τ᾽ εὐκροτήτου χαλκέας ἄρδην πρόχου
χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.

ANTIΓ. 426—431.

Ἐλθοῦσα μέντοι, κάρτ᾽ ἐν ἐλπίσι τρέφω
φίλη μὲν ἥξειν πατρὶ, προσφιλὴς δὲ σοὶ,
μῆτερ, φίλη δὲ σοὶ, κασίγνητον κάρα·
ἐπεὶ θανόντας αὐτόχειρ ὑμᾶς ἐγὼ
ἔλουσα, κἀκόσμησα, κἀπιτυμβίους
χοὰς ἔδωκα.—— ANTIΓ. 897—902.

LONDON:
MATTHEW ILEY, SOMERSET ST. PORTMAN SQ.

MDCCCXXIV.

TO

THE HONORABLE AND RIGHT REVEREND

SHUTE BARRINGTON, LL.D. &c. &c.

LORD BISHOP OF DURHAM,

COUNT PALATINE AND CUSTOS ROTULORUM OF THE PRINCIPALITY OF DURHAM, VISITOR OF BALLIOL COLLEGE, OXFORD, &c. &c.

My Lord,

In presuming to place under your Lordship's protection this Edition of The Antigone of Sophocles, in which are now given, for the first time, the Scanning and a Literal English Prose Translation, I am actuated by feelings of the most profound respect and of the sincerest gratitude:—respect for exalted rank and great learning, but more for liberality of disposition, warmth of heart, and the exercise of every virtue that adorns the life or dignifies the nature of Man:—gratitude for repeated kindnesses, and still in a higher degree for pleasure and instruction derived from your Lordship's oratory and writings, wherein piety ever goes hand in hand with research, judgment with penetration, and elegance of expression with solidity of argument.

For a series of between seventy and eighty years has your Lordship been actively employed in promoting the glory of God and the good of the human race—a pattern of benevolence and of beneficence—inculcating by practice and by precept, in public and in private, the maxims of wisdom, that noblest of all acquisitions—inculcating good will, which links man to man in the silken bonds of peace—inculcating the doctrines of a pure religion, and imitating its divine author in all his imitable perfections.

The diffusion of useful knowledge has at all times been an object of primary solicitude with your Lordship, and many are the public institutions in this kingdom which owe their present flourishing condition to your Lordship's patronage and munificence: among these is the library at Stanhope, founded under the auspices of your Lordship, and enriched by a princely donation.

Numerous, too, are the individuals whom your Lordship's hand has raised in the hour of distress,—and rescued from impending ruin. How sweet to the mind the consciousness of having been the instrument, under Divine Providence, of so much good! How grateful must be the recollection of so many years so nobly spent! How calm the evening of life, fanned by the blessings of thousands, that succeeds to such a day! What greater consolation to the soul than a retrospect like this, the sure foundation of the most certain hope of eternal bliss beyond the grave!

Anxious, my Lord, as I have, for a great length of time, felt to express my admiration of the pious and truly Christian example which your Lordship has uniformly and unweariedly set to mankind throughout a long and useful life—anxious as I have felt to express my high sense of your Lordship's public services, and to recommend to imitation as far as my feeble voice can reach (which however falls very much short of the sphere of your Lordship's actions) an example so praiseworthy,—yet I might never have ventured to address your Lordship on an occasion like the present, with so little pretension to patronage, had not a Right Reverend Prelate (and Prebendary of Durham) who has for many years been on terms of intimacy with your Lordship, and who stands conspicuous in the foremost rank of the learned and of the good, been pleased to signify his approbation of these my labors,—and to accept from me the Dedication of one of my earlier Works.

I have ever been of opinion that no branch of Study could be rendered too easy for learners; well knowing that objections, more specious, indeed, and plausible, than weighty and substantial, have been urged against facilities like those I am introducing. Few men of sound judgment, I think, who have considered the matter attentively, will deny that much time (whether owing to the difficulty of the subject, or to a fault in the plan of instruction) is mis-spent at school and in the Universities, over the Classics. Much inestimable time (and which ought to be employed in more useful pursuits) is unquestionably mis-spent. Translations, I grant, are very debilitating aids, where students depend solely on them, like swimmers upon corks; but they are likewise valuable aids, when they are faithful; particularly to grown persons, whose memories are less retentive; and to persons studying without the advantage of a proper master.

That there are several errors and imperfections in the following Play, as there undoubtedly are in those which have preceded it, I have no reluctance in believing:—and what human work was ever perfect? But that there are as few errors and imperfections as I could possibly help, I need not hesitate to assert; and that I am really sorry it was not in my power to do better.

Having thus far, my Lord, with much boldness, yet with much candour, obtruded on your Lordship's notice and time, it only remains for me to plead the purity of my motive, and the sincerity of my heart, as my apology; and to subscribe myself, with the most cordial good wishes,

My Lord,

Your Lordship's much obliged,

And very obedient Servant,

G. W. C. Edwards.

London, June 21*st*, 1824.

TO THE READER.

Without servilely following Brunck in all his conjectures, (many of which were flimsy and some absurd,) I have adhered as closely to his Text as the authority of MSS. and my own judgment would permit.

In his arrangement of the verses I have no where differed from him, even where authority warranted,—and judgment prompted; with the exception of having carried verses 663, 664, 665 and 666, five lines higher than (consistently indeed with most, if not with all, MSS.) they stand in Brunck's Edition. By this simple transposition, (which was first recommended by Seidler,) we get sense and consistency, where we originally had incoherence and nonsense.

In some of the Choral Odes, I have found it expedient for the sake of the Metre to adopt a reading different from Brunck's:—thus, for example, in verse 154, where Brunck has Βακχεῖος, I have given Βάκχιος, with Erfurdt and others—as being, in my opinion, more suitable to the verse: although I own we might read Βακχεῖος as a dactyle.

Again in verse 346, where Aldus and Brunck have ἐναλίαν, peccant in quantity, I have, with the concurrence of Musgrave, Erfurdt, and Hermann, edited εἰναλίαν.

In verse 959, too, I have restored τᾶς,—which Brunck had preposterously rejected: and in verse 948, I have on the conjecture of Hermann inserted καὶ after καίτοι, to complete the measure.

Yet, that I might not appear immoderately fond of deviating from Brunck's text, I have retained ὀλομέναν in verse 840, although I have very little doubt (herein, however, dissenting from Hermann) that the better lection is ὀλλομέναν or ὀυλομέναν,—if by the latter we could only, with strict propriety, (but this is questionable,) understand "*peritúram*," instead of its more general meaning, "*perniciósam*." So in verse 837, I have on Brunck's recommendation admitted τοῖσιν, without any necessity whatever; likewise in verse 1182, πεᾳ̃ for πάρα,—and ἔγωγε for ἐγὼ δὲ, in verse 1196; with other examples not worth enumerating.

In a few instances, where I have found in any Edition a decidedly better reading than Brunck's, I have not hesitated to adopt it, even where the metre called for no change:—thus instead of τλήμων, verse 229, I have given τλῆμον,—and for ἔφευγε, verse 263, I have given ἔφυγε, and νυμφεύσειν for νυμφεύειν, verse 654.

In elisions of καὶ, or rather where this copulative coalesces with the initial vowel or diphthong of the following word, I have invariably rejected Brunck's ι subscript, unless (as in κᾆτα for καὶ εἶτα, or κᾂν for καὶ ἐὰν) there may have been an absorption of a part of the initial syllable. Such words as χὠ, χὤταν, for καὶ ὁ and καὶ ὅταν, which Erfurdt wrote χὠ, χὤταν,—and Brunck, χῴ, χῴταν, I consider to be by both these editors wrongly exhibited. Χ' ἡμεῖς, χ' οἵδε, and similar examples of elision before a long vowel or diphthong, I have given with an apostrophe rightly.

I have also, as in verses 766, 1091, preferred ἁνὴρ, with Porson and others, to ὡνὴρ with Brunck.

Respecting the word Ἅιδης (in the Doric dialect, Ἅιδας) and its inflections, I have, wherever a dialysis was not required, considered Ἁι-

δης to be strictly orthographical, and preferable to ῞Αδης:—nor can I conjecture upon what grounds either Brunck, or any editor for him, could print Ἀΐδας in verse 811, where the metre evidently demands a spondee. Equally bad, too, the Ἀΐδα of verse 361, with several others.

From some of Brunck's conjectures, as I have stated above, I have freely dissented:—such, for instance, as his ἀτήριον for ἄτης ἄτερ, verse 4; his τοῖσδε for τούτοις, verse 504; his τυχεῖν for λαχεῖν, verse 699; his ἀνίκατ᾽, ἀμάχαν᾽ ῎Ερως, for ἀνίκατε μάχαν, ῎Ερως, verse 781; his ἔπ᾽ for ἐπ᾽, verse 789; his τι for τε, verse 960; his παγκοίνοις (which indeed admits of defence) for παγκοίνου, verse 1120; and the like.

In the accentuation and punctuation, too, I have taken the liberty of differing very widely from Brunck in many places. Who cannot see that his καὶ νῦν, verse 1140, should be καί νυν? for this the metre as well as the sense requires:—and who could ever tolerate a full stop after Θήβα, verse 149? These I mention merely as specimens,—for I have not time for farther quotation.

On the subject of the Text of the following Play, I have endeavoured to send it forth as correctly as it was in my power,—and in general where different readings occur some notice has been taken of them in the notes; unless either they appeared to be undeserving of notice, or the limits I had assigned to this part of the work prevented me. For one or other of these reasons, I have sometimes followed the common lection where Brunck had introduced a supposed amendment, without so much as adverting to his fancied emendation.

In the Translation I have found it in numerous instances totally impracticable to abide by the original, so as to give any thing like a verbal version, on account of the many Ellipses, and of the extreme difference between the Greek and English idioms. I have nevertheless done my best to keep as closely as I could to the meaning of the Author:—but even in this I fear I have not always succeeded.

That there are in the Translation several beautiful passages, (whatever such pitiful snarlers and self-constituted critics, as the uncandid and mendacious writer of a most contemptible philippic, professing to be a review of the Hecuba, inserted in a recent number of a monthly publication very little read, because very little worth, may think) beautiful, and at the same time far from unfaithful, will not be denied by men of sound learning and sound taste:—yet other passages are not so happily, nor yet so faithfully, rendered—as may perhaps have been expected.

In the very outset of the Play the words ὦ κοινὸν αὐτάδελφον Ἰσμήνης κάρα, which I have translated, "*O kindred self of mine own sister Isménë*," signify literally,—"*O kindred own-sister head of Isménë*,"—a mode of speaking quite outlandish and intolerable.

Some latitude and indulgence, therefore, in this, and in similar examples, are craved, and will by the liberal be granted.

London, June 21st, 1824.

SUMMARY

OF

FACTS AND CIRCUMSTANCES CONNECTED WITH THE PLAY.

THE strife between Etéoclēs and Polynícēs, the two sons of the unfortunate Œdipus king of Thebes, having led to the investment of the Bœótian capital by a renowned army of Argives under Adrástus in person, and six other celebrated generals, of whom Polynícēs was one;—and Etéoclēs (after the city had been violently assailed, and whilst the inhabitants were still making vigorous resistance) having from the ramparts challenged Polynícēs to single combat, the ill-fated brothers fell by mutual wounds: thus consummating the curses which their father had imprecated, and at the same time, by their death, terminating the war; as all cause of aggression from the Argive forces upon the city now ceased:—the object of the expedition having been to place Polynícēs on the throne of Thebes, of which he had been unjustly deprived by his brother.

The besieging army, therefore, withdrew; crippled in its numbers, and frustrated in its hopes.

Créon now succeeding to the kingdom, both in right of relationship and in conformity to the will of the deceased Etéoclēs, honors the testator indeed with burial, but the dead body of Polynícēs, as being that of an invader, at least, if not of a traitor and rebel, he commands to be exposed unburied: and he moreover decrees that the punishment of death shall be inflicted upon any one who shall attempt to pay funeral rites to the corse.

Polynícēs, at his last interview with Antígonē his sister, had earnestly requested her, if the remembrance of him was dear to her, not to suffer his body to remain uninterred; but (in reverence to the Gods both above and below the Earth) to honor it with sepulture.

Antígonē, fondly cherishing the recollection of the fallen Polynícēs, unto whom she had ever been most warmly attached by the ties of the sincerest affection; and being actuated by a sense of duty and of veneration for the Gods, resolves to brave every danger in the discharge of the pious debt she owed to the wretched corse of her unhappy brother. Wherefore, despising a tyrant's threats, she covers the dead body with dust, and pours on it libations—paying it these last sad offices from a disconsolate sister.

This act of Antígonē's disobedience to the mandate of her sovereign, and the piteous consequences of it, form the subject of the following interesting and most pathetic tragedy; in which a bride and her lover, and an innocent queen are driven by mental sufferings to the perpetration of self-murder.

The Chorus consists of Theban senators attached to the reigning monarch, and whom Sóphoclēs, out of compliment to the Athenians, has represented servilely submissive to him. They, forgetful of the dictates of humanity and of religion, and forgetful too of their duty as a Chorus, sanction an inhuman and impious edict, instead of reproving the barbarous insolence of an unfeeling man, and of firmly supporting, like citizens to whom freedom and justice were dear, the dignity and the sacredness of their manly office. But to a people, such as the Athenians, glowing with all the enthusiasm of civil liberty and the fervor of self-conceit, nothing could be more gratifying than the representation of their most hateful enemies the Thebans in this truly degrading and contemptible light.

The Scene lies before the gates of the Palace at Thebes—and the action of the drama begins with the peep of day, and terminates in the afternoon.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΤΑ ΠΡΟΣΩ΄ΠΑ ΤΟΥ ΔΡΑ΄ΜΑΤΟΣ.	THE PERSONS OF THE DRAMA.
ΑΝΤΙΓΟΝΗ - - - - - -	ANTIGONE
ΙΣΜΗΝΗ - - - - - -	ISMENE
ΧΟΡΟΣ ΘΕΒΑΙΩΝ ΓΕΡΟΝΤΩΝ -	CHORUS OF THEBAN ELDERS
ΚΡΕΩΝ - - - - - - -	CREON
ΦΥΛΑΞ ΑΓΓΕΛΟΣ - - - -	GUARDSMAN MESSENGER
ΑΙΜΩΝ - - - - - - -	HÆMON
ΤΕΙΡΕΣΙΑΣ - - - - - -	TIRESIAS
ΕΤΕΡΟΣ ΑΓΓΕΛΟΣ - - -	OTHER MESSENGER
ΕΥΡΥΔΙΚΗ - - - - - -	EURYDICE
ΕΞΑΓΓΕΛΟΣ - - - - - -	MESSENGER FROM WITHIN.

ʽΥΠΟΘΕΣΙΣ ΑΝΤΙΓΟΝΗΣ.

ΑΠΟΘΑΝΟΝΤΑ Πολυνείκην ἐν τῇ πρὸς τὸν ἀδελφὸν μονομαχίᾳ Κρέων ἄταφον ἐκβαλὼν, κηρύττει μηδένα αὐτὸν θάπτειν, θάνατον τὴν ζημίαν ἀπειλήσας. Τοῦτον ʼΑντιγόνη ἡ ἀδελφὴ θάπτειν πειρᾶται· καὶ δὴ λαθοῦσα τοὺς φύλακας, ἐπιβάλλει χῶμα. ʽΟἷς ἐπαπειλεῖ θάνατον ὁ Κρέων, ἐι μὴ τὸν τοῦτο δράσαντα ἐξεύροιεν. Οὗτο τὴν κόνιν τὴν ἐπιβεβλημένην καθάραντες, ὀυδὲν ἧττον ἐφρούρουν. ʼΕπελθοῦσα δὲ ἡ ʼΑντιγόνη, καὶ γυμνὸν ἐυροῦσα τὸν νεκρὸν, ἀνοιμώξασα, ἑαυτὴν ἐισαγγέλλει. Ταύτην ὑπὸ τῶν φυλάκων παραδεδομένην Κρέων καταδικάζει, καὶ ζῶσαν ἐις τύμβον καθεῖρξεν. ʼΕπὶ τούτοις Αἵμων, ὁ Κρέοντος ὑιὸς, ὃς ἐμνᾶτο ἀυτὴν, ἀγανακτήσας, ἑαυτὸν ἐπισφάζει τῇ κόρῃ ἀπολομένῃ ἀγχόνῃ, Τειρεσίου ταῦτα προθεσπίσαντος. ʼΕφʼ ᾧ λυπηθεῖσα ʼΕυρυδίκη, ἡ τοῦ Κρέοντος γαμετὴ, ἑαυτὴν κατασφάζει· καὶ τέλος, θρηνεῖ Κρέων τὸν τοῦ παιδὸς καὶ τῆς γαμετῆς θάνατον.

TRANSLATION.

ARGUMENT OF THE ANTIGONE.

Creon having cast Polynícēs, slāin in single combat with his brother, forth uninterred, commands-by-public-edict that no one bury him, threatening death as the penalty. Him Antígonë his sister takes upon herself to inhume:—and now, having eluded the guards, she strews on him the mould. To them Créon threatens death, if they discover not the doer of this deed. They, having brushed away the peccant dust, kept-watch with-no-less-vigilance. Then Antígonë coming and finding the dead-body bare, by her shrieking betrayed herself. Her delivered-up by the guards Créon condemns, and immures alive in a sepulchral-vault. At this, Hæmon, Créon's son, who cherished the remembrance of her, being indignant, immolates himself beside the virgin self-strangled in a pendant-cord, Tirésias having predicted these things. Whereupon Eurýdicë, the wife of Créon, sorrowing, stabs herself:—and Créon in the end bewails the decease of his son and of his spouse.

Line 1. For τῇ μονομαχίᾳ, one MS. has τῷ μοναμαχίῳ,—very badly. In Morell's Thesaurus, enlarged by Maltby, μονομαχία is omitted, but whether by accident or design I know not. There are so many imperfections in that work, that I refer to it with dispraise.

Line 2. In some MSS. ἀυτὸν is wanting.

Line 3. Aldus from authority edited ἡ ἀδελφὴ ἀυτοῦ ʼΑντιγόνη.

Line 4. In several editions we find τῷ νεκρῷ between ἐπιβάλλει and χῶμα. These two words are clearly implied, although not actually expressed.

Line 5. Many contend for καθαίροντες in lieu of καθάραντες.

Line 9. In editions and MSS. not a few προσεπισφάζει is held up as the true reading. Aristóphanës the Grammarian has given the argument at greater length, as follows:—"ʼΑντιγόνη, παρὰ τὴν πρόσταξιν τῆς πόλεως θάψασα τὸν Πολυνείκην, ἐφωράθη, καὶ ἐις μνημεῖον κατάγειον ἐντεθεῖσα παρὰ τοῦ Κρέοντος, ἀνήρηται· ἐφʼ ᾗ καὶ ʽΑίμων δυσπαθήσας διὰ τὸν ἐις ἀυτὴν ἔρωτα, ξίφει ἑαυτὸν διεχρήσατο. ʼΕπὶ δὲ τούτου θανάτῳ καὶ ἡ μήτηρ ʼΕυρυδίκη ἑαυτὴν ἀνεῖλε. Τὸ μὲν δρᾶμα τῶν καλλίστων Σοφοκλέους. Στασιάζεται δὲ τὰ περὶ τὴν ἡρωΐδα ἱστορούμενα, καὶ τὴν ἀδελφὴν ἀυτῆς ʼΙσμήνην, ἃς ὁ μὲν ῎Ιων ἐν τοῖς διθυράμβοις καταπρησθῆναί φησιν ἀμφοτέρας ἐν τῷ ἱερῷ τῆς ῞Ηρας ὑπὸ Λαοδάμαντος [Perperàm codices ὑπὸ Λαομέδοντος.] τοῦ ʼΕτεοκλέους. Μίμνερμος δέ φησι τὴν μὲν ʼΙσμήνην προσομιλοῦσαν Θεοκλυμένῳ ὑπὸ Τυδέως κατὰ ʼΑθηνᾶς ἐγκέλευσιν τελευτῆσαι. Τὸ δὲ δρᾶμα τὴν ἐπιγραφὴν ἔσχεν ἀπὸ τῆς παρεχούσης τὴν ὑπόθεσιν ʼΑντιγόνης. Κεῖται δὲ ἡ μυθοποιΐα καὶ παρʼ ʼΕυριπίδῃ ἐν ʼΑντιγόνῃ· πλὴν ἐκεῖ φωραθεῖσα μετὰ τοῦ ʽΑίμονος, δίδοται πρὸς γάμου κοινωνίαν, καὶ τίκτει τὸν Μαίμονα. ʽΗ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Θήβαις ταῖς Βοιωτικαῖς. ʽΟ δὲ Χορὸς συνέστηκεν ἐξ ἐπιχωρίων γερόντων· προλογίζει δὲ ἡ ʼΑντιγόνη· ὑπόκειται δὲ τά πράγματα ἐπὶ τῶν Κρέοντος βασιλείων. Τὸ δὲ κεφάλαιόν ἐστι, τάφος Πολυνείκους, ʼΑντιγόνης ἀναίρεσις, θάνατος ʽΑίμονος, καὶ μόρος ʼΕυρυδίκης, τῆς ʽΑίμονος μητρός. Φασὶ δὲ τὸν Σοφοκλέα ἠξιῶσθαι τῆς ἐν Σάμῳ στρατηγίας, ἐυδοκιμήσαντα ἐν τῇ διδασκαλίᾳ τῆς ʼΑντιγόνης. Λέλεκται δὲ τὸ δρᾶμα τοῦτο τριακοστὸν δεύτερον."

ΣΟΦΟΚΛΕΟΥΣ ΑΝΤΙΓΟΝΗ.

ΑΝΤΙΓΟΝΗ.

Ὦ κοινὸν αὐτάδελφον Ἰσμήνης κάρα, |--|⏑-||⏑-|⏑-||--|⏑-
ἆρ' οἶσθ' ὅ τι Ζεὺς τῶν ἀπ' Οἰδίπου κακῶν |--|⏑-||--|⏑-||⏑-|⏑-
ὁποῖον οὐχὶ νῷν ἔτι ζώσαιν τελεῖ; |⏑-|⏑-||⏑-|⏑-||--|⏑-
Οὐδὲν γὰρ οὔτ' ἀλγεινὸν, οὔτ' ἄτης ἄτερ, |--|⏑-||--|⏑-||--|⏑⏑
οὔτ' αἰσχρὸν, οὔτ' ἄτιμόν ἐσθ', ὁποῖον οὐ |--|⏑-||⏑-|⏑-||⏑-|⏑-
τῶν σῶν τε κἀμῶν οὐκ ὄπωπ' ἐγὼ κακῶν. |--|⏑-||--|⏑-||⏑-|⏑-
Καὶ νῦν τί τοῦτ' αὖ φασὶ πανδήμῳ πόλει |--|⏑-||--|⏑-||--|⏑-
κήρυγμα θεῖναι τὸν στρατηγὸν ἀρτίως; |--|⏑-||--|⏑-||⏑-|⏑-

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΝΤΙΓΟΝΗ.

Ω κοίνον αυταδέλφον κάρα Ισμήνης, άρα των κάκων άπο Οίδιπου τι ὁ οίσθα, ὁποίον Ζευς ούχι τέλει νῳν έτι ζώσαιν; Γαρ έστι ούδεν ούτε αλγεινον, ούτε άτερ άτης, ούτε αίσχρον, ούτε ατίμον, ὁποίον ουκ έγω ουκ επώπα τε των σων κάκων και έμων. Και νυν αυ τι τούτο κηρύγμα φάσι τον στρατήγον άρτιως θείναι πανδήμῳ πόλει;

TRANSLATION.

Scene. *A Court before the gates of the Palace at Thebes: Antigonë in deep mourning waiting, at the dawn of day, the arrival of her sister Isménë: to the right of the Palace (lately the residence of Œdipus, but now of Créon) are seen the royal gardens, and part of the city—with the waters of Dircë beyond the battlements: to the left a verdant lawn skirted with trees, and more remotely, a park:—beyond the walls the river Isménus winding majestically on through flowery meadows: the Bœotian hills in the distance: Isménë enters from out the Palace.*

ANTIGONE.

O! KINDRED SELF of-mine-own-sister Isménë, is there of ills springing from Œdipus any that thou knowest, which Jupiter is not accomplishing in us-two yet alive? For there is nothing either distressful, or free from suffering,—or infamous,—or degrading,—which I have not beheld in thy afflictions and in mine. And now again what is this prohibition they say the ruler has just imposed upon the whole city?

1. κάρα, *head*—a common mode of salutation with the Greeks, but inapplicable in English. The adjective αὐτάδελφος, *ex iisdem paréntibus órtus*, cannot be verbally translated into our language, as we have no word answering to it. Indeed the sense of the whole verse amounts to nothing more than: ὦ ἀδελφὴ Ἰσμήνη, *O sister Isménë*, or, *O Isménë, my sister*.

2. Schaefer says if ὅ τι be genuine (and he owns that without exception this is the reading of all MSS., and acknowledged by the Scholiast,) he will maintain it to be for ὁτιοῦν or ὁτιδήποτε. Taking the words in the order I have rendered them, there does not appear much need for Schaefer's remark. The Scholiast has upon this passage the following observation:—τὸ "ὅ τι" ἀντὶ τοῦ, ὁποῖον. Ὁ δὲ νοῦς· ἆρά γε ἔστι τῶν ἀπ' Οἰδίποδος κακῶν, ὁποῖον οὐχὶ ὁ Ζεὺς ζώσαις ἡμῖν ἐπιτελεῖ; Ὡς εἰ ἔλεγεν· ἆρα ἔχει τι ὁ Ζεὺς τούτων τῶν κακῶν μεῖζον ποιῆσαι εἰς ἡμᾶς; Εἶπε δὲ διττῶς· πρῶτον μὲν "ὅ τι" εἶτα δὲ "ὁποῖον," ἀρκοῦντος θατέρου.

3. νῷν ἔτι ζώσαιν, *to us still living* or *to us yet in life*. The Scholiast regarded νῷν as the dative, but Schaefer considered it to be the genitive. Some construe ἔτι with τελεῖ, quite against the meaning.

4. οὔτ' ἄτης ἄτερ, *nèc síne dámno*, id est, οὔτ' ἀτηρὸν, *not reproachless—not without unpleasantness* or *annoyance*. Brunck, condemning the noun and preposition ἄτης ἄτερ, edited from conjecture ἀτήριον, contrary to every MS. Porson advocates οὔτ' ἄτης ἔχον. Schaefer for ἄτης substituted ἄγης, with this apology: "ἄγη secúndum Suídam signíficat ζῆλος, et Hesychius Æschyli citat testimónium, ut demónstret ἄγαις ésse ídem quod ζηλώσεσι."

"Εχεις τι, κἀισήκουσας; "Η σε λανθάνει ⏑ – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά; – – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ ⏑
ΙΣ. 'Εμοὶ μὲν ὀυδεὶς μῦθος, 'Αντιγόνη, φίλων ⏑ – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ ⏑ – | ⏑ –
ὀύθ' ἡδὺς, ὀύτ' ἀλγεινὸς ἵκετ', ἐξ ὅτου – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
δυοῖν ἀδελφοῖν ἐστερήθημεν δύο, ⏑ – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ ⏑
μιᾷ θανόντων ἡμέρᾳ διπλῆ χερί· ⏑ – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑
ἐπεὶ δὲ φροῦδός ἐστιν 'Αργείων στρατὸς ⏑ – | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ ⏑
ἐν νυκτὶ τῆ νῦν, ὀυδὲν ὀῖδ' ὑπέρτερον, – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑
ὀύτ' ἐυτυχοῦσα μᾶλλον, ὀύτ' ἀτωμένη. – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ –
ΑΝ. "Ηδη καλῶς, καί σ' ἐκτὸς ἀυλείων πυλῶν – – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ –
τοῦδ' όυνεκ' ἐξέπεμπον, ὡς μόνη κλύοις. – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ –
ΙΣ. Τί δ' ἔστι; Δηλοῖς γάρ τι καλχαίνουσ' ἔπος. ⏑ – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ ⏑
ΑΝ. 'Ου γὰρ τάφου νῷν τὼ κασιγνήτω Κρέων, – – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ –
τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει; – – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

'Εχεις τι, και εισηκούσας; Η κάκα των έχθρων στειχόντα προς τους φίλους λάνθανει σε; ΙΣ. 'Εμοι μεν, Αντίγονη, ούδεις μύθος φίλων ἵκετο, ούτε ἥδυς, ούτε αλγείνος, εξ ὅτου δύο εστερηθήμεν δύοιν αδέλφοιν, θανόντων μία ἥμερα δίπλη χέρι· δε έπει εν τη νυν νύκτι στράτος Αργείων έστι φρούδος, οίδα ούδεν ὑπέρτερον, ούτε μάλλον ευτυχούσα, ούτε ατώμενη. ΑΝ. 'Ηδη κάλως, και όυνεκα τούδε εξεπέμπον σε έκτος πύλων αυλείων, ὡς κλύοις μόνη. ΙΣ. Δε τι έστι; Γαρ δήλοις καλχαινούσα τι έπος. ΑΝ. Γαρ τω κασιγνήτω νῷν ουκ έχει Κρέων μεν τάφου προτίσας τον, δε ατιμάσας τον;

TRANSLATION.

Art thou with aught acquainted, and hast thou heard? Or do the unkindnesses of foes, advancing against thy friends, escape thee?

Ismene. To me indeed, Antígonë, no tidings of friends have come, either joyous or sad, since the hour that we two were bereft of our two-brothers, slain on the same day by mutual hand:—and now-that during the present night the army of the Argives is gone, I know nothing further, being neither more happy, nor *more* afflicted!

Antigone. I knew it well—and therefore have I sent for thee beyond the gates of the courts, that thou mayest hear alone!

Ismene. But what is it? For plainly-dost-thou-seem wringing with some thought!

Antigone. Because in regard of our two-brothers, has not Créon indeed with sepulture honored one of them, but dishonored the other?

9. ἔχεις τι, *hast thou aught*, i. e. *knowest thou any thing about it?*

10. τῶν ἐχθρῶν κακὰ, *the persecutions of foes:—injúriæ quæ ab inimícis inferúntur*, with Erfurdt, rather than, *mála quæ hóstis ab hóste pérpeti sólet*, with Schaefer and Musgrave. The ancients considered the exposure of the dead bodies of their enemies unburied, to be one of the greatest injuries they could inflict.

15. φροῦδός ἐστιν, *is vanished* or *has disappeared.* Some have thought that the sense of φροῦδός ἐστιν 'Αργείων στρατὸς, is, *the Argive army has perished* or *been annihilated.* I noticed the derivation and common acceptation of φροῦδος at verse 720 of the Medéa of Eurípidës.

16. ἐν νυκτὶ τῆ νῦν, *during this night now present:* from which, and from the beautiful address of the Chorus to the rising Sun, beginning at ver. 100 below, we naturally infer that the play opens at a very early hour of the morning.

18. On ἤδη, Brunck says: "sic Scholiástam legísse, quis non cólligat ex éjus nótâ, ἀντὶ τοῦ ἤδεα? Hermann says: "líbri ἤδειν. Málè Scholiástes súpplet, ἤδειν σε καλῶς, τὰ τοιαῦτα μὴ πολυπραγμονοῦσαν. Immo hoc dícit: *'sciébam te níhil comperísse ámpliùs: ítaquè hùc exíre jússi?'* "

21. τὼ κασιγνήτω, in the dual number, agreeing with the two persons clearly understood in τὸν μὲν and τὸν δέ:—the sense therefore is, τῶν κασιγνήτων τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει. On προτίσας ἔχει, see the Rules of Syntax.

<table>
<tr><td>Ἐτεοκλέα μὲν, ὡς λέγουσι, σὺν δίκῃ,</td><td>⏑⏑–|⏑–||⏑–|⏑–||⏑–|⏑–</td></tr>
<tr><td>χρησθεὶς δικαίᾳ καὶ νόμῳ, κατὰ χθονὸς</td><td>––|⏑–||––|⏑–||⏑–|⏑⏑</td></tr>
<tr><td>ἔκρυψε, τοῖς ἔνερθεν ἔντιμον νεκροῖς·</td><td>⏑–|⏑–||⏑–|⏑–||––|⏑–</td></tr>
<tr><td>τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν</td><td>––|⏑–||⏑–|⏑⏑⏑||––|⏑⏑</td></tr>
<tr><td>ἀστοῖσί φασιν ἐκκεκηρῦχθαι τὸ μὴ</td><td>––|⏑–||⏑–|⏑–||––|⏑–</td></tr>
<tr><td>τάφῳ καλύψαι, μηδὲ κωκῦσαί τινα,</td><td>⏑–|⏑–||––|⏑–||––|⏑⏑</td></tr>
<tr><td>ἐᾶν δ' ἄκλαυστον, ἄταφον, οἰωνοῖς γλυκὺν</td><td>⏑–|⏑–||⏑⏑⏑|⏑–||––|⏑⏑</td></tr>
<tr><td>θησαυρὸν εἰσορμῶσι πρὸς χάριν βορᾶς.</td><td>––|⏑–||––|⏑–||⏑–|⏑–</td></tr>
<tr><td>Τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντα σοὶ,</td><td>––|⏑–||⏑⏑⏑|⏑–||⏑–|⏑–</td></tr>
<tr><td>κἀμοὶ, λέγω γὰρ κἀμὲ, κηρύξαντ' ἔχειν,</td><td>––|⏑–||––|⏑–||––|⏑–</td></tr>
<tr><td>καὶ δεῦρο νεῖσθαι ταῦτα τοῖσι μὴ εἰδόσι</td><td>––|⏑–||––|⏑–||⏑–|⏑⏑</td></tr>
<tr><td>σαφῆ προκηρύξοντα· καὶ τὸ πρᾶγμ' ἄγειν</td><td>⏑–|⏑–||––|⏑–||⏑–|⏑–</td></tr>
<tr><td>οὐχ ὡς παρ' οὐδέν· ἀλλ' ὃς ἂν τούτων τι δρᾷ,</td><td>––|⏑–||⏑–|⏑–||––|⏑–</td></tr>
<tr><td>φόνον προκεῖσθαι δημόλευστον ἐν πόλει.</td><td>⏑–|⏑–||––|⏑–||⏑–|⏑–</td></tr>
<tr><td>Οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα,</td><td>––|⏑–||––|⏑–||––|⏑⏑</td></tr>
<tr><td>εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλῶν, κακή.</td><td>––|⏑–||⏑–|⏑–||––|⏑–</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Ετεόκλεα μεν, ὡς λεγούσι, συν δίκη, χρήσθεις δικαίᾳ και νόμῳ, εκρύψε κάτα χθόνος, εντίμον τοις νέκροις ενέρθε· δε τον άθλιως θανόντα νέκυν Πολυνείκους φάσι εκκεκηρύχθαι αστοίσι το μη καλύψαι τάφῳ, μήδε τίνα κωκύσαι, δε ἐᾳν ακλαύστον, άταφον, γλύκυν θησαύρον οιώνοις εισορμώσι προς χάριν βόρας. Τοιαύτα φάσι τον άγαθον Κρεόντα έχειν κηρυξάντα σοι, και έμοι, γαρ λέγω και έμε, και νείσθαι δεύρο προκηρυξόντα ταύτα σάφη τοίσι μη είδοσι· και άγειν το πράγμα ουκ ὡς πάρα ούδεν· άλλα δημολεύστον φόνον εν πόλει προκείσθαι, ὁς αν δρᾳ τι τούτων. Ούτως έχει ταύτα σοι, και τάχα δείξεις είτε πεφύκας εύγενης, είτε έσθλων, κάκη.

TRANSLATION.

Etéoclës troth, as they affirm, he has with justice, acting in equity and in law, entombed beneath the ground, an honoured-shade to the dead below: but the wretchedly fallen corse of Polynícës, they say, he has proclaimed to the citizens not to consign to the grave, nor for any one to wail over it—but to leave it unlamented,—uninterred,—a delicious treasure for birds hastening to the delight of the banquet.

Such injunctions do they report that the worthy Créon has by-proclamation-laid upon thee, and upon me—for I say me, also—and that he is returning hither to herald them forth clearly to those not knowing them—and to bid the public consider the thing not as a matter-of-no-import:—because-that a death by-the-stoning-of-the-people in the city awaits him that performs aught of those rites.

Thus pends the affair respecting thee—and quickly wilt thou shew whether thou hast been born a generous-woman—or of noble-parents, a dastard. [*Listens anxiously for her sister's reply.*]

24. χρησθεὶς δικαίᾳ καὶ νόμῳ, *útens* v. *úsus justítiâ ac lége.* Erfurdt puts a comma after δίκῃ in the preceding verse, and another after δικαίᾳ in this: Brunck, not.

25. For νεκροῖς, Brunck here edited θεοῖς, quoting lines 77, 745, and 1070. Erfurdt on ἔντιμον νεκροῖς says: "véteres, si quis aùt inhumátus jacéret, aùt non ritè post mórtem colerétur, contémptui ínter mórtuos hábitum credébant."

27—8. τὸ μὴ τάφῳ καλύψαι. Sic líbri ómnes, síne οὐ. BRUNCK.

30. In place of εἰσορμῶσι, MSS. and Eustáthius, as well as editions in general, have εἰσορῶσι, to the injury of the sense.

32. λέγω κἀμέ. Hoc síbi vult generósæ índolis puélla: 'párùm me nôrat Créon, qui me quóquè fácere jubéret, quæ cum pietáte in frátrem púgnant.' ERFURDT.

33. Brunck has τοῖς μὴ οὐκ εἰδόσι. MSS. τοῖς μὴ εἰδόσι, unharmoniously. With the Attics, μὴ when followed by a vowel was absorbed. It was Schaefer who restored the true lection of this verse.

ΙΣ. Τί δ', ὦ ταλαίφρων, εἰ τάδ' ἐν τούτοις, ἐγὼ	⏑ - | ⏑ - ‖ - - | ⏑ - ‖ - - | ⏑ -
λύουσ' ἂν εἴθ' ἅπτουσα προσθείμην πλέον;	⏑ - | ⏑ - ‖ - - | ⏑ - ‖ - - | ⏑ ⏑
ΑΝ. Εἰ ξυμπονήσεις καὶ ξυνεργάσει, σκόπει.	- - | ⏑ - ‖ - - | ⏑ - ‖ ⏑ - | ⏑ -
ΙΣ. Ποῖόν τι κινδύνευμα; Ποῦ γνώμης ποτ' εἶ;	- - | ⏑ - ‖ - - | ⏑ - ‖ - - | ⏑ -
ΑΝ. Εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερί.	- - | ⏑ - ‖ - - | ⏑ - ‖ ⏑ - | ⏑ ⏑
ΙΣ. Ἦ γὰρ νοεῖς θάπτειν σφ', ἀπόῤῥητον πόλει;	- - | ⏑ - ‖ - - | ⏑ - ‖ - - | ⏑ -
ΑΝ. Τὸν γοῦν ἐμὸν καὶ τὸν σόν, ἢν σὺ μὴ θέλῃς,	- - | ⏑ - ‖ - - | ⏑ - ‖ ⏑ - | ⏑ -
ἀδελφόν· οὐ γὰρ δὴ προδοῦσ' ἁλώσομαι.	⏑ - | ⏑ - ‖ - - | ⏑ - ‖ ⏑ - | ⏑ ⏑
ΙΣ. Ὦ σχετλία, Κρέοντος ἀντειρηκότος;	- - | ⏑ - ‖ ⏑ - | ⏑ - ‖ - - | ⏑ ⏑
ΑΝ. Ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἴργειν μέτα.	- - | ⏑ - ‖ - - | ⏑ - ‖ - - | ⏑ ⏑
ΙΣ. Οἴ μοι· φρόνησον, ὦ κασιγνήτη, πατὴρ	- - | ⏑ - ‖ ⏑ - | ⏑ - ‖ - - | ⏑ -
ὥς νῷν ἀπεχθὴς δυσκλεής τ' ἀπώλετο,	- - | ⏑ - ‖ - - | ⏑ - ‖ ⏑ - | ⏑ ⏑
πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς	⏑ - | ⏑ - ‖ - - | ⏑ - ‖ ⏑ - | ⏑ -
ὄψεις ἀράξας αὐτὸς αὐτουργῷ χερί·	- - | ⏑ - ‖ - - | ⏑ - ‖ - - | ⏑ ⏑
ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,	⏑ - | ⏑ - ‖ - - | ⏑ - ‖ ⏑ - | ⏑ ⏑
πλεκταῖσιν ἀρτάναισι λωβᾶται βίον·	- - | ⏑ - ‖ ⏑ - | ⏑ - ‖ - - | ⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΙΣ. Δε τι, ω ταλαίφρων, ει τάδε εν τούτοις, αν έγω λυούσα είτε ἁπτούσα προσθείμην πλέον; ΑΝ. Σκόπει, ει ξυμπονήσεις και ξυνέργασει. ΙΣ. Ποίον τι κινδυνεύμα; Που γνώμης πότε ει; ΑΝ. Ει ξυν τῄδε χέρι κούφιεις τον νέκρον. ΙΣ. Γαρ η νόεις θάπτειν σφε, αποῤῥήτον πόλει; ΑΝ. Τον έμον αδέλφον γουν, και τον σον, ην συ μη θέλης· γαρ ου δη ἁλώσομαι προδούσα. ΙΣ. Ω σχέτλια, Κρεόντος αντειρήκοτος; ΑΝ. Ἄλλα ούδεν μέτα αύτῳ είργειν με των έμων. ΙΣ. Οι μοι· φρονήσον, ω κασιγνήτη, ὡς πάτηρ νῳν απώλετο απέχθης τε δύσκλεης, αύτος, προς αυτοφώρων αμπλακήματων, αράξας δίπλας όψεις αυτούργῳ χέρι· επείτα μήτηρ και γύνη, δίπλουν έπος, λωβάται βίον πλεκταίσι αρταναίσι·

TRANSLATION.

ISMENE. But what, O unfortunate, if things are at this pass, could I, by infracting or by conforming, avail more? ANTIGONE. Consider, whether thou-wilt-share-with-me-the-toil and be-my-fellow-labourer-in-the-work. ISMENE. [*With amazement.*] What-sort, ever, of hazardous-enterprize?—Where in intention at-all art thou? ANTIGONE. [*Deeply affected.*] Whether conjointly-with this hand thou wilt raise-up the corpse! ISMENE. For purposest thou to bury him, forbidden to the state? ANTIGONE. [*Sighing.*] My brother yet-at-all-events—and thine,—though thou mayest not like it: for never shall I be found betraying him. ISMENE. Oh! wayward-woman! when Créon forbids?

ANTIGONE. But he has no business to put a barrier betwixt me and mine! ISMENE. Alas! me!—Think, O sister, how our father perished, hated and inglorious; himself having, upon the detection of his guilt, torn-out both his eyes with self-destroying hand: then his mother and wife, a double appellation, mars her existence with the twisted cords:

40. The common reading is λύουτ' ἂν ἢ θάπτουσα, evidently corrupt:—for what opposition at all is there between λύουσα τὸν νόμον, and θάπτουσα τὸν νεκρὸν, considering that the act constitutes the violation? Brunck says: "Who perceives not that the poet here intended a distinction equal to the '*asséntiens* and *contradicens*' of the Latins?" And accordingly he edited λύουσ' ἂν, ἢ 'φάπτουσα, with the following interpretation, too, of the sentence: "*Nàm quid, O mísera, quùm res in éo lóco sit, fáctis méis vèl sólvens vèl adstríngens légem, prodésse póssim?*—Erfurdt adopts his reading, but condemns the sense that he gave of it:—substituting for the latter part: "*quid, négligens vèl obsérvans, profícere áliquid póssim?*" This version Hermann blames, nor less the lection.

48. In most books μ' is wanting, to the ruin of the sense. Brunck restored it.

53. For ἔπος some MSS. have πάθος.

τρίτον δ' ἀδελφὼ δύο μίαν καθ' ἡμέραν ⏑–|⏑–‖–⏑⏑|⏑–‖⏑–|⏑⏑
αὐτοκτονοῦντε τὼ ταλαιπώρω, μόρον ––|⏑–‖⏑–|⏑–‖––|⏑⏑
κοινὸν κατειργάσαντ' ἐπ' ἀλλήλοιν χεροῖν. ––|⏑–‖⏑–|⏑–‖––|⏑–
Νῦν δ' αὖ μόνα δὴ νὼ λελειμμένα, σκόπει, ––|⏑–‖––|⏑–‖⏑–|⏑–
ὅσῳ κάκιστ' ὀλούμεθ', εἰ νόμου βίᾳ ⏑–|⏑–‖⏑–|⏑–‖⏑–|⏑–
ψῆφον τυράννων ἢ κράτη παρέξιμεν. ––|⏑–‖––|⏑–‖⏑–|⏑⏑
'Αλλ' ἐννοεῖν χρὴ τοῦτο μὲν, γυναῖχ' ὅτι ––|⏑–‖––|⏑–‖⏑–|⏑⏑
ἔφυμεν, ὡς πρὸς ἄνδρας οὐ μαχουμένα· ⏑–|⏑–‖⏑–|⏑–‖⏑–|⏑–
ἔπειτα δ', οὕνεκ' ἀρχόμεσθ' ἐκ κρεισσόνων, ⏑–|⏑–‖⏑–|⏑–‖––|⏑–
καὶ ταῦτ' ἀκούειν, κἄτι τῶνδ' ἀλγίονα. ––|⏑–‖––|⏑–‖––|⏑⏑
'Εγὼ μὲν οὖν αἰτοῦσα τοὺς ὑπὸ χθονὸς ⏑–|⏑–‖––|⏑–‖⏑–|⏑⏑
ξύγγνοιαν ἴσχειν, ὡς βιάζομαι τάδε, ––|⏑–‖––|⏑–‖⏑–|⏑⏑
τοῖς ἐν τέλει βεβῶσι πείσομαι. Τὸ γὰρ ––|⏑–‖⏑–|⏑–‖⏑–|⏑⏑
περισσὰ πράσσειν, οὐκ ἔχει νοῦν οὐδένα. ⏑–|⏑–‖––|⏑–‖––|⏑⏑
ΑΝ. 'Οὔτ' ἂν κελεύσαιμ', οὔτ' ἂν, εἰ θέλοις ἔτι ––|⏑–‖––|⏑–‖⏑–|⏑⏑
πράσσειν, ἐμοῦ γ' ἂν ἡδέως δρῴης μέτα. ––|⏑–‖⏑–|⏑–‖––|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

δε τρίτον δύο αδέλφω τω ταλαιπώρω αυτοκτονούντε κάτα μίαν ἥμεραν, κατειργασάντο κοίνον μόρον έπι αλλήλοιν χέροιν. Δε νυν αυ νω μόνα δη λελείμμενα, σκόπει ὅσῳ κακίστα ολούμεθα, ει βίᾳ νόμου παρέξιμεν ψήφον η κράτη τυράννων. 'Αλλα χρη μεν έννοειν τούτο, ὅτι εφύμεν γυναίκε, ὡς ου μαχούμενα προς ἀνδρας· δε επείτα, οὕνεκα αρχομέσθα εκ κρείσσονων, ακούειν και ταύτα, και έτι αλγίονα τώνδε. 'Εγω μεν ουν αιτούσα τους ὕπο χθόνος ίσχειν ξυγγνοίαν, ὡς βιάζομαι τάδε, πείσομαι τοις βεβώσι εν τέλει· γαρ το πράσσειν περίσσα, ουκ έχει ούδενα νουν. ΑΝ. Ούτε αν κελευσαίμι, ούτε αν, ει έτι θέλοις πράσσειν, αν δρῴης μέτα έμου γε ἥδεως.

TRANSLATION.

and, third, our two-brothers, the ill-fated-men, slaying-each-other on the same day, did work out their common death by mutual hand. And now again we-two, the only-ones yet left, consider by-how-much the-worst-of-all we shall perish, if, in violation of the law, we tamper-with the decree and power of superiors.

But it behoves us, for troth, to reflect on this, that we are women, hence not able-to-contend against men:—and next, since we are ruled by the stronger, to submit both to these things, and to things still more grating than these. I indeed, therefore, beseeching those below the Earth to accord me pardon (for-as-much-as I am constrained to this) will obey those walking in authority: because to attempt things beyond our ability, implies not any discretion.

Antigone. [*Looking contemptuously at her sister.*] Neither would I bid thee, nor shouldest thou, if yet thou wishedst to do it—shouldest thou act together with me—at-least with-pleasure!

56. Of ἀυτοκτονοῦντε, which is very often but erroneously written ἀυτοκτενοῦντε, or ἀυτοκτενοῦντε, the literal English is, *killing* or *having killed themselves two*, meaning "*one another.*"

57. ἐπ' ἀλλήλοιν χεροῖν, *at* or *by each others' two hands*, or, more simply, *by mutual hand.* Erfurdt has ἐπαλλήλοιν χεροῖν, taken for the genitive:—Schaefer regarded χεροῖν as the dative, quoting several similar instances of this case after ἐπί.

58. μόνα δὴ νὼ λελειμμένα, the Scholiast explains by, μηδενὸς δηλονότι ἐπικούρου ὄντος ἡμῖν, *no one at all being our auxiliary*, which is certainly not the meaning.

59. εἰ νόμου βίᾳ ψῆφον τυράννων ἢ κράτη παρέξιμεν, τουτέστιν, εἰ τὴν γενομένην ψῆφον τῶν τυράννων τῇ τοῦ νόμου ἀνάγκῃ παραβαίημεν· εἰ τὴν ἐξουσίαν τὴν ἐκ τῶν νόμων τοῖς τυράννοις ἑπομένην παραβαίημεν. Scholiast.

65. τοὺς ὑπὸ χθονὸς, *viz.* the infernal deities, and the shade of Polynicēs.

'Αλλ' ἴσθ' ὁποῖά σοι δοκεῖ· κεῖνον δ' ἐγὼ |––|⏑–||⏑–|⏑–||––|⏑–
θάψω. Καλόν μοι τοῦτο ποιούσῃ θανεῖν. |––|⏑–||––|⏑–||––|⏑–
Φίλη μετ' ἀυτοῦ κείσομαι, φίλου μέτα, |⏑–|⏑–||––|⏑–||⏑–|⏑⏑
ὅσια πανουργήσασ'· ἐπεὶ πλείων χρόνος, |⏑⏑⏑|⏑–||––|⏑–||––|⏑⏑
ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω, τῶν ἐνθάδε· |––|⏑–||––|⏑–||––|⏑⏑
ἐκεῖ γὰρ ἀιεὶ κείσομαι. Σοὶ δ' ἐι δοκεῖ, |⏑–|⏑–||––|⏑–||––|⏑–
τὰ τῶν θεῶν ἔντιμ' ἀτιμάσασ' ἔχε. |⏑–|⏑–||––|⏑–||––|⏑⏑
ΙΣ. 'Εγὼ μὲν ὀυκ ἄτιμα ποιοῦμαι· τὸ δὲ |⏑–|⏑–||⏑–|⏑–||––|⏑⏑
βίᾳ πολιτῶν δρᾶν, ἔφυν ἀμήχανος. |⏑–|⏑–||––|⏑–||⏑–|⏑⏑
ΑΝ. Σὺ μὲν τάδ' ἂν πρὀὔχοι'· ἐγὼ δὲ δὴ τάφον |⏑–|⏑–||––|⏑–||⏑–|⏑⏑
χώσουσ' ἀδελφῷ φιλτάτῳ πορεύσομαι. |––|⏑–||––|⏑–||⏑–|⏑⏑
ΙΣ. 'Οί μοι ταλαίνης, ὡς ὑπερδέδοικά σου. |––|⏑–||––|⏑–||⏑–|⏑–
ΑΝ. Μὴ μοῦ προτάρβει· τὸν σὸν ἐξόρθου πότμον. |––|⏑–||––|⏑–||––|⏑⏑
ΙΣ. 'Αλλ' ὄῦν προμηνύσῃς γε τοῦτο μηδενὶ |––|⏑–||––|⏑–||⏑–|⏑⏑
τὸὖργον· κρυφῇ δὲ κεῦθε· σὺν δ' άύτως ἐγώ. |––|⏑–||⏑–|⏑–||––|⏑–
ΑΝ. 'Οί μοι· καταύδα. Πολλὸν ἐχθίων ἔσει |––|⏑–||⏑–|⏑–||––|⏑–
σιγῶσ', ἐὰν μὴ πᾶσι κηρύξῃς τάδε. |––|⏑–||––|⏑–||––|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

'Αλλα ίσθι ὁποία δόκει σοι· δε κείνον έγω θάψω. Κάλον μοι ποιούσῃ τούτο θάνειν. Φίλη κείσομαι μέτα αύτου, μέτα φίλου, πανουργησάσα ὅσια· έπει χρόνος πλείων ὂν δει με αρέσκειν τοις κάτω, των ένθαδε· γαρ έκει κείσομαι αίει. Δε ει σοι δόκει, έχε ατιμασάσα τα εντίμα των θέων. ΙΣ. 'Εγω ου ποιούμαι μεν ατίμα· δε το δραν βίᾳ πολίτων, έφυν αμήχανος. ΑΝ. Συ μεν αν προ-εχοίο τάδε· δε δη έγω πορεύσομαι χωσούσα τάφον φίλτατῳ αδέλφῳ. ΙΣ. Οι μοι ταλαίνης, ὡς ὑπερδεδοίκα σου. ΑΝ. Μη προτάρβει μου· εξόρθου τον σον πότμον. ΙΣ. 'Αλλα ουν προμηνύσῃς γε το τούτο έργον μήδενι· δε κεύθε κρύφῃ· δε συν άύτως έγω. ΑΝ. Οι μοι· καταύδα. 'Εσει εχθίων πόλλον, σιγώσα—έαν μη κηρύξῃς τάδε πάσι.

TRANSLATION.

Wherefore be thou such as seemeth good to thee:—but him will I bury! [*With pathos to herself.*] Glorious will it be for me having done so, to die. I, dear to him, will lie beside him,—beside him—dear to me, having dexterously-effected my pious-purposes: for the time is longer which it is requisite for me to please those below, than those here: because yonder shall I lie for ever! [*To her sister.*] But if to thee it seem fit, hold thou dishonored the things-honored of the Gods.

Ismene. I hold them not indeed dishonored: but to act against-the-will of the citizens, I am-by-disposition incapable!

Antigone. Thou in sooth mayest urge this pretext:—but now will I go raise a sepulchre for my dearest brother! [*Is going away.*]

Ismene. [*Feelingly.*] Woes me! for thee unhappy—how I fear for thee above measure!

Antigone. Fear not for me:—direct aright thine own fate.

Ismene. Yet however pre-disclose at-least this act to no one—but wrap it in secrecy: and with thee in-like-manner will I.

Antigone. [*Sneeringly.*] O! me! speak it out! Thou wilt be hated much more being silent,—if thou proclaim not these things to all.

71. ὁποῖα—the nominative plural neuter. Some contend for ὁποία, the nominative singular feminine, but indefensibly. Brunck considered ἴσθι as the imperative of ἴσημι, *scio*, instead of ἐιμὶ, *sum*.

75. τῶν ἐνθάδε, plainly for ἢ τοῖς ἐνθάδε

80. πρὀὔχοιο, i. e. προφασίζοιο—ut explicat Hesýchius. Erfurdt.

83. πότμον has the acknowledgment of the Scholiast, but in MSS. not a few the reading is βίον. Several have μή μου, corruptly for μὴ μοῦ.

<table>
<tr><td>ΙΣ. Θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.</td><td>--|˘-||--|˘-||˘-|˘-</td></tr>
<tr><td>ΑΝ. 'Αλλ' οἶδ' ἀρέσκουσ', οἷς μάλισθ' ἁδεῖν με χρή.</td><td>--|˘-||--|˘-||˘-|˘-</td></tr>
<tr><td>ΙΣ. 'Ει καὶ δυνήσει γ'· ἀλλ' ἀμηχάνων ἐρᾷς.</td><td>--|˘-||--|˘-||˘-|˘-</td></tr>
<tr><td>ΑΝ. 'Ουκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.</td><td>--|˘-||--|˘-||˘-|˘˘</td></tr>
<tr><td>ΙΣ. 'Αρχὴν δὲ θηρᾷν ὀυ πρέπει τἀμήχανα.</td><td>--|˘-||--|˘-||--|˘˘</td></tr>
<tr><td>ΑΝ. 'Ει ταῦτα λέξεις, ἐχθαρεῖ μὲν ἐξ ἐμοῦ,</td><td>--|˘-||--|˘-||˘-|˘-</td></tr>
<tr><td>ἐχθρὰ δὲ τῷ θανόντι προσκείσει δίκῃ.</td><td>--|˘-||˘-|˘-||--|˘-</td></tr>
<tr><td>'Αλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν</td><td>--|˘-||--|˘-||--|˘-</td></tr>
<tr><td>παθεῖν τὸ δεινὸν τοῦτο· πείσομαι γὰρ ὀυ</td><td>˘-|˘-||--|˘-||˘-|˘-</td></tr>
<tr><td>τοσοῦτον ὀυδὲν, ὥστε μὴ ὀυ καλῶς θανεῖν.</td><td>˘-|˘-||˘-|˘-||˘-|˘-</td></tr>
<tr><td>ΙΣ. 'Αλλ', ἐι δοκεῖ σοι, στεῖχε· τοῦτο δ' ἴσθ', ὅτι</td><td>--|˘-||--|˘-||˘-|˘˘</td></tr>
<tr><td>ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀρθῶς φίλη.</td><td>˘-|˘-||--|˘-||--|˘-</td></tr>
</table>

ΧΟΡΟΣ.

[Στροφὴ α'.]

<table>
<tr><td>'Ακτὶς ἀελίου, τὸ κάλ-</td><td>--||-˘˘-||˘-</td><td>α'</td></tr>
<tr><td>λιστον ἑπταπύλῳ φανὲν</td><td>-˘||-˘˘-||˘-</td><td>β'</td></tr>
<tr><td>Θήβᾳ τῶν πρότερον φάος,</td><td>--||-˘˘-||˘˘</td><td>γ'</td></tr>
<tr><td>ἐφάνθης ποτ', ὦ χρυσέας</td><td>˘-||-˘--||˘-</td><td>δ'</td></tr>
<tr><td>ἁμέρας βλέφαρον, Διρκαί-</td><td>-˘||-˘˘-||--</td><td>ε'</td></tr>
<tr><td>ων ὑπὲρ ῥεέθρων μολοῦσα,</td><td>-˘||-˘˘-||˘-|˘</td><td>ζ'</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΙΣ. 'Εχεις θέρμην κάρδιαν ἐπι ψυχροίσι. ΑΝ. 'Αλλα οίδα αρεσκούσα, ὁις χρη με μαλίστα ἄδειν. ΙΣ. Ει γε και δυνήσει· άλλα ἐρᾳς αμήχανων. ΑΝ. Ούκουν, ὅταν δη μη σθένω, πεπαύσομαι. ΙΣ. Δε άρχην ου πρέπει θήραν τα αμήχανα. ΑΝ. Ει λέξεις ταύτα, ἐχθαρει μεν εξ ἐμου, δε προσκείσει δίκῃ ἐχθρα τῳ θανόντι. 'Αλλα ἐα με και την δυσβούλιαν εξ ἐμου πάθειν το τούτο δείνον· γαρ ου πείσομαι ούδεν τοσούτον, ὥστε μη ου θάνειν κάλως. ΙΣ. 'Αλλα, ει δόκει σοι, στείχε· δε ίσθι τούτο, ὅτι ἐρχει μεν άνους, δε τοις φίλοις ὀρθως φίλη. ΧΟ. 'Ακτις αέλιου, φάνεν το καλλίστον φάος τῳν πρότερον ἑπτάπυλῳ Θήβᾳ, εφάνθης πότε, ω βλέφαρον χρύσεας ἅμερας, μολούσα ὕπερ Διρκαίων ῥέεθρων,

TRANSLATION.

Ismene. Thou hast a warm feeling over a chilling enterprize! Antigone. But I know I please those whom it most befits me to please. Ismene. If at least thou shalt have the ability: but thou covetest impossibilities. Antigone. Therefore, when at length I have not efficacy, I shall desist. Ismene. But from the first it is not meet to pursue impossibilities. Antigone. If thou wilt talk thus, thou wilt really be hated by me—and thou wilt besides-be deservedly odious to him who is dead! Wherefore suffer me and my hardy-determination to incur this danger:—for I shall endure no-hardship so great, as not to die gloriously! Ismene. Then, if it seem good to thee, go: yet know this, that thou goest indeed unwise,—but to thy friends firmly a friend! [*Exeunt Antígonë and Isménë, the one to the Lawn, the other to the Palace.*]

Chorus. [*Entering—as the Sun rises, gilding with his rays sky, hill, dale, city, and mead.*] O! beam of the Sun, that hast shone the very fairest light of all to Thebes with-her-seven-gates, thou hast gleamed forth at length, O! eye of golden day,—peering above the streams of Dírcë,

93. I have with Schaefer, Porson, and others given ἐχθαρεῖ, because the vulgate reading ἐχθρανῇ, or with Brunck, ἐχθρανεῖ, is questionable—for the Tragic writers disliked the verb ἐχθραίνω.

94. προσκείσει, literally, *thou wilt moreover lie—thou wilt rest in addition.*

100. Aldus edited ἀκτὶς ἀελίοιο, κάλ-.

102. Erfurdt has προτέρων, found in several MSS. Brunck defends πρότερον.

<table>
<tr><td>τὸν λεύκασπιν ἐξ Ἀργόθεν</td><td></td><td>- - - ∪ || - - ∪ ∪</td><td>η'</td></tr>
<tr><td>φῶτα βάντα πανσαγίᾳ,</td><td></td><td>- ∪ | ∪ - || - ∪ ∪ -</td><td>θ'</td></tr>
<tr><td>φυγάδα πρόδρομον ὀξυτέρῳ</td><td></td><td>∪ ∪ ∪ | ∪ ∪ ∪ || - ∪ ∪ -</td><td>ι'</td></tr>
<tr><td>κινήσασα χαλινῷ,</td><td></td><td>- - | - ∪ ∪ | - -</td><td>κ'</td></tr>
<tr><td>ὃς ἐφ' ἁμετέρᾳ γᾷ Πολυνείκους</td><td></td><td>∪ ∪ - | ∪ ∪ - || - ∪ ∪ | - -</td><td>λ'</td></tr>
<tr><td>ἀρθεὶς νεικέων ἐξ ἀμφιλόγων,</td><td></td><td>- - | - - || - - | ∪ ∪ -</td><td>μ'</td></tr>
<tr><td>*** ** ὀξέα κλάζων,</td><td></td><td>** | ** || - ∪ ∪ | - -</td><td>ν'</td></tr>
<tr><td>αἰετὸς ἐς γᾶν ὣς, ὑπερέπτα,</td><td></td><td>- ∪ ∪ | - - || - ∪ ∪ | - -</td><td>ξ'</td></tr>
<tr><td>λευκῆς χιόνος πτέρυγι στεγανὸς,</td><td></td><td>- - | ∪ ∪ - || ∪ ∪ - | ∪ ∪ -</td><td>ο'</td></tr>
<tr><td>πολλῶν μεθ' ὅπλων,</td><td></td><td>- - | ∪ ∪ -</td><td>π'</td></tr>
<tr><td>ξύν θ' ἱπποκόμοις κορύθεσσι.</td><td></td><td>- - | ∪ ∪ - || ∪ ∪ - | ∪ *</td><td>ρ'</td></tr>
<tr><td>Στὰς δ' ὑπὲρ μελάθρων, φονί-</td><td>[Ἀντιστροφὴ α'.]</td><td>- ∪ || - ∪ ∪ - || ∪ ∪</td><td>α'</td></tr>
<tr><td>αισιν ἀμφιχανὼν κύκλῳ</td><td></td><td>- ∪ || - ∪ ∪ - || ∪ -</td><td>β'</td></tr>
<tr><td>λόγχαις ἑπτάπυλον στόμα,</td><td></td><td>- - || - ∪ ∪ - || ∪ ∪</td><td>γ'</td></tr>
<tr><td>ἔβα, πρίν ποθ' ἁμετέρων</td><td></td><td>∪ - || - ∪ - ∪ || ∪ -</td><td>δ'</td></tr>
<tr><td>αἱμάτων γένυσι πλησθῆ-</td><td></td><td>- ∪ || - ∪ ∪ - || - -</td><td>ε'</td></tr>
<tr><td>ναί τε, καὶ στεφάνωμα πύργων</td><td></td><td>- ∪ || - ∪ ∪ - || ∪ - | -</td><td>ζ'</td></tr>
<tr><td>πευκάενθ' Ἥφαιστον ἑλεῖν·</td><td></td><td>- - - - || - ∪ ∪ -</td><td>η'</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

κινησάσα τον φῶτα λευκάσπιν εξ Ἀργοθεν βάντα πανσάγιᾳ, πρόδρομον φύγαδα οξύτερῳ χαλίνῳ, ὁς, ἐπι ἁμέτερᾳ γᾳ ἀρθεις εξ αμφίλογων νείκεων Πολυνείκους, ὀξεα κλάζων, ὡς αίετος ες γαν, ὑπερέπτα, στέγανος πτέρυγι λεύκης χίονος, μέτα πόλλων ὅπλων, τε ξυν ἱππόκομοις κορυθέσσι. Δε στας ὕπερ μέλαθρων, αμφίχανων στόμα ἑπτάπυλον φονιαίσι λόγχαις κύκλῳ, έβα, πριν πότε τε πλησθήναι γένυσι ἁμέτερων άίματων, και πευκαέντα Ἡφαίστον ἕλειν στεφανώμα πύργων·

TRANSLATION.

having driven the chief with-the-silver-shield, that from Argos had-advanced in all his panoply, a scampering fugitive with keener-urged rein—who, having against our land been roused by the party quarrels of Polynícës,—shrilly screaming, like-unto an eagle above the earth, hovered over us, covered by the wing of white snow, with many a buckler, and with crested helmets. And having-taken-his-stand above our palaces, ravening-upon-every-side the outlets of-the-seven-gates with bloody spears round-about, he decamped before ever glutting his jaws with our blood, and pitchy fire had enwrapt the coronet of our towers:

106. Aldus and MSS. omit ἐξ: Brunck defends it, quoting Homer, Iliad Θ. 304, τὸν ῥ' ἐξ Αἰσύμηθεν ὀπυιομένη τέκε μήτηρ: on which Eustathius says, περισσῶς δὲ κεῖται ἡ ΕΞ πρόθεσις καὶ ἐν τῷ ἐξ Αἰσύμηθεν, ὡς καὶ ἐν τῷ ἐξ οὐρανόθεν, καὶ ἐν ἄλλοις. Erfurdt follows Aldus, censuring Brunck's reading as being by no means consistent in rhythm with -' - - - || -' ∪ ∪ -, the corresponding verse of the antístrophē. Hermann imagines the true lection to be, τὸν λεύκασπιν Ἀργόθεν ἐκ.

107. φῶτα, *man* or *chief*, viz., Adrástus king of Argos. Some, indeed, think that by φῶτα the poet undoubtedly meant all the Argive army. The mention of the retreat of the leader includes of course that of the forces under him.

108. For ὀξυτέρῳ (vúlgò ὀξυτόρῳ) some have ταχυτέρῳ, others ταχυτάτῳ.

110. Erfurdt in his edition has restored the ancient reading, ὃν ἐφ' ἁμετέρᾳ γᾷ Πολυνείκης—condemning Brunck's text, and conjecturing the words ἐπόρευσε· θοῶς δ', between ἀμφιλόγων and ὀξέα.

114. λευκῆς χιόνος πτέρυγι, *by the wing of white snow*, that is, *by the white shield* or *buckler*, borne by the Argives.

117. Brunck has transposed κύκλῳ two words lower than it stands in MSS. and editions generally; for the sake, he tells us of the metre—but on no authority.

τοῖος ἀμφὶ νῶτ' ἐτάθη — –⏑|–⏑‖–⏑⏑– — ϑ'
πάταγος Ἄρεος, ἀντιπάλῳ — ⏑⏑⏑|⏑⏑⏑‖–⏑⏑– — ι'
δυσχείρωμα δράκοντι. — ––|–⏑⏑|–⏑ — κ'
Ζεὺς γὰρ μεγάλης γλώσσης κόμπους — ––|⏑⏑–‖––|–– — λ'
ὑπερεχθαίρει· καί σφας ἐσιδὼν — ⏑⏑–|––‖––|⏑⏑– — μ'
πολλῷ ῥεύματι προσνισσομένους, — ––|–⏑⏑‖––|⏑⏑– — ν'
χρυσοῦ καναχῇ, χὐπεροπλίαις, — ––|⏑⏑–‖–⏑⏑|–– — ξ'
παλτῷ ῥιπτεῖ πυρὶ, βαλβίδων — ––|––‖⏑⏑–|–– — ο'
ἐπ' ἄκρων ἤδη — ⏑⏑–|–– — π'
νίκην ὁρμῶντ' ἀλαλάξαι. — ––|––‖⏑⏑–|⏑* — ϙ'

Ἀντίτυπα δ' ἐπὶ γᾷ πέσε ταντολωθεὶς [Στροφὴ β'.] — –⏑⏑|–⏑⏑|–⏑⏑‖–⏑|–– — α'
πυρφόρος, ὃς τότε μαινομένᾳ ξὺν ὁρμᾷ — –⏑⏑|–⏑⏑|–⏑⏑‖–⏑|–– — β'
βακχεύων ἐπέπνει — ––|–⏑⏑|– — γ'
ῥιπαῖς ἐχθίστων ἀνέμων. — ––|––|–⏑⏑|– — δ'
Εἶχε δ' ἄλλᾳ τὰ μὲν ἄλλα, τὰ δ' ἐπ' — –⏑–‖–⏑⏑–‖⏑⏑⏑ — ε'
ἄλλοις ἐπενώμα στυφελίζων — ––|⏑⏑–‖–⏑⏑|–– — ζ'
μέγας Ἄρης δεξιόσειρος. — ⏑⏑–|––‖⏑⏑–|⏑* — η'

THE ORDER, AND ENGLISH ACCENTUATION.

τοίος πάταγος Ἄρεος έταθη άμφι νώτα, δυσχειρώμα αντίπαλῳ δρακόντι. Γαρ Ζευς ὑπερεχθαίρει κόμπους μέγαλης γλώσσης· και έσιδων σφας προσνισσόμενους πόλλῳ ῥεύματι, κάναχῃ χρύσου, και ὑπεροπλίαις, ῥίπτει πάλτῳ πύρι, ήδη ὁρμώντα αλαλάξαι νίκην έπι άκρων βαλβίδων. Δε πύρφορος πέσε ταντολώθεις αντίτυπα έπι γᾳ, ὁς τότε βακχεύων ξυν μαινόμενᾳ ὅρμᾳ έπεπνει ῥίπαις εχθίστων ἀνεμων. Δε άλλᾳ μεν τα άλλα είχε, δε μέγας Ἄρης στυφελιζων δεξιοσείρος επενώμα τα έπι άλλοις.

TRANSLATION.

such a din of battle was raised in his rear—a toilsome-onset to the opposing dragon!

For Jove detests the vaunts of a haughty tongue:—and seeing them rushing-forward in vigorous flow, with the clangor of gold, and in the pride of armour, he dashes down with the volleyed flame him who was already hastening to trumpet-forth victory on the summits of the battlements. So the firebearer fell shattered with rebound to the earth; he that, then storming with phrenzied impulse, was blowing on us with the blasts of most hateful winds! And in a different quarter indeed a different fortune prevailed, for mighty Mars, thundering in-the-right-wing, directed other-discomfitures upon others!

126. Commentators seem by no means unanimous on the signification of δυσχείρωμα in this verse. Erfurdt rendered it, "*tractátu diffícilis:*"—Brunck, "*res insuperábilis.*" Hermann, contrary to the opinion of Erfurdt, agrees with Brunck, and translates the sentence, as follows: "*tántus à térgo concitátus est strépitus Mártis, insuperábilis própter adversárium dracónem.*" The "Eagle" it seems was borne in the standard of Argos, and the "Dragon" in that of Thebes. Conquest is always reckoned the more glorious, the greater the difficulty there is in obtaining it:—hence bellígerent powers represent their enemies as being very valorous, in order to extol themselves.

130. Aldus and MSS. have χρυσοῦ καναχῆς ὑπεροπτίας, which is absolute nonsense. Another reading is χρυσοῦ καναχῆς ὑπεροπλίαις or ὑπεροπλίᾳ, in every respect good, and of very old standing.

133. ὁρμῶντα, *rushing-onward*, viz. Cápaneus, who threatened to take the city by storm in spite of Júpiter himself. See the Phoeníssæ of Eurípidēs, 1188.

134. Here the final syllable of ἀντίτυπα is lengthened by cæsúra.

137. ῥιπαῖς ἐχθίστων ἀνέμων, i. e., *ódii acerbíssimi flátu.* ERFURDT.

Ἑπτὰ λοχαγοὶ γὰρ ἐφ' ἑπτὰ πύλαις |–⏑⏑|––‖⏑⏑–|⏑⏑– θ'
ταχθέντες ἴσοι πρὸς ἴσους, ἔλιπον |––|⏑⏑–‖⏑⏑–|⏑⏑– ι'
Ζηνὶ τροπαίῳ πάγχαλκα τέλη· |–⏑⏑|––‖––|⏑⏑– κ'
πλὴν τοῖν στυγεροῖν, ὣ πατρὸς ἑνὸς |––|⏑⏑–‖––|⏑⏑– λ'
μητρός τε μιᾶς φύντε· καθ' ἁυτοῖν |––|⏑⏑–‖–⏑⏑|–– μ'
δικρατεῖς λόγχας στήσαντ', ἔχετον |⏑⏑–|––‖––|⏑⏑– ν'
κοινοῦ θανάτου μέρος ἄμφω. |––|⏑⏑–‖⏑⏑–|–* ξ'

Ἀλλὰ, γὰρ ἁ μεγαλώνυμος ἦλθε Νίκα ['Αντιστρ. β'.] |–⏑⏑|–⏑⏑|–⏑⏑‖–⏑|–– α'
τᾷ πολυαρμάτῳ ἀντιχαρεῖσα Θήβᾳ, |–⏑⏑|–⏑⏑|–⏑⏑‖–⏑|–– β'
ἐκ μὲν δὴ πολέμων |––|–⏑⏑|– γ'
τῶν νῦν θέσθαι λησμοσύναν· |––|––|–⏑⏑|– δ'
θεῶν δὲ ναοὺς χοροῖς παννύ- |–⏑–‖–⏑–‖–⏑ ε'
χοις πάντας ἐπέλθωμεν· ὁ Θήβας δ' |––|⏑⏑–‖–⏑⏑|–– ζ'
ἐλελίζων Βάκχιος ἄρχοι. |⏑⏑–|––‖⏑⏑–|–* η'

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ ἕπτα λοχάγοι ταχθέντες έπι ἕπτα πύλαις, ίσοι προς ίσους, έλιπον Ζήνι τροπαίῳ παγχάλκα τέλη· πλην τοιν στύγεροιν, ὡ φύντε ἕνος πάτρος τε μίας μήτρος· στησάντε κάτα άυτοιν δίκρατεις λόγχας, έχετον άμφω μέρος κοίνου θάνατου. 'Αλλα, γαρ ἁ μεγαλώνυμος Νίκα ήλθε αντιχαρείσα τᾳ πολυάρματῳ Θήβᾳ, νυν δη μεν θέσθαι λησμόσυναν εκ των πόλεμων· δε επελθώμεν πάντας νάους θέων χόροις πάνυχοις· δε ὁ Βάκχιος ελελίζων Θήβας άρχοι.

TRANSLATION.

For seven leaders, marshalled against the seven gates, equal-opponents to equal-foes, have left to Jupiter the God of trophies their all-brazen arms:—except the accursed two, who sprang from one father and one mother: they having against each-other raised their equally-victorious spears, have shared both-of-them the lot of mutual death!

But, (for high-renowned Victory has come compensating-with-joy the many-a-car-furnished Thebes,) now at length indeed is it fitting to set forgetfulness upon these wars:—wherefore let us repair-to all the temples of the Gods with dances that-last-the-live-long-night: and let Bacchus rousing Thebes begin the revelry. [*Looking suddenly askance.*]

141. The seven leaders and the gates at which they drew up, were: King Adrástus, at the Northern gate; Polynícës, at the Crenéan gate; King Hippómedon, at the Ogýgian gate; Cápaneus, at the Eléctran gate; Parthenopaéus, at the Néïtan gate; Amphiaráus, at the Proétan gate; and Týdeus, at the Homoloian gate.

145. καθ' ἁυτοῖν, that is, κατ' ἀλλήλων.

146. On δικρατεῖς λόγχας, the Scholiast says, ἀμφοτέρωθεν ἠκονημένας· ἢ ὅτι ἀλλήλους ἀπέκτειναν, καὶ ἡ ἑκατέρου λόγχη ὀυκ ἐις κενὸν ἀπεπέμφθη, ἀλλ' ἐκράτησε τοῦ ἑτέρου.

149. In several MSS. and editions we find a full stop after Θήβᾳ, to the entire interception and perversion of the meaning. There is no ellipsis after ἀλλὰ in the preceding verse, but simply a parenthesis ending with Θήβᾳ. Although this word is here in the singular number, we must not render it "*Thebe*," having no such term.

150. Seidler regarded ἐκ as belonging to θέσθαι—being separated from it by the figure called *Tmésis*. Brunck construed τῶν with πολέμων. But Erfurdt says: "sic júngi málim, ἐκ πολέμων, *post béllum*, θέσθε (for he prefers θέσθε to θέσθαι) λησμοσύνην τῶν νῦν, *obliviscámini præséntia*, i.e., *fúnera frátrum*." Hermann, again, gives the sense (and I think rightly) to be: "*àt, spléndida énìm vénit victória, mútuum-rídens equéstribus Thébis, ex hísce proéliis jàm cápite obliviónem.*"

151. Several MSS. have θέσθε,—which Erfurdt and others defend; but Brunck writes as follows: θέσθαι—"sic legéndum ésse némo non vidére póterat, quod díù póstquàm admíseram, sic líquido scríptum réperi in T. cum glóssâ θελήσατε. Cæterórum librórum léctio [θέσθε] mendósa est quíppè quæ métrum júgulat: est énìm vérsus dactýlicus."

154. Erfurdt has ἐλελίχθων βάκχιος, the reading of the Scholiast and some others,

Ἀλλ', ὅδε γὰρ δὴ βασιλεὺς χώρας	|-⏑⏑|--||⏑⏑-|--	ϑ'
τῆσδε Κρέων ὁ Μενοικέως νεοχμὸς	|-⏑⏑|-⏑⏑||--|⏑⏑-	ι'
νεαραῖσι θεῶν ἐπὶ συντυχίαις	|⏑⏑-|⏑⏑-||⏑⏑-|⏑⏑-	κ'
χωρεῖ, τινὰ δὴ μῆτιν ἐρέσσων,	|--|⏑⏑-||-⏑⏑|--	λ'
ὅτι σύγκλητον τήνδε γερόντων	|⏑⏑-|--||-⏑⏑|--	μ'
προὔθετο λέσχην,	|-⏑⏑|--	ν'
κοινῷ κηρύγματι πέμψας.	|--|--||⏑⏑-|-*	ξ'

ΚΡΕΩΝ.

Ἄνδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ	|--|⏑-||-⏑⏑|⏑-||⏑-|⏑⏑
πολλῷ σάλῳ σείσαντες, ὤρθωσαν πάλιν·	|--|⏑-||--|⏑-||--|⏑⏑
ὑμᾶς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα	|--|⏑-||--|⏑-||--|⏑⏑
ἔστειλ' ἱκέσθαι· τοῦτο μὲν, τὰ Λαΐου	|--|⏑-||--|⏑-||⏑-|⏑-
σέβοντας εἰδὼς εὖ θρόνων ἀεὶ κράτη·	|⏑-|⏑-||--|⏑-||⏑-|⏑-
τοῦτ' αὖθις, ἡνίκ' Οἰδίπους ὤρθου πόλιν,	|--|⏑-||⏑-|⏑-||--|⏑⏑
κἀπεὶ διώλετ', ἀμφὶ τοὺς κείνου τότε	|--|⏑-||⏑-|⏑-||--|⏑⏑
παῖδας, μένοντας ἐμπέδοις φρονήμασιν.	|--|⏑-||⏑-|⏑-||⏑-|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Ἀλλα, γαρ ὅδε δη, ἐπι νεαραίσι συντύχιαις θέων, χώρει Κρέων, ὁ Μενοίκεως, νέοχμος βάσιλευς τήσδε χώρας, ερέσσων δη τίνα μήτιν, ὅτι προ-έθετο τήνδε συγκλήτον λέσχην γερόντων, πέμψας κοίνῳ κηρύγματι. ΚΡ. Ἄνδρες, θέοι μεν δη πάλιν ωρθώσαν άσφαλως τα πόλεος, σεισάντες πόλλῳ σάλῳ· πομποίσι δε ίγω εστείλα ὕμας ἱκέσθαι δίχα εκ πάντων· ευ είδως τούτο μεν, σεβόντας άει τα κράτη θρόνων Λάϊου· αύθις τούτο, ἥνικα Οίδιπους ώρθου πόλιν, και έπει διώλετο, μενόντας έμπεδοις φρονήμασι άμφι τους παίδας κείνου τότε.

TRANSLATION.

But, for here in troth, upon the recent occurrences of the Gods, comes Créon, son of Menoéceus, the new king of this realm, revolving withal some anxious-thought,—since he hath convoked this assembled conference of senators, sending for them by common proclamation!

Creon. [*Entering.*] Gentlemen, the Gods have indeed at-length re-established in-safety the-affairs of this city, after shaking them with many a wave:—by messengers, then, have I sent for you to come unto me apart from all—well knowing this on-the-one-hand, that ye ever reverenced the might of the throne of Láïus:—on-the-other this, that when Œdipus directed the state,—and after-that he had perished, ye remained with steady tenets towards his sons that then were.

155. ἀλλὰ, γὰρ, *but, for*, with an ellipsis; a very common mode of breaking off the discourse, or changing the subject. Understand παύετε or παύσασθε after ἀλλά.

156. Heath first inserted τῆσδε in this verse, merely to complete the metre. Erfurdt leaves a blank before Κρέων, carrying νεοχμὸς to the next line, preceded too by a blank. Brunck says, "équidèm mállem tótum hunc vérsum abésse, et légi :

Ἀλλ' ὅδε γὰρ δὴ βασιλεὺς νεοχμὸς
νεαραῖσι θεῶν ἐπὶ συντυχίαις
χωρεῖ ——————.

Erfurdt thinks that Sóphoclēs may have written,

τῆσδ' ἄρτι, Κρέων ὁ Μενοικέως παῖς
φανθεὶς νεοχμὸς, νεαραῖσι θεῶν ——.

Hermann again imagines that after νεοχμὸς there may have been the words, νεοχμῶς κράτος εἰληχώς. Clearly there is something either deficient or wrong.

159. ἐρέσσων. Cónfer Ajácem, 251; Æschyli Súpplices, 550—οἴστρῳ ἐρεσσομένα. Musgrave.

163. Plutárchus (says Brunck) in Fábio de Africáno lóquens, Sophocléam hanc Metáphoram adhíbuit: τὴν ἡγεμονίαν ὡς ἀληθῶς πολλῷ σάλῳ σεισθεῖσαν ὤρθωσε πάλιν.

168. Aldus, Erfurdt, and indeed most other editors have τοὺς κείνων ἔτι. Brunck gives κείνου τότε: but Hermann writes as follows: "únus tántùm códex, quod sciam, κείνου ἔτι: caéteri líbri ómnes κείνων ἔτι, réctè.—Láïi énìm et Œdipi, quos nomináverat, prólem intélligit,—παῖδας dicens, quod ílli altérius hórum fílii sunt."

Ὅτ᾿ οὖν ἐκεῖνοι πρὸς διπλῆς μοίρας μίαν ⏑-|⏑-||--|⏑-||--|⏑⏑
καθ᾿ ἡμέραν ὤλοντο, παίσαντές τε καὶ ⏑-|⏑-||--|⏑-||--|⏑-
πληγέντες αὐτόχειρι σὺν μιάσματι, --|⏑-||⏑-|⏑-||⏑-|⏑⏑
ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω ⏑-|⏑-||--|⏑-||⏑-|⏑-
γένους κατ᾿ ἀγχιστεῖα τῶν ὀλωλότων. ⏑-|⏑-||--|⏑-||⏑-|⏑-
Ἀμήχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν ⏑-|⏑-||⏑-|⏑-||⏑-|⏑-
ψυχήν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν --|⏑-||⏑-|⏑-||--|⏑⏑
ἀρχαῖς τε καὶ νόμοισιν ἐντριβὴς φανῇ. --|⏑-||⏑-|⏑-||⏑-|⏑-
Ἐμοὶ γὰρ, ὅστις πᾶσαν εὐθύνων πόλιν, ⏑-|⏑-||--|⏑-||--|⏑⏑
μὴ τῶν ἀρίστων ἅπτεται βουλευμάτων, --|⏑-||--|⏑-||--|⏑-
ἀλλ᾿ ἐκ φόβου του γλῶσσαν ἐγκλείσας ἔχει, --|⏑-||--|⏑-||--|⏑-
κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ· ⏑-|⏑-||--|⏑-||⏑-|⏑-
καὶ μείζον᾿ ὅστις ἀντὶ τῆς αὑτοῦ πάτρας --|⏑-||⏑-|⏑-||--|⏑-
φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω. ⏑-|⏑-||--|⏑-||⏑-|⏑-
Ἐγὼ γὰρ, ἴστω Ζεὺς ὁ πάνθ᾿ ὁρῶν ἀεὶ, ⏑-|⏑-||--|⏑-||⏑-|⏑-
οὔτ᾿ ἂν σιωπήσαιμι τὴν ἄτην ὁρῶν --|⏑-||--|⏑-||--|⏑-
στείχουσαν ἀστοῖς ἀντὶ τῆς σωτηρίας, --|⏑-||--|⏑-||--|⏑-

THE ORDER, AND ENGLISH ACCENTUATION.

Ὅτι ουν εκείνοι ωλόντο προς δίπλης μοίρας κάτα μίαν ἥμεραν, τε παισάντες και πληγέντες συν αυτοχείρι μιάσματι, έγω έχω πάντα κράτη δη, και θρόνους, κάτα αγχιστεία γένους των ολώλοτων. Αμήχανον δε έκμαθειν τε ψύχην και φρονήμα και γνώμην πάντος άνδρος, πριν αν φάνη έντριβης τε άρχαις και νομοίσι. Γαρ, ὅστις ευθύνων πάσαν πόλιν μη άπτεται των αρίστων βουλεύματων, άλλα εκ του φόβου έχει εγκλείσας γλώσσαν, δόκει έμοι, τε νυν και πάλαι, είναι κακίστος· και ὅστις νομίζει φίλον μείζονα άντι της πάτρας άυτου, τούτον λέγω ούδαμου. Γαρ έγω, Ζευς ὁ άει ὅρων πάντα ίστω, ούτε αν σιωπησαίμι ὅρων την άτην, άντι της σωτήριας, στειχούσαν άστοις,

TRANSLATION.

Since, therefore, they have perished by mutual fate on the-self-same day, both striking and stricken with self-murderous guiltiness, I hold all dominion now, and the throne, by proximity of blood with the deceased. [*Assuming an air of sincerity.*] It is, however, impossible to ascertain the spirit, and judgment, and bent of every man, before he shall have been seen inured to supremacy and the laws.

For, whosoever, ruling a whole state, hath not recourse to the best counsels, but from some apprehension keeps his tongue close, appears to me, both now and ever, to be the basest of men:—and whosoever values his friend more than his country, him I account of-no-worth.

For I, let Júpiter who ever beholds all-things know it, would neither be silent, seeing ruin instead of safety coming upon the citizens;

175. ἀμήχανον—οἱ μὲν Χίλωνι ἀνατιθέασι τὴν γνώμην,—οἱ δὲ Βίαντι, ὅτι ἀρχὴ ἄνδρα δείκνυσιν.

176. ψυχήν τε καὶ φρόνημα καὶ γνώμην, *as well the soul, as the wisdom, and tendency,* that is, *the real character.* The remainder of the sentence Hermann translates thus: "*priúsquàm quis in magistrátibus geréndis et légum peritiâ bénè versátum ésse osténderit.*" Sóphoclës borrowed this idea, no doubt from that old proverb of Bias of Priénë, ἀρχὴ (see the note at 175, above) ἄνδρα δείξει, *command will shew a man—will exhibit his character.*

179. ἅπτεται, *adapts himself—applies-to* or *conforms-with.*

180. γλῶσσαν ἐγκλείσας ἔχει, strictly, *has his tongue having shut it up*, an idiomatical phrase, simply signifying, "*restrains* or *curbs his tongue—is silent—continues quiet* or *holds his peace.*"

181. νῦν τε καὶ πάλαι, verbátim, *et nùnc et ólìm.* The Scholiast gives the meaning as follows:—"καὶ πρὶν ἦρξα, καὶ νῦν ὅτε ἐπὶ τὴν ἀρχὴν ἐλήλυθα."

183. οὐδαμοῦ λέγω, scílicet, εἶναι, *in núllo honóris lóco ésse díco.* Sic θεοὺς νομίζων οὐδαμοῦς Æschyl. Pers. 496. ERFURDT.

<table>
<tr><td>οὔτ᾽ ἂν φίλον ποτ᾽ ἄνδρα δυσμενῆ χθονὸς</td><td>--|⏑-||⏑-|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>θείμην ἐμαυτῷ, τοῦτο γιγνώσκων, ὅτι</td><td>--|⏑-||--|⏑-||--|⏑⏑</td></tr>
<tr><td>ἥδ᾽ ἐστὶν ἡ σώζουσα, καὶ ταύτης ἔπι</td><td>--|⏑-||--|⏑-||--|⏑⏑</td></tr>
<tr><td>πλέοντες ὀρθῆς, τοὺς φίλους ποιούμεθα.</td><td>⏑-|⏑-||--|⏑-||--|⏑⏑</td></tr>
<tr><td>Τοιοῖσδ᾽ ἐγὼ νόμοισι τήνδ᾽ αὔξω πόλιν,</td><td>--|⏑-||⏑-|⏑-||--|⏑⏑</td></tr>
<tr><td>καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω</td><td>--|⏑-||⏑-|⏑-||--|⏑-</td></tr>
<tr><td>ἀστοῖσι, παίδων τῶν ἀπ᾽ Οἰδίπου πέρι·</td><td>--|⏑-||--|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>Ἐτεοκλέα μὲν, ὃς πόλεως ὑπερμαχῶν</td><td>⏑⏑-|⏑-||⏑-|⏑-||⏑-|⏑-</td></tr>
<tr><td>ὄλωλε τῆσδε, πάντ᾽ ἀριστεύσας δορὶ,</td><td>⏑-|⏑-||⏑-|⏑-||--|⏑⏑</td></tr>
<tr><td>τάφῳ τε κρύψαι, καὶ τὰ πάντ᾽ ἐφαγνίσαι,</td><td>⏑-|⏑-||--|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>ἃ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς·</td><td>⏑-|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>τὸν δ᾽ αὖ ξύναιμον τοῦδε, Πολυνείκην λέγω,</td><td>--|⏑-||--|⏑⏑⏑||--|⏑-</td></tr>
<tr><td>ὃς γῆν πατρῴαν καὶ θεοὺς τοὺς ἐγγενεῖς,</td><td>--|⏑-||--|⏑-||--|⏑-</td></tr>
<tr><td>φυγὰς κατελθὼν, ἠθέλησε μὲν πυρὶ</td><td>⏑-|⏑-||--|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>πρῆσαι κατάκρας, ἠθέλησε δ᾽ αἵματος</td><td>--|⏑-||⏑-|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>κοινοῦ πάσασθαι, τοὺς δὲ δουλώσας ἄγειν,</td><td>--|⏑-||--|⏑-||--|⏑-</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ούτε αν πότε θείμην άνδρα, δύσμενη χθόνος, φίλον εμαύτῳ, γιγνώσκων τούτο, ότι ήδε έστι ἡ σωζούσα, και πλεόντες έπι ταύτης όρθης, ποιούμεθα τους φίλους. Τοιοίσδε νομοίσι έγω αύξω τήνδε πόλιν, και νυν αδέλφα τώνδε έχω κηρύξας αστοίσι, πέρι των παίδων άπο Οίδιπου· Ετεόκλεα μεν, ός ολώλε υπέρμαχων τήσδε πόλεως, πάντα αριστεύσας δόρι, τε κρύψαι τάφῳ, και εφάγνισαι τα πάντα ά έρχεται τοις αρίστοις νέκροις κάτω· δε τον αυ, ξυναίμον τούδε, Πολυνείκην λέγω, ός, κατέλθων φύγας, ηθελήσε μεν κατάκρας πρήσαι πύρι πατρῴαν γην και τους έγγενεις θέους, ηθελήσε δε πασάσθαι κοίνου αίματος, δε δουλώσας τους άγειν,

TRANSLATION.

nor would I ever constitute a man, who were hostile to my country, a friend to myself,—knowing this, that it is she who preserves us—and that sailing in her unfoundered, we make friends.

[*With an air of self-approbation.*] By such regulations as these will I exalt this city,—and now, in-unison-with them, have I proclaimed to the citizens, concerning the sons of Œdipus:—Etéoclēs, indeed, (who lost-his-life fighting-for this realm,—in-every-thing bearing-the-palm with his spear,) both to enshroud in the grave, and assign all the sacred offerings that reach the gallant dead below:—but him again, the brother [*With angry frown.*] of this man, Polynícēs I mean, who returning, an exile, wished for troth utterly to consume with fire the country of his fathers, and its indigenous Gods,—wished, also, to glut himself with kindred gore, and having enslaved the citizens, to lead them away;

190. ὀρθῆς, *being right*, or rather, *duly upright—trimmed—ballasted—sailing perpendicularly*. Horace, also, elegantly compares the Roman empire to a ship, Carm. Lib. I. Ode xiv.—and Cícero, too, in one of his epistles writes thus: "úna návis est jàm bonórum ómnium:—quam quídèm nos dámus óperam ut RECTAM teneámus."

193. In most copies we find a full stop after πέρι, contrary to the sense; because both κρύψαι and ἐφαγνίσαι in line 196, depend on κηρύξας in the verse before this.

196. Some MSS. have ἀφαγνίσαι. The construction is ἐπὶ τῷ τάφῳ ἁγνίσαι τὰ πάντα, ἃ τοῖς ἀρίστοις ἔρχεται. Erfurdt on ἐφαγνίσαι, says: "sic líquidò scríptum in quátuor codícibus. Glóssæ: ἐπὶ τῷ τάφῳ ἁγνίσαι τὰ πάντα, ἃ—et: ἐπὶ τῷ τάφῳ ὁσίως ποιῆσαι. Infrà v. 247, κἀφαγιστεύσας ítidèm válet ἐφαγιστεύσας. Aldínâ mendósè ἀφανίσαι, úndè Cantérus ἀφαγνίσαι,—repértum íllud à Brúnckio in membránis Régiis."

197. ἔρχεται κάτω:—credebántur libámina sub térram et ad mortuórum úsquè sédem penetráre. Hînc Chórus ápud Æschylum, Pers. 626, σύ τε πέμπε χοὰς θαλάμους ὑπὸ γῆς. MUSGRAVE.

τοῦτον πόλει τῇδ' ἐκκεκηρῦχθαι, τάφῳ |--|⏑-||--|⏑-||--|⏑-
μήτε κτερίζειν, μήτε κωκῦσαί τινα, |--|⏑-||--|⏑-||--|⏑⏑
ἐᾷν δ' ἄθαπτον, καὶ πρὸς οἰωνῶν δέμας |⏑-|⏑-||--|⏑-||--|⏑⏑
καὶ πρὸς κυνῶν ἐδεστὸν ἀικιστόν τ' ἰδεῖν. |--|⏑-||⏑-|⏑-||--|⏑-
Τοιόνδ' ἐμὸν φρόνημα· κοὔποτ' ἔκ γ' ἐμοῦ |--|⏑-||⏑-|⏑-||⏑-|⏑-
τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων. |--|⏑-||--|⏑-||--|⏑-
'Αλλ' ὅστις εὔνους τῇδε τῇ πόλει, θανὼν |--|⏑-||--|⏑-||⏑-|⏑-
καὶ ζῶν ὁμοίως ἐξ ἐμοῦ τιμήσεται. |--|⏑-||--|⏑-||--|⏑⏑
ΧΟ. Σοὶ ταῦτ' ἀρέσκει, παῖ Μενοικέως Κρέον, |--|⏑-||--|⏑-||⏑-|⏑⏑
τὸν τῇδε δύσνουν, καὶ τὸν εὐμενῆ πόλει· |--|⏑-||--|⏑-||⏑-|⏑-
νόμῳ δὲ χρῆσθαι παντί πού γ' ἔνεστί σοι, |⏑-|⏑-||--|⏑-||⏑-|⏑-
καὶ τῶν θανόντων, χὠπόσοι ζῶμεν, πέρι. |--|⏑-||--|⏑-||--|⏑⏑
ΚΡ. Ὡς ἂν σκοποὶ νῦν ἦτε τῶν εἰρημένων. |--|⏑-||--|⏑-||--|⏑-
ΧΟ. Νεωτέρῳ τῳ τοῦτο βαστάζειν πρόθες. |⏑-|⏑-||--|⏑-||--|⏑⏑
ΚΡ. 'Αλλ' εἴσ' ἕτοιμοι τοῦ νεκροῦ γ' ἐπίσκοποι. |--|⏑-||--|⏑-||⏑-|⏑⏑
ΧΟ. Τί δῆτ' ἂν ἄλλο τοῦδ' ἐπεντέλλοις ἔτι; |⏑-|⏑-||⏑-|⏑-||--|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

τούτον εκκεκηρύχθαι τῄδε πόλει μήτε κτερίζειν τάφῳ, μήτε τίνα κωκύσαι, δε έαν αθάπτον, και ίδειν δέμας εδέστον τε αικίστον προς οιώνων και προς κύνων. Τοιόνδε έμον φρονήμα· και ούποτε εξ έμου γε οἱ κάκοι προεξούσι τίμην των ένδικων. 'Αλλα ὅστις εύνους τη τῄδε πόλει, θάνων και ζων ὁμοίως τιμήσεται εξ έμου. ΧΟ. Ταύτα αρέσκει σοι, Κρέον παι Μενοίκεως, τον δύσνουν και τον εύμενη τῄδε πόλει· δε σοι γε ενέστι χρήσθαι πάντι νόμῳ που, και πέρι των θανόντων, και ὅποσοι ζώμεν. ΚΡ. Νυν ὡς αν ήτε σκόποι των ειρήμενων. ΧΟ. Πρόθες τούτο τῳ νεώτερῳ βαστάζειν. ΚΡ. 'Αλλα είσι επίσκοποι του νέκρου γε ἑτοίμοι. ΧΟ. Τι άλλο δήτα τούδε αν έτι επεντέλλοις;

TRANSLATION.

him it has been proclaimed unto this city, not to commit-with-funeral-rites to the tomb—and that no one wail over him—but leave him unburied, and see his body devoured and mangled by birds and by dogs.

Such is my will:—and at-no-time, from me at-least, shall the profligate have respect in preference to the just!

But whosoever is well-disposed towards this city, shall, when-dead and whilst-living, be equally honored by me!

Chorus. These-determinations are-pleasing unto thee, Créon, son of Menoéceus, concerning him who was evilly-inclined—and him who was beneficent to this city:—for in thee resides it to exercise all control whatever, both over the dead, and us as-many-as be living. [*Bowing with reverence to their new sovereign.*]

Creon. [*Authoritatively.*] Now that ye be guardians of the edict!

Chorus. [*Beseechingly.*] Impose this-duty upon some one-younger to perform! Creon. But there are watchers of the corse, indeed, provided! Chorus. What further then than this wouldst thou yet enjoin?

206. Aldus, Erfurdt, and several other editors have ἀικισθέντ':—many MSS. ἀικισθέν τ'. Brunck defends ἀικιστόν τ' ἰδεῖν, a reading Hermann censures.

211. In this verse Brunck gives τἀύτ', observing as follows: "pérperàm vúlgò ταῦτ'. Σοὶ non ad ἀρέσκει, sèd ad τὰ ἀυτὰ refértur,—subaudíto álio pronómine μέ. Constrúctio est: ἀρέσκει με τὰ ἀυτὰ σοί." The meaning, however, I believe, is not, "*the same things please me as thee,*" but "*this is thy pleasure,*" and therefore, like loyal subjects we readily acquiesce, without scanning the merits of the decree.

213. Vúlgò πού τ',—quod intélligi non pótest: παντί πού γ', *étiàm fórtè quacúmquè*. Erfurdt.

218. MSS. and Aldus have ἄλλῳ τοῦτ', badly: the true lection is unquestionably ἄλλο τοῦδ', *áliud praéter hoc.*

ΚΡ. Τὸ μὴ 'πιχωρεῖν τοῖς ἀπιστοῦσιν τάδε. ⏑-|⏑-||--|⏑-||--|⏑⏑
ΧΟ. 'Ουκ ἔστιν ὁύτω μῶρος, ὃς θανεῖν ἐρᾷ. --|⏑-||--|⏑-||⏑-|⏑-
ΚΡ. Καὶ μὴν ὁ μισθός γ' ὁῦτος· ἀλλ' ὑπ' ἐλπίδων --|⏑-||--|⏑-||⏑-|⏑-
ἄνδρας τὸ κέρδος πολλάκις διώλεσεν. --|⏑-||--|⏑-||⏑-|⏑⏑

ΦΥΛΑΞ.

Ἄναξ, ἐρῶ μὲν ὀυχ ὅπως τάχους ὕπο ⏑-|⏑-||⏑-|⏑-||⏑-|⏑⏑
δύσπνους ἱκάνω κοῦφον ἐξάρας πόδα· --|⏑-||--|⏑-||⏑-|⏑⏑
πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις, --|⏑-||--|⏑-||⏑-|⏑-
ὁδοῖς κυκλῶν ἐμαυτὸν ἐις ἀναστροφήν. ⏑-|⏑-||⏑-|⏑-||⏑-|⏑-
Ψυχὴ γὰρ ηὔδα πολλά μοι μυθουμένη· --|⏑-||⏑-|⏑-||--|⏑-
Τάλας, τί χωρεῖς, ὁῖ μολὼν δώσεις δίκην; ⏑-|⏑-||--|⏑-||--|⏑-
Τλῆμον, μενεῖς ἀῦ; Κἐι τάδ' ἐίσεται Κρέων --|⏑-||--|⏑-||⏑-|⏑-
ἄλλου παρ' ἀνδρὸς, πῶς σὺ δῆτ' ὀυκ ἀλγυνεῖ; --|⏑-||--|⏑-||--|⏑-
Τοιαῦθ' ἑλίσσων ἤνυτον σχολῇ βραδύς· --|⏑-||--|⏑-||⏑-|⏑⏑
χὀύτως ὁδὸς βραχεῖα γίγνεται μακρά. --|⏑-||⏑-|⏑-||⏑-|⏑-
Τέλος γε μέν τοι δεῦρ' ἐνίκησεν μολεῖν ⏑-|⏑-||--|⏑-||--|⏑-
σοί· κἐι τὸ μηδὲν ἐξερῶ, φράσω δ' ὅμως. --|⏑-||⏑-|⏑-||⏑-|⏑-

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Το *μη επιχώρειν τοις απιστούσι τάδε.* ΧΟ. *Ουκ έστι ὁύτω μώρος, ὁς έρα θάνειν.* ΚΡ. Και *μην γε ὁύτος ὁ μίσθος· άλλα το κέρδος ὕπο έλπιδων πόλλακις διώλεσε άνδρας.* ΦΥ. Ἄναξ, *ου μεν έρω ὅπως ἱκάνω δύσπνους ὕπο τάχους ἔξαρας κούφον πόδα·—γαρ έσχον πόλλας επίστασεις φρόντιδων, ὅδοις κύκλων εμαύτον εις ανάστροφην. Γαρ ψύχη μυθούμενη μοι ηύδα πόλλα·* Τάλας, *τι χώρεις, ὁι μόλων δώσεις δίκην;* Τλήμον, *αυ μένεις;* Και *ει* Κρέων *είσεται τάδε πάρα άλλου άνδρος, πως δήτα συ ουκ άλγυνει;* Ἑλίσσων *τοιαύτα ήνυτον βράδυς σχόλῃ· και ὁύτως βραχεία ὅδος γίγνεται μάκρα.* Τέλος *γε τοι μεν ενικήσε μόλειν δεύρο σοι· και, ει έξερω το μήδεν, δε ὅμως φράσω.*

TRANSLATION.

Creon. Not to give-way to those-that-disobey this.

Chorus. There is no one so foolish as to be-in-love-with death!

Creon. And yet at-least will that be the recompense:—but gain in the prospect has oftentimes ruined folks!

Guardsman. [*Entering dejectedly.*] O! king, I will not indeed say that I am come panting with speed having lift-up a nimble foot:—for I have had many resistances of thought—on the way wheeling myself round for return-back. Yea my mind discoursing with me suggested many-things:—"*Unhappy-man, why art thou proceeding-onward-unto where having come thou shalt suffer punishment?*

Wretch, dost thou again tarry?—For if Créon shall learn these-things from somebody else, how in-truth shalt thou not smart for it?"

Revolving such sentiments as these I journeyed-on tardy with delay: and thus a short way is made long! In the end, however, at-any-rate indeed the resolution prevailed to come hither to thee:—and although I say nought-agreeable, yet nevertheless will I speak.

220. ὃς θανεῖν ἐρᾷ, *who likes* or *loves to die.* Ὁύτω—ὃς is an idiomatical phrase of considerable elegance.

221. ὑπ' ἐλπίδων, *under hopes*, that is, *in expectation's eye—in view* or *prospect.*

223. For τάχους Porson recommended σπούδης,—which seems to have been the reading of Aristotle the rhetorician, and also of the Scholiast. Many copies have ἄγγελος for the person—instead of φύλαξ.

229. MSS. and editions here disagree, many having τλήμων, μενεῖς ἀῦ; Καὶ τάδ' ἐίσεται Κρέων, with a point of interrogation after ἀνδρὸς in the verse following.

231. For βραδὺς, Erfurdt has ταχύς.

233. ἐνίκησε, *it prevailed,*—viz. *the determination.* Some place a comma, and others a colon after μολεῖν, but badly.

Τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένος, |--|⏑-||⏑-|⏑-||⏑-|⏑⏑
τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον. |⏑-|⏑-||⏑-|⏑-||⏑-|⏑⏑
ΚΡ. Τί δ' ἔστιν, ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν; |⏑-|⏑-||--|⏑-||⏑-|⏑-
ΦΥ. Φράσαι θέλω σοι πρῶτα τἀμαυτοῦ· τὸ γὰρ |⏑-|⏑-||--|⏑-||--|⏑⏑
πρᾶγμ' οὔτ' ἔδρασ', οὔτ' εἶδον ὅστις ἦν ὁ δρῶν. |--|⏑-||--|⏑-||⏑-|⏑-
'Ουδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι. |--|⏑-||--|⏑-||⏑-|⏑⏑
ΚΡ. 'Εὖ γε στοχάζει, κἀποφράγνυσαι κύκλῳ |--|⏑-||--|⏑-||⏑-|⏑-
τὸ πρᾶγμα. Δηλοῖς δ' ὥς τι σημανῶν νέον. |⏑-|⏑-||--|⏑-||⏑-|⏑⏑
ΦΥ. Τὰ δεινὰ γάρ τοι προστίθησ' ὄκνον πολύν. |⏑-|⏑-||--|⏑-||⏑-|⏑⏑
ΚΡ. 'Ούκουν ἐρεῖς ποτ', εἶτ' ἀπαλλαχθεὶς ἄπει; |--|⏑-||⏑-|⏑-||--|⏑-
ΦΥ. Καὶ δὴ λέγω σοι· τὸν νεκρόν τις ἀρτίως |--|⏑-||--|⏑-||⏑-|⏑-
θάψας βέβηκε, κἀπὶ χρωτὶ διψίαν |--|⏑-||⏑-|⏑-||⏑-|⏑-
κόνιν παλύνας, κἀφαγιστεύσας ἃ χρή. |⏑-|⏑-||--|⏑-||--|⏑-
ΚΡ. Τί φῄς; Τίς ἀνδρῶν ἦν ὁ τολμήσας τάδε; |⏑-|⏑-||--|⏑-||--|⏑⏑
ΦΥ. 'Ουκ οἶδ'· ἐκεῖ γὰρ οὔτε του γενῇδος ἦν |--|⏑-||⏑-|⏑-||⏑-|⏑-
πλῆγμ', οὐ δικέλλης ἐκβολή· στύφλος δὲ γῆ, |--|⏑-||--|⏑-||⏑-|⏑-

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ ἐρχομαι δεδράγμενος της ἐλπιδος, το μη αν πάθειν άλλο πλην το μόρσιμον. ΚΡ. Δε τι ἐστι, άντι ού ἐχεις τήνδε αθύμιαν; ΦΥ. Θέλω πρώτα φράσαι σοι τα εμαύτου· γαρ ούτε εδράσα το πράγμα, ούτε είδον ὅστις ην ὁ δρων. Ούδε αν δικαίως πεσοίμι ες τι κάκον. ΚΡ. Στοχάζει το πράγμα γε ευ, και αποφράγνυσαι κύκλῳ. Δε δήλεις ὡς σήμανων τι νέον. ΦΥ. Γαρ τα δείνα τοι προστιθήσι πόλυν όκνον. ΚΡ. Ούκουν πότε ἐρεις, είτα άπει απαλλάχθεις; ΦΥ. Και δη λέγω σοι· τις άρτιως βεβήκε θάψας τον νέκρον, και παλύνας δίψιαν κόνιν ἐπι χρώτι, και εφαγιστεύσας ἁ χρη. ΚΡ. Τι φης; Τις άνδρων ην ὁ τολμήσας τάδε; ΦΥ. Ουκ οίδα· γαρ ην ἐκει ούτε πλήγμα του γενῇδος, ουκ ἐκβολη δικέλλης· δε γη στύφλος,

TRANSLATION.

For I come possessed by the hope that I shall not suffer aught-else except that which is fated. [*Appears to be greatly distressed.*]

Creon. But what circumstance is it, in-consequence-of which thou experiencest this perturbation-of-mind?

Guardsman. I wish first to tell thee what concerns myself: for neither did I do the deed, nor did I see who the doer was. Nor ought I in justice to fall into any harm! Creon. Thou broachest the matter at least well, and fencest it round on-every-side! However thou plainly-seemest about to signify some news. Guardsman. [*Heartlessly.*] For direful-incidents in sooth occasion much dread! Creon. [*Impatiently.*] Wilt thou not at length speak-out,—then depart freed? Guardsman. [*Summoning up courage.*] And now will I tell thee:—some one has just gone buried the corpse, and sprinkled dry dust over the skin, and performed what rites were necessary. Creon. What sayest thou? Who of men was it that dared this?

Guardsman. I know not: for there was yonder neither the stroke of any pickaxe, nor upcast of the spade—but the earth remained firm,

235. The Scholiast explains this verse by, ὑπὸ γὰρ τῆς ἐλπίδος νενικημένος ἐλήλυθα.

237. τήνδ' ἔχεις ἀθυμίαν; *thou hast this want of liveliness? this lowness of spirits?*

238. Turnebus has πάντα for πρῶτα, on the authority, forsooth, of Triclinius!

241. εὖ γε στοχάζει, *béllè* (i.e. *cómmodi túi próbè mémor*) tu *cónjicis* vel *júdicas* te non dígnum ésse, qui in málum quódpiam íncidas. Erfurdt.

246. θάψας βέβηκε, *has gone buried* or *is gone having buried*, that is, *hath buried* or *is after burying*. So too παλύνας, in the next verse, *having scattered* or *sprinkled*.

247. κἀφαγιστεύσας, gl., ἐπ' ἐκεῖνον καθοσιώσας, *having performed rites over him.*

<table>
<tr><td>καὶ χέρσος ἀῤῥὼξ, οὐδ᾽ ἐπημαξευμένη</td><td>--|˘-||--|˘-||--|˘-</td></tr>
<tr><td>τροχοῖσιν· ἀλλ᾽ ἄσημος οὑργάτης τις ἦν.</td><td>˘-|˘-||˘-|˘-||˘-|˘-</td></tr>
<tr><td>Ὅπως δ᾽ ὁ πρῶτος ἡμὶν ἡμεροσκόπος</td><td>˘-|˘-||˘-|˘-||˘-|˘˘</td></tr>
<tr><td>δείκνυσι, πᾶσι θαῦμα δυσχερὲς παρῆν·</td><td>--|˘-||˘-|˘-||˘-|˘-</td></tr>
<tr><td>ὁ μὲν γὰρ ἠφάνιστο, τυμϐήρης μὲν οὔ·</td><td>˘-|˘-||˘-|˘-||--|˘-</td></tr>
<tr><td>λεπτὴ δ᾽, ἄγος φεύγοντος ὣς, ἐπῆν κόνις.</td><td>--|˘-||--|˘-||˘-|˘˘</td></tr>
<tr><td>Σημεῖα δ᾽ οὔτε θηρὸς, οὔτε του κυνῶν</td><td>--|˘-||˘-|˘-||˘-|˘-</td></tr>
<tr><td>ἐλθόντος, οὐ σπάσαντος ἐξεφαίνετο.</td><td>--|˘-||˘-|˘-||˘-|˘˘</td></tr>
<tr><td>Λόγοι δ᾽ ἐν ἀλλήλοισιν ἐῤῥόθουν κακοὶ,</td><td>˘-|˘-||--|˘-||˘-|˘˘</td></tr>
<tr><td>φύλαξ ἐλέγχων φύλακα. Κἂν ἐγίγνετο</td><td>˘-|˘-||-˘˘|˘-||˘-|˘˘</td></tr>
<tr><td>πληγὴ τελευτῶσ᾽· οὐδ᾽ ὁ κωλύσων παρῆν·</td><td>--|˘-||--|˘-||--|˘-</td></tr>
<tr><td>εἷς γάρ τις ἦν ἕκαστος οὑξειργασμένος,</td><td>--|˘-||˘-|˘-||--|˘˘</td></tr>
<tr><td>κοὐδεὶς ἐναργὴς, ἀλλ᾽ ἔφυγε τὸ μὴ εἰδεναι.</td><td>--|˘-||--|˘˘˘||˘-|˘˘</td></tr>
<tr><td>Ἦμεν δ᾽ ἕτοιμοι καὶ μύδρους αἴρειν χεροῖν,</td><td>--|˘-||--|˘-||--|˘-</td></tr>
<tr><td>καὶ πῦρ διέρπειν, καὶ θεοὺς ὁρκωμοτεῖν,</td><td>--|˘-||--|˘-||--|˘-</td></tr>
<tr><td>τὸ μήτε δρᾶσαι, μήτε τῳ ξυνειδέναι</td><td>˘-|˘-||--|˘-||˘-|˘˘</td></tr>
<tr><td>τὸ πρᾶγμα βουλεύσαντι, μήτ᾽ εἰργασμένῳ.</td><td>˘-|˘-||--|˘-||--|˘-</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

και χέρσος ἀρρῶξ, οὐδε επημαξεύμενη τροχοίσι· ἀλλα ὁ ἐργατης ην τις ασήμος. Δε ὅπως ὁ πρώτος ἡμερόσκοπος δεικνύσι ἥμιν, δύσχερες θαύμα πάρην πάσι· γαρ ὁ μεν ηφανίστο, ου μεν τυμϐήρης· δε λέπτη κόνις ἐπην, ὡς φευγόντος ἁγος. Δε εξεφαίνετο ούτε σημεία θήρος, ούτε του κύνων ελθόντος, ου σπασάντος. Δε κάκοι λόγοι ἐρροθουν εν αλληλοίσι, φύλαξ ελέγχων φύλακα. Και αν εγίγνετο πλήγη τελευτώσι· ούδε πάρην ὁ κωλύσων. Γαρ ἑκάστος ἑις τις ην ὁ εξειργάσμενος, και ούδεις ενάργης, ἀλλα το μη είδεναι ἔφυγε. Δε ἥμεν ἑτοίμι και αἴρειν μύδρους χέροιν, και διέρπειν πυρ, και ὁρκώμοτειν θέους, μήτε το δράσαι το πράγμα, μήτε ξυνείδεναι τῳ βουλευσάντι, μήτε ειργάσμενῳ.

TRANSLATION.

and the soil unbroken, nor was it impressed-with-the-track of wheels: but the worker was one who-left-no-vestige.

Now when the first watchman-of-the-day discovers it to us, painful marvel seized upon all: for the corse had in-fact disappeared—not indeed entombed—but a thin covering of dust was over it, as from some one avoiding profanation. And there appeared not the mark of wild-beast, nor of any dog coming and tearing it.

Then ill words were uttered against one another, watchman charging watchman. And it might have happened that blows had been-the-upshot—nor was there any one present to-prevent them: for each individual was the perpetrator, and no-one was proved,—but the knowledge escaped us. And we were ready as-well to lift red-hot-masses-of-iron in our hands, as to pass through fire, and to-appeal-by-oath to the Gods, that we neither had done the deed,—nor were privy to any-one who had devised, or executed it.

251. Editions differ in the punctuation of this verse. Hermann styles χέρσος an adjective, but I think rashly:—ἐπημαξευμένη (viz., γῆ vel χέρσος) τροχοῖσι, *rutted* or *imprinted by wheels.*

254. πᾶσι θαῦμα παρῆν, *wonder, amaze,* or *astonishment was present to all.*

255. ὁ, literally, *he,* viz. *the dead man,* meaning the lifeless body of Polynícēs.

256. λεπτὴ κόνις, *thin dust,* i. e., *a light* or *a shallow covering of dust:*—ἄγος φεύγοντος, *of one avoiding expiation,*—for it was believed that any person who passed an unburied dead body without bestowing a handful of dust on it, exposed himself to the curse of the deceased.

260. φύλαξ ἐλέγχων, *watchman accusing:*—the nominative absolute.

263. Erfurdt has τῷ μή. The vulgate reading is ἔφευγε,—apparently corrupt.

<table>
<tr><td>Τέλος δ᾽, ὅτ᾽ οὐδὲν ἦν ἐρευνῶσιν πλέον,</td><td>⏑–|⏑–‖⏑–|⏑–‖––|⏑⏑</td></tr>
<tr><td>λέγει τις εἷς, ὃς πάντας ἐς πέδον κάρα</td><td>⏑–|⏑–‖––|⏑–‖⏑–|⏑–</td></tr>
<tr><td>νεῦσαι φόβῳ προὔτρεψεν· οὐ γὰρ εἴχομεν</td><td>––|⏑–‖––|⏑–‖⏑–|⏑⏑</td></tr>
<tr><td>οὔτ᾽ ἀντιφωνεῖν, οὔθ᾽ ὅπως δρῶντες καλῶς</td><td>––|⏑–‖––|⏑–‖––|⏑–</td></tr>
<tr><td>πράξαιμεν· ἦν δ᾽ ὁ μῦθος, ὡς ἀνοιστέον</td><td>––|⏑–‖⏑–|⏑–‖⏑–|⏑⏑</td></tr>
<tr><td>σοὶ τοὖργον εἴη τοῦτο, κοὐχὶ κρυπτέον.</td><td>––|⏑–‖––|⏑–‖⏑–|⏑⏑</td></tr>
<tr><td>Καὶ ταῦτ᾽ ἐνίκα, κἀμὲ τὸν δυσδαίμονα</td><td>––|⏑–‖⏑–|⏑–‖––|⏑⏑</td></tr>
<tr><td>πάλος καθαιρεῖ τοῦτο τἀγαθὸν λαβεῖν.</td><td>⏑–|⏑–‖––|⏑–‖⏑–|⏑–</td></tr>
<tr><td>Πάρειμι δ᾽ ἄκων οὐχ ἑκοῦσιν, οἶδ᾽ ὅτι·</td><td>⏑–|⏑–‖––|⏑–‖⏑–|⏑⏑</td></tr>
<tr><td>στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.</td><td>––|⏑–‖––|⏑–‖⏑–|⏑–</td></tr>
<tr><td>ΧΟ. Ἄναξ, ἐμοί τοι, μή τι καὶ θεήλατον</td><td>⏑–|⏑–‖––|⏑–‖⏑–|⏑⏑</td></tr>
<tr><td>τοὔργον τόδ᾽, ἡ ξύννοια βουλεύει πάλαι.</td><td>––|⏑–‖––|⏑–‖––|⏑–</td></tr>
<tr><td>ΚΡ. Παῦσαι, πρὶν ὀργῆς κἀμὲ μεστῶσαι, λέγων,</td><td>––|⏑–‖––|⏑–‖––|⏑–</td></tr>
<tr><td>μὴ ᾽φευρεθῇς ἄνους τε καὶ γέρων ἅμα.</td><td>––|⏑–‖⏑–|⏑–‖⏑–|⏑⏑</td></tr>
<tr><td>Λέγεις γὰρ οὐκ ἀνεκτὰ, δαίμονας λέγων</td><td>⏑–|⏑–‖⏑–|⏑–‖⏑–|⏑–</td></tr>
<tr><td>πρόνοιαν ἴσχειν τοῦδε τοῦ νεκροῦ πέρι.</td><td>⏑–|⏑–‖––|⏑–‖⏑–|⏑⏑</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Δε τέλος, ὅτε ην ούδεν πλέον ερευνώσι, τις ἑις λέγει, ὁς προ-ετρέψε πάντας νεύσαι κάρα ες πέδον φόβῳ· γαρ ουκ είχομεν ούτε αντιφώνειν, ούτε ὅπως δρώντες πραξαίμεν κάλως· δε ὁ μύθος ην, ὡς τούτο το έργον είη ανοίστεον σοι, και ούχι κρύπτεον. Και ταύτα ενίκα, και πάλος καθαίρει τον δυσδαίμονα έμε λάβειν το τούτο άγαθον. Δε παρείμι άκων ουκ ἑκούσι, ὅτι οίδα· γαρ ούδεις στέργει άγγελον κάκων έπων. ΧΟ. Ἡ ξυννοία έμοι τοι, άναξ, πάλαι βουλεύει, μη τόδε το έργον και τι θεήλατον. ΚΡ. Παύσαι λέγων, πριν και μεστώσαι έμε όργης, μη εφεύρεθης τε άνους και γέρων ἅμα. Γαρ λέγεις ουκ ανέκτα, λέγων δαίμονας ίσχειν προνοίαν πέρι του τούδε νέκρου.

TRANSLATION.

But in the end, when there was nothing satisfactory gained by our inquiries, some one speaks, (who made us all bend our heads towards the ground through fear—for we knew not how to object, nor how by doing it we should fare hopefully:) the purpose, however, was, that the deed should be reported to thee, and not be concealed.

And this-proposal prevailed,—and the lot condemns the unfortunate me to obtain the prize.

So I am present, against-my-inclination, unto those not welcoming me: of that am I aware:—for no-one likes the bearer of evil tidings.

Chorus. My mind, indeed, O king, has for some time been deliberating whether this deed be not in any way the act of the Gods!

Creon. [*With a stern look.*] Cease talking, before really thou fill me with anger, lest thou be discovered to be both a fool and a dotard at-the-same-time. For thou speakest what is not tolerable, saying that the Gods have care about this corse.

268. ὅτ᾽ οὐδὲν ἦν ἐρευνῶσι πλέον, literally, *when there was nothing full from our inquiries—nothing certain deduced*, that is, *when the result was unsatisfactory.*

271—2. καλῶς πράξαιμεν, *we should do well—should fare equitably*. Erfurdt explains these two words by εὐτυχήσαιμεν, *we should prosper*, or *should come off aright—should experience success.*

272—3. ὡς ἀνοιστέον σοὶ τοὖργον εἴη, *rem tíbi renunciándam ésse.* Erfurdt.

275. καθαιρεῖ· ἀντὶ τοῦ, (says the Scholiast,) καταλαμβάνει, ὥστε ἀπαγγεῖλαι σοί. Erfurdt, however, gives the signification of καθαιρεῖ to be, "*dámnat,*" rightly observing that it was a technical term used in the courts of law.

280. Erfurdt, Hermann, and several other commentators couple λέγων with μεστῶσαι, but Brunck, and, I think correctly, (though Erfurdt asserts to the contrary,) joins it with παῦσαι.

Πότερον ὑπερτιμῶντες ὡς εὐεργέτην	⏑⏑⏑|⏑–||⏑–|⏑–||––|⏑–
ἔκρυπτον αὐτὸν, ὅστις ἀμφικίονας	⏑–|⏑–||⏑–|⏑–||⏑–|⏑⏑
ναοὺς πυρώσων ἦλθε κἀναθήματα	––|⏑–||––|⏑–||⏑–|⏑⏑
καὶ γῆν ἐκείνων, καὶ νόμους διασκεδῶν;	––|⏑–||––|⏑–||⏑–|⏑–
Ἢ τοὺς κακοὺς τιμῶντας εἰσορᾷς θεούς;	––|⏑–||––|⏑–||⏑–|⏑–
Οὐκ ἔστιν. Ἀλλὰ ταῦτα καὶ πάλαι πόλεως	––|⏑–||⏑–|⏑–||⏑–|⏑–
ἄνδρες μόλις φέροντες ἐῤῥόθουν ἐμοὶ,	––|⏑–||⏑–|⏑–||⏑–|⏑–
κρυφῇ κάρα σείοντες· οὐδ' ὑπὸ ζυγῷ	⏑–|⏑–||––|⏑–||⏑–|⏑–
λόφον δικαίως εἶχον, ὡς στέργειν ἐμέ.	⏑–|⏑–||––|⏑–||––|⏑⏑
Ἐκ τῶνδε τούτους ἐξεπίσταμαι καλῶς	––|⏑–||––|⏑–||⏑–|⏑–
παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.	⏑–|⏑–||––|⏑–||––|⏑⏑
Οὐδὲν γὰρ ἀνθρώποισιν, οἷον ἄργυρος,	––|⏑–||––|⏑–||⏑–|⏑⏑
κακὸν νόμισμ' ἔβλαστε. Τοῦτο καὶ πόλεις	⏑–|⏑–||⏑–|⏑–||⏑–|⏑–
πορθεῖ· τόδ' ἄνδρας ἐξανίστησιν δόμων·	––|⏑–||⏑–|⏑–||––|⏑–
τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας	⏑–|⏑–||––|⏑–||––|⏑⏑
χρηστὰς πρὸς αἰσχρὰ πράγμαθ' ἵστασθαι βροτῶν·	––|⏑–||⏑–|⏑–||––|⏑–

THE ORDER, AND ENGLISH ACCENTUATION.

Πότερον ὑπερτιμώντες ὡς ευέργετην εκρύπτον αύτον ὅστις ήλθε πυρώσων αμφικίονας νάους εκείνων και αναθήματα και γην, και διάσκεδων νόμους; Η είσορας θέους τιμώντας τους κάκους; Ουκ έστ.. Ἀλλα πόλεως, άνδρες φερόντες ταύτα μόλις και πάλαι έρροθουν έμοι, κρύφη σειόντες κάρα· ούδε είχον λόφον δικαίως ὕπο ζύγῳ, ὡς στέργειν έμε. Εξεπίσταμαι κάλως τούτους παρήγμενους μισθοίσιν εκ τώνδε ειργάσθαι τάδε. Γαρ ούδεν κάκον νομίσμα όιον άργυρος εβλάστε ανθρωποίσι. Τούτο και πόρθει πόλεις· τόδε εξανιστήσι άνδρας δόμων· τόδε εκδιδάσκει και παραλλάσσει χρήστας φρένας βρότων ιστάσθαι προς αίσχρα πράγματα·

TRANSLATION.

[*Sneeringly.*] Whether was it highly-respecting him as a benefactor that they inhumed him who had come to set on fire their columned temples and their gifted-shrines and land, and to subvert their laws?

Or, dost thou observe the Gods honoring the wicked?

It is not so.

But in regard of the city, some persons bearing these things ill, did even heretofore murmur against me, secretly shaking the head:—nor had they the neck duly under the yoke,—so as to cordially-submit-to me. [*With an air of much certainty.*] I well know that these-watchmen, induced by bribes from them, have done this.

[*Moralizingly.*] For no such evil institute, as money, hath sprung-up among human-kind.

It even lays cities waste: it drives men from their homes: it seduces and perverts the honest inclinations of mortals to turn to base actions:

286. ἀναθήματα, *donária,—sanctuaries wherein gifts and presents were offered to the Gods.* In very many editions, we find a comma after this word,—but Schaefer carrying it forward to the next line, placed it with more correctness after κείνων, at the same time observing: "interpunctióne mutándâ, καὶ γῆν ἐκείνων ad πυρώσων retráxi." Erfurdt has a comma after ἦλθε, referring ἀναθήματα to διασκεδῶν. Eustáthius gives καύσων as the synonyme of πυρώσων,—but what necessity for this?

288. Schaefer has here the following observation:—"pro ἢ vúlgò ἦ: sed refértur ad πότερον vérsu 284." Hermann approves of ἢ, but he denies that it has any allusion to πότερον.

289. ἀλλὰ ταῦτα, &c. Hermann translates as follows: "*sed hæc míhi jàm priùs de úrbe iterárunt quidam tímidâ vóce, clàm cáput quassántes,—néque patiéntèr júgum feréntes, ut qui me amárent.*" Now Erfurdt, again, construes πόλεως ἄνδρες to signify "*the men of the city.*"

293. τούτους, *hos excubitóres, the sentinels* or *watchmen.* MUSGRAVE.

πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν, |⏑–|⏑–‖⏑–|⏑–‖––|⏑–
καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι. |––|⏑–‖––|⏑–‖⏑–|⏑⏑
Ὅσοι δὲ μισθαρνοῦντες ἤνυσαν τάδε, |⏑–|⏑–‖––|⏑–‖––|⏑⏑
χρόνῳ ποτ' ἐξέπραξαν ὡς δοῦναι δίκην. |⏑–|⏑–‖⏑–|⏑–‖––|⏑–
Ἀλλ' εἴπερ ἴσχει Ζεὺς ἔτ' ἐξ ἐμοῦ σέβας, |––|⏑–‖––|⏑–‖⏑–|⏑⏑
εὖ τοῦτ' ἐπίστασ', ὅρκιος δέ σοι λέγω, |––|⏑–‖⏑–|⏑–‖⏑–|⏑–
εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου |––|⏑–‖⏑–|⏑–‖⏑–|⏑–
εὑρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἐμοὺς, |––|⏑–‖⏑–|⏑–‖––|⏑–
οὐχ ὑμὶν Ἅιδης μοῦνος ἀρκέσει, πρὶν ἂν |––|⏑–‖––|⏑–‖⏑–|⏑⏑
ζῶντες κρεμαστοὶ τήνδε δηλώσηθ' ὕβριν, |––|⏑–‖––|⏑–‖––|⏑⏑
ἵν' εἰδότες τὸ κέρδος ἔνθεν οἰστέον, |⏑–|⏑–‖⏑–|⏑–‖⏑–|⏑⏑
τὸ λοιπὸν ἁρπάξητε, καὶ μάθηθ', ὅτι |⏑–|⏑–‖––|⏑–‖⏑–|⏑⏑
οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν· |––|⏑–‖––|⏑–‖––|⏑–
ἐκ τῶν γὰρ αἰσχρῶν λημμάτων τοὺς πλείονας |––|⏑–‖––|⏑–‖––|⏑⏑
ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους. |––|⏑–‖⏑–|⏑–‖⏑–|⏑–
ΦΥ. Εἰπεῖν τι δώσεις, ἢ στραφεὶς οὕτως ἴω; |––|⏑–‖––|⏑–‖––|⏑–

THE ORDER, AND ENGLISH ACCENTUATION.

δε εδεῖξε ανθρώποις ἔχειν πανούργιας, και είδεναι δυσσεβεῖαν πάντος ἔργου. Δε ὅσοι μισθαρνούντες ηνύσαν τάδε, χρόνῳ πότε εξεπράξαν ὡς δούναι δίκην. Ἀλλα, είπερ Ζευς ίσχει έτι σέβας εξ έμου, επίστασο ευ τούτο, δε ὅρκιος λέγω σοι, ει μη, εὑρόντες τον αυτοχείρα του τούδε τάφου, εκφανείτε ες έμους οφθάλμους, Ἁίδης μούνος ουκ άρκεσει ὕμιν, πριν αν κρεμάστοι ζώντες δηλωσήτε τήνδε ὕβριν, ἵνα είδοτες ένθεν το κέρδος οίστεον, το λοίπον ἁρπαξήτε, και μαθήτε, ὅτι ου δει φίλειν το κερδαίνειν εξ ἁπάντος· γαρ εκ των αίσχρων λήμματων αν ίδοις τους πλείονας ατώμενους η σεσώσμενους. ΦΥ. Δώσεις είπειν τι, η στράφεις οὕτως ίω;

TRANSLATION.

and it has taught men to practise villainy, and to know the impiety of every act.

But as many as, looking-for-hire, have done these-doings, have in time however earned that they suffer vengeance.

Wherefore, if-indeed Jove have still reverence from me, (be well assured of this,—for under-an-oath I say it unto thee,) if ye do not, having discovered the identical-performer of this interment, exhibit him to me before mine eyes, death alone shall not suffice for you, before-that suspended alive, ye clear-up this insult,—in-order-that knowing whence emolument is to be drawn, ye may for the future seize it, and may learn that it is not fitting to wish to derive gain from every-thing: for by unjust acquirements thou wilt see more ruined than preserved!

Guardsman. [*Submissly.*] Wilt thou grant me to say any-thing, or turning-away shall I thus depart?

300. Literally, *and hath shewn to men to have cunning* or *deceitfulness.*

303. χρόνῳ ποτ' ἐξέπραξαν, ἀντὶ τοῦ, φανεροὶ ἔσονται καὶ τιμωρηθήσονται. Schol.

304. The Scholiast gives the meaning of this verse to be,—ἀλλ' εἰ τιμῶ καὶ σέβω τὸν Δία, καὶ μὴ ἐπιορκῶ αὐτὸν, *wherefore, if I honor and hallow Jove, and swear not falsely by him.*

306. τὸν αὐτόχειρα τοῦδε τοῦ τάφου, *the person-that-with-his-own-hand-achieved the burial.*

308—09. πρὶν ἂν τήνδε δηλώσηθ' ὕβριν, *ántequàm indicaveritis, quæ rátio fúerit hújus injúriæ.*—Il. Α'. 74, μυθήσασθαι μῆνιν, *caúsam íræ indicáre.* Erfurdt.

311. For ἁρπάξητε some read ἁρπάσητε, and others ἁρπάζητε.

313. On τοὺς πλείονας, Hermann says: "non ubíque ὁ πλείων ánte ἢ díci pótest, sed tùm démùm, cùm áliud quid ádditur, quo comparatívus grádus revéra spéctat. At in lócis támèn Sophocléis hæc súbest senténtia:—τοὺς πολλοὺς vel πλείστους ἴδοις ἂν μᾶλλον ἀτωμένους ἢ σεσωσμένους: . . . ibì abésse débet artículus."

<table>
<tr><td>ΚΡ. Ὀυκ ὄῖσθα, καὶ νῦν ὡς ἀνιαρῶς λέγεις;</td><td>|--|⏑-||--|⏑-||--|⏑-</td></tr>
<tr><td>ΦΥ. Ἐν τοῖσιν ὠσὶν, ἢ ᾿πὶ τῇ ψυχῇ δάκνει;</td><td>|--|⏑-||⏑-|⏑-||--|⏑-</td></tr>
<tr><td>ΚΡ. Τί δέ; Ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου;</td><td>|⏑-|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>ΦΥ. Ὁ δρῶν σ᾽ ἀνιᾷ τὰς φρένας, τὰ δ᾽ ὦτ᾽ ἐγώ.</td><td>|⏑-|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>ΚΡ. Ὀίμ᾽, ὡς λάλημα δῆλον ἐκπεφυκὸς εἶ.</td><td>|--|⏑-||⏑-|⏑-||⏑-|⏑-</td></tr>
<tr><td>ΦΥ. Ὀύκουν τόδ᾽ ἔργον τοῦθ᾽ ὁ ποιήσας ποτέ.</td><td>|--|⏑-||--|⏑-||--|⏑⏑</td></tr>
<tr><td>ΚΡ. Καὶ ταῦτ᾽ ἐπ᾽ ἀργύρῳ γε τὴν ψυχὴν προδούς.</td><td>|--|⏑-||⏑-|⏑-||--|⏑-</td></tr>
<tr><td>ΦΥ. Φεῦ· ἦ δεινὸν, ᾧ δοκεῖ γε, καὶ ψευδῆ δοκεῖν. -|</td><td>|--|⏑-||⏑-|⏑-||--|⏑-</td></tr>
<tr><td>ΚΡ. Κόμψευε νῦν τὴν δόξαν· ἐι δὲ ταῦτα μὴ</td><td>|--|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>φανεῖτέ μοι τοὺς δρῶντας, ἐξερεῖθ᾽ ὅτι</td><td>|⏑-|⏑-||--|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.</td><td>|⏑-|⏑-||--|⏑-||--|⏑⏑</td></tr>
<tr><td>ΦΥ. Ἀλλ᾽ ἑυρεθείη μὲν μάλιστ᾽· ἐὰν δέ τοι</td><td>|--|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>ληφθῇ τε καὶ μὴ, τοῦτο γὰρ τύχη κρινεῖ,</td><td>|--|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>ὀυκ ἔσθ᾽ ὅπως ὄψει σὺ δεῦρ᾽ ἐλθόντα με.</td><td>|--|⏑-||--|⏑-||--|⏑⏑</td></tr>
<tr><td>Καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ᾽ ἐμῆς</td><td>|--|⏑-||⏑-|⏑-||--|⏑-</td></tr>
<tr><td>σωθεὶς, ὀφείλω τοῖς θεοῖς πολλὴν χάριν.</td><td>|--|⏑-||--|⏑-||--|⏑⏑</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Ουκ οίσθα ὡς ανιάρως και νυν λέγεις; ΦΥ. Δάκνει εν τοίσι ώσι, η έπι τη ψύχῃ; ΚΡ. Δε τι; Ῥυθμίζεις την έμην λύπην ὅπου; ΦΥ. Ὁ δρων ανίᾳ σε τας φρένας, δε έγω τα ώτα. ΚΡ. Οίμοι, ὡς ει δήλον εκπεφύκος λαλήμα. ΦΥ. Ούκουν πότε ὁ ποιήσας τόδε τούτο έργον. ΚΡ. Και ταύτα γε πρόδους την ψύχην έπι άργυρῳ. ΦΥ. Φευ· η δείνον, ᾧ γε δόκει, και δόκειν ψεύδη. ΚΡ. Κομψεύε νυν την δόξαν· δε ει μη φανείτε μοί τους δρώντας ταύτα, εξερείτε ὅτι τα δείλα κέρδη εργάζεται πήμονας. ΦΥ. Ἀλλα μαλίστα μεν ἑυρεθείη· δε τοι έαν τε λήφθῃ και μη, γαρ τύχη κρίνει τούτο, ουκ έστι ὅπως συ όψει με ελθόντα δεύρο. Γαρ και νυν σώθεις έκτος ἐλπίδος τε έμης γνώμης, οφείλω πόλλην χάριν τοις θέοις.

TRANSLATION.

Creon. [*Snarlingly.*] Dost thou not know, even now how disagreeably thou speakest?

Guardsman. Art thou pained in the ears, or in the mind?

Creon. But why? Dost thou explore my grief—where it lies?

Guardsman. He who did-the-act pains for thee the mind, and I the ears. Creon. [*Waspishly.*] Hey! me, how thou art plainly by-nature mere-prattle. Guardsman. Therefore I am not the person ever who did the deed! Creon. And this also—betraying thy life for money.

Guardsman. [*Sighing.*] Alas! It is surely hard, to whom at least there are suspicions, that his suspicions should be false!

Creon. Talk-big now about suspicion:—but if ye do not produce to me those who-performed these-rites, ye shall avow that dishonest gain works ruin. [*Exit Créon pettishly.*]

Guardsman. Then may he by all means indeed be discovered: but at-any-rate whether he be taken or not, (for fortune will decide this,) it is not likely thou wilt see me coming hither again. [*Raising his eyes towards heaven.*] For now even, safe beyond my expectation and my thought, I owe many thanks to the Gods. [*Exit Guardsman joyously.*]

316. Following Schaefer I have taken out the comma found in most editions after νῦν, thus referring καὶ νῦν to what follows, and not to ὀυκ ὀῖσθα.

318. We meet with various readings in so far as respects the first two words of this verse: such as τί δαί; πῆ δέ; πῆ δαί; τί δέ; whereof the last seems the best, δὲ being made long before initial ῥ. In the end of the line some have ὅπη. Grotius edited τί δαὶ, ῥιπίξεις τὴν ἐμὴν λύπην ὀπί.

321. Aldus and MSS. not a few have τοῦτο ποιήσας: some, ἐιμί: others, εἰμ᾽ ὁ.

323. The vulgate lection is ἣν δοκῇ γε.

ΧΟ. Πολλὰ τὰ δεινά, κοὐδὲν ἀν- [Στροφὴ α'.] — | –⏑⏑–‖⏑–|⏑– — α'
θρώπου δεινότερον πέλει. — | ––‖–⏑⏑–‖⏑– — β'
Τοῦτο καὶ πολιοῦ πέραν — | –⏑‖–⏑⏑–‖⏑– — γ'
πόντου χειμερίῳ νότῳ — | ––‖–⏑⏑–‖⏑– — δ'
χωρεῖ, περιβρυχίοισι — | ––⏑⏑‖–⏑|–⏑ — ε'
περῶν ἐπ' οἴδμασι· — | ⏑–|⏑–‖⏑⏑ — ζ'
θεῶν τε τὰν ὑπερτάταν, Γᾶν — | ⏑–|⏑–‖⏑–|⏑–‖– — η'
ἄφθιτον, ἀκαμάταν — | –⏑⏑|–⏑⏑|– — θ'
ἀποτρύεται, ἰλλομένων ἀρότρων — | ⏑⏑–|⏑⏑–‖⏑⏑–|⏑⏑– — ι'
ἔτος εἰς ἔτος, ἱππείῳ — | ⏑⏑–|⏑⏑–‖–– — κ'
γένει πολεύων· — | ⏑–|⏑–‖– — λ'

Κουφονόων τε φῦλον ὀρ- [Ἀντιστροφὴ α'.] — | –⏑⏑–‖⏑–|⏑– — α'
νίθων ἀμφιβαλὼν ἄγει, — | ––|–⏑⏑–‖⏑– — β'
θηρίων τ' ἀγρίων ἔθνη, — | –⏑‖–⏑⏑–‖⏑– — γ'
πόντου τ' εἰναλίαν φύσιν — | ––‖–⏑⏑–‖⏑– — δ'
σπείραισι δικτυοκλώστοις, — | ––⏑⏑‖–⏑|–– — ε'
περιφραδὴς ἀνήρ· — | ⏑–|⏑–‖⏑– — ζ'
κρατεῖ δὲ μηχαναῖς ἀγραύλου — | ⏑–|⏑–‖⏑–|⏑–‖– — η'
θηρὸς ὀρεσσιβάτα, — | –⏑⏑|–⏑⏑|– — θ'
λασιαύχενά θ' ἵππον ὑπάξεται ἀμ- — | ⏑⏑–|⏑⏑–‖⏑⏑–|⏑⏑– — ι'
φίλοφον ζυγὸν, οὔρειόν τ' — | ⏑⏑–|⏑⏑–‖–– — κ'
ἀδμῆτα ταῦρον. — | ⏑–|⏑–‖⏑ — λ'

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Πόλλα τα δείνα, και πέλει ούδεν δεινότερον ανθρώπου. Τούτο χώρει πέραν πόντου και πόλιου χειμέριῳ νότῳ, πέρων έπι οίδμασι περιβρυχιοίσι· τε ταν ὑπέρταταν θέων, άφθιτον, ακάματαν Γαν αποτρύεται, άροτρων ιλλόμενων έτος εις έτος, πολεύων ἱππείῳ γένει. Τε αμφίβαλων φύλον κουφόνοων ορνίθων άγει, τε έθνη άγριων θήριων, τε εινάλιαν φύσιν πόντου δικτυοκλώστοις σπειραίσι, περίφραδης άνηρ· δε κράτει μήχαναις αγραύλου ορεσσίβατα θήρος, τε ὑπάξεται αμφίλοφον ζύγον λασιαύχενα ἵππον, τε αδμήτα ουρείον ταύρον.

TRANSLATION.

Chorus. Many-things are wily,—and there is none more-wily than man. He sails to beyond the sea even when whitened-into-foam by the wintry blast, passing over the billows that-roar-around-him:—and the supreme of Divinities—the immortal, undecaying Earth—he furrows, (his ploughs bouting from year to year,) up-turning-the-surface with the breed of the horse! And ensnaring the race of silly-minded birds he bears them away—and the tribes of savage brutes—and the marine produce of the deep in his meshy nets, inventive man:—and he masters by his devices the forest-inhabiting mountain-ranging beast-of-chace, and he will bring under the neck-encircling yoke the shaggy-maned horse, and the untamed mountain bull.

332. πολλὰ, *many creatures:*—δεινὰ, *astúta—solértia—cunning—ingenious.*

334. τοῦτο, viz. τὸ χρῆμα vel τὸ γένος.

337. In most copies the reading is ὑπ' for ἐπ' in this verse. Erfurdt says:—"sólus, quod sciam, iste Brúnckii códex ἐπ'. Caéteri ómnes ὑπ', ídque revocávi."

340. For ἰλλομένων Aldus and several MSS. have παλλομένων: others, εἱλομένων.

342. κουφονόων,—vúlgò, κουφονέων.

346. εἰναλίαν φύσιν, *maritime nature.*

351. MSS. and editions fluctuate between ἄξεται and ὑπάξεται,—but the former is the more general lection.

<table>
<tr><td>Καὶ φθέγμα, καὶ ἠνεμόεν</td><td>[Στροφὴ β'.]</td><td>– – ⏑ – ‖ – ⏑ ⏑ –</td><td>α'</td></tr>
<tr><td>φρόνημα, καὶ ἀστυνόμους</td><td></td><td>⏑ – ⏑ – ‖ – ⏑ ⏑ –</td><td>β'</td></tr>
<tr><td>ὀργὰς ἐδιδάξατο, καὶ</td><td></td><td>– – ⏑ ⏑ ‖ – ⏑ ⏑ –</td><td>γ'</td></tr>
<tr><td>δυσαύλων πάγων αἴθρια</td><td></td><td>⏑ – – ⏑ ‖ – – | ⏑ ⏑</td><td>δ'</td></tr>
<tr><td>καὶ δύσομβρα φεύγειν βέλη.</td><td></td><td>– ⏑ – ⏑ ‖ – – | ⏑ –</td><td>ε'</td></tr>
<tr><td>Παντοπόρος, ἄπορος</td><td></td><td>– ⏑ ⏑ ⏑ ‖ ⏑ ⏑ ⏑</td><td>ζ'</td></tr>
<tr><td>ἐπ' οὐδὲν ἔρχεται</td><td></td><td>⏑ – | ⏑ – ‖ ⏑ ⏑</td><td>η'</td></tr>
<tr><td>τὸ μέλλον· Ἅιδα μόνον</td><td></td><td>⏑ – | ⏑ – ‖ – ⏑ | ⏑</td><td>θ'</td></tr>
<tr><td>φεῦξιν οὐκ ἐπάξεται·</td><td></td><td>– ⏑ | – ⏑ ‖ – ⏑ | ⏑</td><td>ι'</td></tr>
<tr><td>νόσων δ' ἀμηχάνων φυγὰς</td><td></td><td>⏑ – | ⏑ – ‖ ⏑ – | ⏑ –</td><td>κ'</td></tr>
<tr><td>ξυμπέφρασται.</td><td></td><td>– ⏑ | – ⏑</td><td>λ'</td></tr>
</table>

<table>
<tr><td>Σοφόν τι τὸ μηχανόεν</td><td>['Αντιστροφὴ β'.]</td><td>⏑ – ⏑ ⏑ ‖ – ⏑ ⏑ –</td><td>α'</td></tr>
<tr><td>τέχνας ὑπὲρ ἐλπίδ' ἔχων,</td><td></td><td>⏑ – ⏑ ⏑ ‖ – ⏑ ⏑ –</td><td>β'</td></tr>
<tr><td>ποτὲ μὲν κακὸν, ἄλλοτ' ἐπ' ἐσθ-</td><td></td><td>⏑ ⏑ – ⏑ ⏑ ‖ – ⏑ ⏑ –</td><td>γ'</td></tr>
<tr><td>λὸν ἕρπει. Νόμους παρείρων</td><td></td><td>⏑ – – ⏑ ‖ – ⏑ | – –</td><td>δ'</td></tr>
<tr><td>χθονὸς, θεῶν τ' ἔνορκον δίκαν,</td><td></td><td>⏑ – – ⏑ ‖ – – | ⏑ –</td><td>ε'</td></tr>
<tr><td>ὑψίπολις· ἄπολις δ',</td><td></td><td>– ⏑ ⏑ ⏑ ‖ ⏑ ⏑ –</td><td>ζ'</td></tr>
<tr><td>ὅτῳ τὸ μὴ καλὸν</td><td></td><td>⏑ – | ⏑ – ‖ ⏑ ⏑</td><td>η'</td></tr>
<tr><td>ξύνεστι, τόλμας χάριν.</td><td></td><td>⏑ – | ⏑ – ‖ – ⏑ | ⏑</td><td>θ'</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Και εδιδάξατο φθέγμα, και ηνέμοεν φρονήμα, και αστύνομους όργας, και φεύγειν αίθρια και δυσόμβρα βέλη δυσαύλων πάγων. Παντόπορος, έρχεται άπορος έπι ούδεν το μέλλον· Ἅιδα μόνον ουκ επάξεται φεύξιν· δε ξυμπεφράσται φύγας αμήχανων νόσων. Ἔχων ὕπερ έλπιδα τι το μηχάνοεν σόφον τέχνας, πότε μεν ἕρπει έπι κάκον, άλλοτε έσθλον. Παρείρων νόμους χθόνος τε ενόρκον δίκαν θέων, ὑψίπολις· δε άπολις, ὅτῳ το μη κάλον ξυνέστι, χάριν τόλμας.

TRANSLATION.

And he hath taught-himself language, and lofty wisdom, and civic economy, and to avoid the cold and stormy shafts of uncomfortable frosts.

All-penetrative, he comes devoid-of-resource unto nought that can happen:—from death alone he shall not effect escape,—and-yet hath he devised remedies for baffling diseases.

Possessing beyond belief a certain inventive faculty of contrivance, he at-one-time indeed goes-onward to evil, at-another to good.

Observant of the laws of the land, and of the plighted justice of the Gods, he is high-in-the-state: but an outcast-from-the-city is the man in whom that which is not honourable resides, by reason of audacity!

354. Concerning the true meaning of ἠνεμόεν (or, as some will have it, ἀνεμόεν,) in this verse, there are many opinions: it literally signifies "*windy*" or "*exposed to the winds:*" hence Erfurdt and Hermann take it to be expressive of the "*velocity*" of thought; but Hesýchius (and, I think, correctly,) explains it by ὑψηλὸν,—μετέωρον. The Scholiast, on ἠνεμόεν φρόνημα, says, τὴν περὶ τῶν μετεώρων φιλοσοφίαν.

355—6. ἀστυνόμους ὀργὰς, *institúta civília—stúdia morália—civic customs—political economy—moral observances.*

358. Erfurdt conjectured Διὸς before δύσομβρα: Hermann, ἴδρις. In some copies we find no stop till after παντοπόρος.

359. This and the three following verses the Scholiast has interpreted as follows:—εἰς πάντα μηχανὰς ἐξευρίσκων, καὶ ἐπ' οὐδὲν ἄπορος τῶν μελλόντων, θανάτου μόνον οὐχ εὗρεν ἴαμα.

368. One glossary gives the synonyme of παρείρων, in this instance, to be φυλάττων: the Scholiast, πληρῶν: Schaefer, ἀνέχων vel τιμῶν. Brunck conjectured εὐωρῶν, *bénè cúrans—bénè custódiens.*

Μήτ' ἐμοὶ παρέστιος |-◡|-◡||-◡|◡   ι'
γένοιτο, μήτ' ἴσον φρονῶν,   ◡-|◡-||◡-|◡-   κ'
ὃς τάδ' ἔρδει.   -◡|--   λ'

Ἐς δαιμόνιον τέρας ἀμφινοῶ   --|◡◡-||◡◡-|◡◡-
τόδε. Πῶς εἰδὼς ἀντιλογήσω   ◡◡-|--||-◡◡|--
τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην;   --|--||--|◡◡-
Ὦ δύστηνος, καὶ δυστήνου   --|--||--|--
πατρὸς Οἰδιπόδα, τί ποτ'; Οὐ δή που   ◡◡-|◡◡-||◡◡-|--
σέ γ' ἀπιστοῦσαν   ◡◡-|--
τοῖς βασιλείοισιν ἄγουσι νόμοις,   -◡◡|--||◡◡-|◡◡-
καὶ ἐν ἀφροσύνῃ καθελόντες;   ◡◡-|◡◡-||◡◡-|◡*
ΦΥ. Ἥδ' ἔστ' ἐκείνη τοὔργον ἡ 'ξειργασμένη.   --|◡-||--|◡-||--|◡-
Τήνδ' εἵλομεν θάπτουσαν. Ἀλλὰ ποῦ Κρέων;   --|◡-||--|◡-||◡-|◡-
ΧΟ. Ὅδ' ἐκ δόμων ἄψορρος εἰς δέον περᾷ.   ◡-|◡-||--|◡-||◡-|◡-
ΚΡ. Τί δ' ἔστι; Ποία ξύμμετρος προὔβη τύχη;   ◡-|◡-||--|◡-||--|◡-
ΦΥ. Ἄναξ, βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον·   ◡-|◡-||◡-|◡-||◡-|◡◡

THE ORDER, AND ENGLISH ACCENTUATION.

Μήτε γενοίτο παρέστιος έμοι, μήτε φρόνων ίσον, ὁς ἔρδει τάδε. Αμφίνοω ες τόδε δαιμόνιον τέρας. Πως, είδως, αντιλογήσω τήνδε ουκ είναι παίδα Αντίγονην; Ω δυστήνος, και Οιδίποδα, δυστήνου πάτρος, τι πότε; Δη που ουκ αγούσι σε γε απιστούσαν τοις βασιλειοίσι νόμοις, και καθελόντες εν αφρόσυνῃ; ΦΥ. Ἥδε έστι εκείνη ἡ εξειργάσμενη το έργον. Εἵλομεν τήνδε θαπτούσαν. Ἀλλα που Κρέων; ΧΟ. Αψόρρος εκ δόμων ὅδε πέρᾳ εις δέον. ΚΡ. Δε τι έστι; Ποία ξύμμετρος τύχη πρό-εβη; ΦΥ. Ἄναξ, ούδεν έστι απώμοτον βροτοίσι·

TRANSLATION.

May he not be an inmate with me,—nor possessed-of-sentiments the same, who acts thus ————

[*Looking abruptly round.*] I am-in-doubt at this miraculous prodigy. [*Gazing wistfully.*] How, knowing her, can I maintain that this is not the maiden Antígonë? [*The princess is seen advancing, a prisoner.*]

Oh! wretched-woman,—and sprung from Œdipus, a wretched father,—what is this ever? Surely now they are not leading thee having really disobeyed the royal mandates,—and having seized thee in the-frantic-attempt!

Guardsman. [*Entering—with Antígonë as his captive.*] This is she who-wrought the deed!—We caught her burying him! [*Anxiously.*] But where is Créon? [*The king is seen advancing.*]

Chorus. In-return-back from the palace—he comes at the requisite-moment. [*Créon enters.*]

Creon. But what is it? What coincident chance has occurred?

Guardsman. O king,—nothing ought to be disavowed by mortals:

373. ἐμοὶ παρέστιος, literally, *a stander by my hearth* or *fire-side.*

376. δαιμόνιον τέρας τόδε, literally, *this devilish prodigy—this supernatural* (and consequently *miraculous*) *phenómenon.*

378. Erfurdt finds great fault with the negative οὐκ before εἶναι, but (as Schaefer and Hermann observe,) clearly without cause. His words are: "ex Græci sermónis índole οὐκ ánte εἶναι aut abésse debébat, aut scríbi μὴ οὐ τήνδ' εἶναι. Hínc πῶς in ὅπως mutándum putávi,—ut úna tántùm negátio remanéret."

384. Two other readings are:—ἥδ' ἔστ' ἐκεῖν' ἡ τοὔργον ἐξειργασμένη, and ἥδ' ἔστ' ἐκείνη τοὔργον ἐξειργασμένη.

387. Many editions give δίκη for τύχη. The sense is:—*What incident has occurred so opportunely with my arrival?* Erfurdt has ποίᾳ ξύμμετρος προὔβην τύχῃ.

ψεύδει γὰρ ἡ 'πίνοια τὴν γνώμην· ἐπεὶ   --|∪-‖∪-|∪-‖--|∪-
σχολῇ ποθ' ἥξειν δεῦρ' ἂν ἐξηύχουν ἐγὼ,   ∪-|∪-‖--|∪-‖--|∪-
ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε.   --|∪-‖--|∪-‖--|∪∪
'Αλλ', ἡ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ   --|∪-‖--|∪-‖∪-|∪-
ἔοικεν ἄλλῃ μῆκος οὐδὲν ἡδονῇ,   ∪-|∪-‖--|∪-‖∪-|∪-
ἥκω, δι' ὅρκων καίπερ ὢν ἀπώμοτος,   --|∪-‖--|∪-‖∪-|∪∪
κόρην ἄγων τήνδ', ἣ καθευρέθη τάφον   ∪-|∪-‖--|∪-‖∪-|∪∪
κοσμοῦσα. Κλῆρος ἐνθάδ' οὐκ ἐπάλλετο·   --|∪-‖∪-|∪-‖∪-|∪∪
ἀλλ' ἔστ' ἐμὸν θοὔρμαιον, οὐκ ἄλλου τόδε.   --|∪-‖--|∪-‖--|∪∪
Καὶ νῦν, ἄναξ, τήνδ' αὐτὸς, ὡς θέλεις, λαβὼν,   --|∪-‖--|∪-‖∪-|-∪
καὶ κρῖνε, κἀξέλεγχ'· ἐγὼ δ' ἐλεύθερος   --|∪-‖∪-|∪-‖∪-|∪∪
δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν.   ∪-|∪-‖∪-|∪-‖--|∪-
ΚΡ. Ἄγεις δὲ τήνδε τῷ τρόπῳ; Πόθεν λαβών;   ∪-|∪-‖∪-|∪-‖∪-|∪-
ΦΥ. Αὕτη τὸν ἄνδρ' ἔθαπτε· πάντ' ἐπίστασο.   --|∪-‖∪-|∪-‖∪-|∪∪
ΚΡ. Ἦ καὶ ξυνίης, καὶ λέγεις ὀρθῶς ἃ φῄς;   --|∪-‖--|∪-‖--|∪-
ΦΥ. Ταύτην γ' ἰδὼν θάπτουσαν, ὃν σὺ τὸν νεκρὸν   --|∪-‖--|∪-‖∪-|∪∪
ἀπεῖπας. Ἆρ' ἔνδηλα καὶ σαφῆ λέγω;   ∪-|∪-‖--|∪-‖∪-|∪-

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ ἡ επινοία ψεύδει την γνώμην· έπει έγω αν εξηύχουν σχόλῃ πότε ἥξειν δεύρο, ταις σαις απείλ.., άις τότε εχειμάσθην. Άλλα, γαρ ἡ χάρα έκτος και πάρα έλπιδας εοίκε ούδεν μήκος άλλῃ ἥδονῃ, ἥκω, καίπερ ων απώμοτος δία όρκων, άγων τήνδε κόρην, ἡ καθεύρεθη κοσμούσα τάφον. Κλήρος ένθαδε ουκ επάλλετο· άλλα τόδε το ἑρμαίον έστι έμον, ουκ άλλου. Και νυν, άναξ, αύτος λάβων τήνδε, και κρίνε, ώς θέλεις, και εξελέγχε· δε έγω ελεύθερος είμι δικαίος απηλλάχθαι τώνδε κάκων. ΚΡ. Δε τῳ τρόπῳ άγεις τήνδε; Πόθεν λάβων; ΦΥ. Αύτη εθάπτε τον άνδρα· επίστασο πάντα. ΚΡ. Η και ξυνίης, και όρθως λέγεις ά φῃς; ΦΥ. Ίδων γε ταύτην θαπτούσαν τον νέκρον όν συ απείπας. Άρα λέγω ενδήλα και σάφη;

TRANSLATION.

for later-inclination belies the intention: since I would have positively-averred, that it would have been with slowness I had ever returned hither, because of thy threats, by which I was then endangered.

But, (for the joy which is over and above the hopes bears no resemblance in greatness to any other pleasure,) I am come, (even-though being pledged-to-the-contrary by oaths,) bringing this virgin, who has been detected adorning the tomb. The lot here was not shaken: but the prize is mine, and none other's!

[*With a low bow.*] And now, my liege, do thou thyself receiving her, both question her, as thou pleasest,—and convict her:—but I being-exonerate am deserving of release from these evils!

Creon. But on what account dost thou bring her? Whence taking her? Guardsman. [*With warmth.*] She was burying the man:—thou knowest the whole!

Creon. Art thou both certain-of, and dost thou correctly deliver, what thou sayest? Guardsman. Having verily seen her burying the dead-body which thou hadst interdicted. [*With earnestness.*] Speak I clearly and intelligibly?

389. ψεύδει τὴν γνώμην, *shews the judgment to be wrong:*—ἐπίνοια, *mature deliberation—reflection—after-thought.*

397. ἕρμαιον, *luck*, from Hérmës,—to whose kindness it was ascribed.

403. ξυνίης,—sîc pars códicum réctè: álii, ξυνίεις: Brúnckius, ξυνιεῖς, quam fórmam, Atticis non usurpátam ésse, dócet Porsónus ad Oréstem, 141. Erfurdt.

404. For ἰδὼν, Aldus has ἴδον, badly.

<table>
<tr><td>ΚΡ. Καὶ πῶς ὁρᾶται, κἀπίληπτος ἑυρέθη;</td><td>––|⏑–||––|⏑–||⏑–|⏑–</td></tr>
<tr><td>ΦΥ. Τοιοῦτον ἦν τὸ πρᾶγμ᾽. Ὅπως γὰρ ἥκομεν,</td><td>––|⏑–||⏑–|⏑–||⏑–|⏑⏑</td></tr>
<tr><td>πρὸς σοῦ τὰ δείν᾽ ἐκεῖν᾽ ἐπηπειλημένοι,</td><td>––|⏑–||⏑–|⏑–||––|⏑⏑</td></tr>
<tr><td>πᾶσαν κόνιν σήραντες, ἣ κατεῖχε τὸν</td><td>––|⏑–||––|⏑–||⏑–|⏑⏑</td></tr>
<tr><td>νέκυν, μυδῶν τε σῶμα γυμνώσαντες ἐῦ,</td><td>⏑–|⏑–||⏑–|⏑–||––|⏑–</td></tr>
<tr><td>καθήμεθ᾽ ἄκρων ἐκ πάγων ὑπήνεμοι,</td><td>⏑–|⏑–||––|⏑–||⏑–|⏑⏑</td></tr>
<tr><td>ὀσμὴν ἀφ᾽ ἁυτοῦ, μὴ βάλοι, πεφευγότες,</td><td>––|⏑–||––|⏑–||⏑–|⏑⏑</td></tr>
<tr><td>ἐγερτὶ κινῶν ἄνδρ᾽ ἀνὴρ ἐπιῤῥόθοις</td><td>⏑–|⏑–||––|⏑–||⏑–|⏑–</td></tr>
<tr><td>κακοῖσιν, ἐί τις τοῦδ᾽ ἀφειδήσοι πόνου.</td><td>⏑–|⏑–||––|⏑–||––|⏑–</td></tr>
<tr><td>Χρόνον τάδ᾽ ἦν τοσοῦτον, ἕς τ᾽ ἐν ἀιθέρι</td><td>⏑–|⏑–||⏑–|⏑–||⏑–|⏑⏑</td></tr>
<tr><td>μέσῳ κατέστη λαμπρὸς ἡλίου κύκλος,</td><td>⏑–|⏑–||––|⏑–||⏑–|⏑⏑</td></tr>
<tr><td>καὶ καῦμ᾽ ἔθαλπε· καὶ τότ᾽ ἐξαίφνης χθονὸς,</td><td>––|⏑–||⏑–|⏑–||––|⏑⏑</td></tr>
<tr><td>τυφὼς ἀείρας σκηπτὸν, ὀυράνιον ἄχος,</td><td>⏑–|⏑–||––|⏑–||⏑⏑⏑|⏑⏑</td></tr>
<tr><td>πίμπλησι πεδίον, πᾶσαν ἀικίζων φόβην</td><td>––|⏑⏑⏑||––|⏑–||––|⏑–</td></tr>
<tr><td>ὕλης πεδιάδος· ἐν δ᾽ ἐμεστώθη μέγας</td><td>––|⏑⏑⏑||⏑–|⏑–||––|⏑⏑</td></tr>
<tr><td>ἀιθήρ· μύσαντες δ᾽ ἐίχομεν θείαν νόσον.</td><td>––|⏑–||––|⏑–||––|⏑⏑</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Και πως ὁράται, και ἑύρεθη επιλήπτος; ΦΥ. Το πράγμα ην τοιούτον· γαρ ὅπως ἥκομεν, επηπειλήμενοι τα εκείνα δείνα προς σου, σηράντες πάσαν κόνιν ἡ κατείχε τον νέκυν, τε ευ γυμνωσάντες μύδων σώμα, καθήμεθα ὑπήνεμοι εκ άκρων πάγων, πεφεύγοτες όσμην άπο ἁύτου μη βάλοι, άνηρ εγέρτι κίνων άνδρα κακοίσι επίῤῥοθοις, ει τις αφειδήσοι τούδε πόνου. Τάδε ην τοσούτον χρόνον ες τε λάμπρος κύκλος ἥλιου κατέστη εν μέσῳ αίθερι, και καύμα εθάλπε· και τότε εξαίφνης τύφως, ουράνιον άχος, αείρας σκήπτον χθόνος πιμπλήσι πέδιον, αικίζων πάσαν φόβην πεδίαδος ὕλης· δε μέγας αίθηρ ενεμεστώθη· δε μυσάντες είχομεν θείαν νόσον.

TRANSLATION.

Creon. And how was she seen,--and discovered to be engaged-in-the-act?

Guardsman. The circumstance was on-this-wise:—"*For when we came, threatened with those dreadful-torments by you,— having swept away all the dust which covered the corpse, and having thoroughly stript the clammy body, we sat down to the windward upon the summits of the hills, avoiding the stench from it, lest it should reach us, man keenly rousing man with bitter invectives,—if any one chose-to-be-sparing of his labor. This lasted so long a time as, until the brilliant orb of the sun had-taken-its-station in the midst of the firmament, and the heat was fervid: and then of-a-sudden a whirlwind, (pest of the atmosphere,) having raised its furious-commotion from the ground, fills the plain, smiting all the foliage of the sylvan forest: and the spacious air was stuffed-again with dust:—but shutting-our-eyes we endured the heaven-sent plague.*

406. For ἑυρέθη Erfurdt has ἡρέθη, and Aldus ἡυρέθη. The Scholiast, it seems, unstood the sense to be:—ποίῳ τρόπῳ συνελάβεσθε καὶ κατειλήφατε ἀυτήν;

409. Hermann in a note on this verse writes thus:—"in vérbis ἣ κατεῖχε τὸν νέκυν, artículus vérsum fíniens méis cértè aúribus moléstus est. Néscio an scribéndum sit ῆ κατεῖχετο νέκυς."

411. ὑπήνεμοι, *not opposed to the wind.*

412. ἀφ᾽ ἁυτοῦ, literally, *from that-self:* in several MSS. the reading is ἀπ᾽ ἀυτοῦ, approved by Musgrave, with the concurrence of Hermann. Erfurdt and some others have βάλη. This, however, Brunck condemns. Musgrave has given the construction to be:—πεφευγότες ὀσμὴν ἀπ᾽ ἀυτοῦ, μὴ βάλοι—*fugiéntes odórem éjus, ne nos feriret—avoiding the smell from him, that it should not strike us.*

418. ὀυράνιον ἄχος, literally, *äérial pest* or *plague of the sky.*—Erfurdt's translation is, "*íngens málum.*"

419. πᾶσαν ἀικίζων φόβην ὕλης πεδιάδος, *ómnem púlsans cómam sýlvæ campéstris,* i. e., *ómnem némoris fériens fróndem.*

Καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακρῷ,   – – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –
ἡ παῖς ὁρᾶται, κἀνακωκύει πικρᾶς   – – | ⏑ – || – – | ⏑ – || – – | ⏑ –
ὄρνιθος ὀξὺν φθόγγον, ὡς ὅταν κενῆς   – – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
εὐνῆς νεοσσῶν ὀρφανὸν βλέψῃ λέχος.   – – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑
Ὁύτω δὲ χ'ἁύτη, ψιλὸν ὡς ὁρᾷ νέκυν,   – – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
γόοισιν ἐξῴμωξεν, ἐκ δ' ἀρὰς κακὰς   ⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
ἠρᾶτο τοῖσι τοὔργον ἐξειργασμένοις.   – – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ –
Καὶ χερσὶν εὐθὺς διψίαν φέρει κόνιν,   – – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
ἔκ τ' εὐκροτήτου χαλκέας ἄρδην πρόχου   – – | ⏑ – || – – | ⏑ – || – – | ⏑ –
χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.   ⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
Χ'ἡμεῖς ἰδόντες ἱέμεσθα, σὺν δέ νιν   – – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ ⏑
θηρώμεθ' εὐθὺς ὀυδὲν ἐκπεπληγμένην·   – – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
καὶ τάς τε πρόσθεν, τάς τε νῦν, ἠλέγχομεν   – – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑
πράξεις· ἄπαρνος δ' ὀυδενὸς καθίστατο.   – – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
'Αλλ' ἡδέως ἔμοιγε κἀλγεινῶς ἅμα·   – – | ⏑ – || ⏑ – | ⏑ – || – – | ⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Και τούδε απαλλαγέντος εν μάκρῳ χρόνῳ, ἡ παις ὁράται, και ανακωκύει όξυν φθόγγον πίκρας ορνίθος, ὡς ὅταν βλέψῃ λέχος κένης εύνης όρφανον νεόσσων. Δε όυτω και άύτη, ὡς ὅρᾳ νέκυν ψίλον, εξῳμώξε γοοίσι, δε κάκας άρας εξ ηράτο τοίσι εξειργάσμενοις το έργον. Και δίψιαν κόνιν εύθυς φέρει χέρσι, τε εκ ευκροτήτου χάλκεας πρόχου άρδην τρισποndoίσι χοαίσι στέφει τον νέκυν. Και ἥμεις ιδόντες ιεμέσθα, δε εύθυς συνθηρώμεθα νιν ούδεν εκπεπλήγμενην· και ηλέγχομεν τε τας πρόσθεν πράξεις, τε τας νυν· δε καθίστατο απάρνος ούδενος. 'Αλλα εμοίγε ἥδεως και αλγείνως ἅμα·

TRANSLATION.

And this having abated in length of time, the maiden is seen-in-view, and she is wailing-forth the bitter note of the plaintive bird,—like when it beholds the bed of its empty nest—reft of its young.

And thus also she, when she perceives the dead-body bare, burst-out into strains-of-grief,—and direful curses did she imprecate on those who had wrought the deed.

And dry dust straightway she conveys in her hands,—and from the well-fashioned brazen chalice, high-poised-aloft, she with triple libations crowns the dead.

And we seeing it went, and immediately seized her—in nowise appalled:—and we accused her both of the former doings, and of those now,—and she was the disowner of nothing."

But unto me-at-least this is pleasing and painful at-the-same-time:

422. The glossaries explain τοῦδ' ἀπαλλαγέντος rightly by, τοῦ σκηπτοῦ πεπαυμένου, *the whirlwind* or *tempest having subsided*:—ἐν χρόνῳ μακρῷ, *in a long time* or *after a great while.*

423—4. πικρᾶς ὄρνιθος ὀξὺν φθόγγον, *the shrill voice* or *shrill sound of the sorrowful bird.* Musgrave in a note on πικρᾶς ὄρνιθος, *moéstæ vólucris*, expresses himself thus: "qui sîc praéter Sóphoclem locútus sit, néminem nóvi." Similarly, however, in the King Œdipus, verse 82, ἡδὺς, *sweet*, is employed in the sense of "*laétus, joyous.*" Above, too, in verse 12, it has nearly the same meaning.

430. For χαλκέας many MSS. and editions have χαλκέως,—but badly. Erfurdt has, with great correctness, given the signification of εὐκροτήτου to be, "*málleo béne induráti*:"—ἄρδην, simply, *áltè, highly*, but we must understand some participle, such as, "*subláto,—raised* or *poised*," to complete the sense.

431. χοαῖσι τρισπόνδοισι,—*with libations thrice-poured*,—of milk, wine, and honey: see the Oréstēs of Eurípidēs, ver. 115:—στέφει, *she crowns* or *honors.*

436. The Scholiast's interpretation of this line is:—ὁμολογούσης αὐτῆς ἡδέως καὶ ἀλγεινῶς ἤκουον.

<table>
<tr><td>τὸ μὲν γὰρ ἀυτὸν ἐκ κακῶν πεφευγέναι,</td><td>|⏑ –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ ⏑</td></tr>
<tr><td>ἥδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν,</td><td>|– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –</td></tr>
<tr><td>ἀλγεινόν. Ἀλλὰ ταῦτα πάνθ' ἥσσω λαβεῖν</td><td>|– –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –</td></tr>
<tr><td>ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας.</td><td>|⏑ –|⏑ –‖⏑ –|⏑ –‖– –|⏑ –</td></tr>
<tr><td>ΚΡ. Σὲ δὴ, σὲ τὴν νεύουσαν ἐς πέδον κάρα,</td><td>|⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –</td></tr>
<tr><td>φὴς, ἢ καταρνῇ μὴ δεδρακέναι τάδε;</td><td>|– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑</td></tr>
<tr><td>ΑΝ. Καὶ φημὶ δρᾶσαι, κοὐκ ἀπαρνοῦμαι τὸ μή.</td><td>|– –|⏑ –‖– –|⏑ –‖– –|⏑ –</td></tr>
<tr><td>ΚΡ. Σὺ μὲν κομίζοις ἂν σεαυτὸν, ᾗ θέλεις,</td><td>|⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –</td></tr>
<tr><td>ἔξω βαρείας ἀιτίας ἐλεύθερον.</td><td>|– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑</td></tr>
<tr><td>Σὺ δ', ἐιπέ μοι, μὴ μῆκος, ἀλλὰ σύντομα,</td><td>|⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑</td></tr>
<tr><td>ᾔδης τὰ κηρυχθέντα, μὴ πράσσειν τάδε;</td><td>|– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑</td></tr>
<tr><td>ΑΝ. Ἤδη· τί δ' ὀυκ ἔμελλον; Ἐμφανῆ γὰρ ἦν.</td><td>|– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –</td></tr>
<tr><td>ΚΡ. Καὶ δῆτ' ἐτόλμας τούσδ' ὑπερβαίνειν νόμους;</td><td>|– –|⏑ –‖– –|⏑ –‖– –|⏑ –</td></tr>
<tr><td>ΑΝ. Ὀυ γάρ τι μοι Ζεὺς ἦν ὁ κηρύξας τάδε,</td><td>|– –|⏑ –‖– –|⏑ –‖– –|⏑ ⏑</td></tr>
<tr><td>ὀυδ' ἡ ξύνοικος τῶν κάτω θεῶν Δίκη,</td><td>|– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –</td></tr>
<tr><td>ὁὶ τούσδ' ἐν ἀνθρώποισιν ὥρισαν νόμους.</td><td>|– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

γαρ το πεφεύγεναι μεν εκ κάκων αύτον, ἡδίστον, δε άγειν τους φίλους ες κάκον, αλγείνον. Ἐ-μοι άλλα πεφύκε λάβειν πάντα ταύτα ἥσσω της έμης σωτήριας. ΚΡ. *Δη φης, η κατάρνη σε μη δεδράκεναι, σε την νευούσαν κάρα ες πέδον, τάδε;* ΑΝ. *Και φήμι δράσαι, και ουκ απαρ-νούμαι το μη.* ΚΡ. *Συ μεν αν κομίζοις σεαύτον, ᾗ θέλεις, ελεύθερον έξω βαρείας αίτιας. Δε είπε μοι συ, μη μήκος, άλλα σύντομα, ᾔδης τα κηρυχθέντα, μη πράσσειν τάδε;* ΑΝ. *Ἤδη· δε τι ουκ εμέλλον; Γαρ ην έμφανη.* ΚΡ. *Και δήτα ετόλμας ὑπερβαίνειν τούσδε νόμους;* ΑΝ. *Γαρ ου τι ην Ζευς ὁ κηρύξας τάδε μοι, ούδε Δίκη ἡ ξυνοίκος των θέων κάτω, ὁι ὥρισαν τούσδε νόμους εν ανθρωποίσι.*

TRANSLATION.

for to escape indeed from ills myself, is most sweet, but to bring friends into misfortune, grievous. To me, however, it-naturally-appertains to consider all these-things of-less-importance than mine own safety.

Creon. [*Most sternly unto Antígonë.*] Now dost thou confess,—or dost thou deny that thou performedst (thou that art louting thy head to the ground,) those-acts?

Antigone. I both confess that I did, and deny not having done so.

Creon. [*To the Guardsman.*] Thou mayest indeed take thyself off, which ever way thou wilt, free from the heavy accusation. [*To Antígonë.*] But tell me thou, not in-a-round-about-way, but briefly, didst thou know-of the proclamation—not to perform those-rites?

Antigone. I did know:—and why should I not? [*Disdainfully.*] For it was plain. [*Exit Guardsman slowly.*]

Creon. [*Impassionately to Antígonë.*] And—so thou hast dared to transgress these injunctions?

Antigone. [*Most pertly and contumaciously.*] For it was in nowise Júpiter who proclaimed them to me,—nor Justice, a resident with the Gods below,—who established those laws among men.

437. τὸ μὲν ἀυτὸν πεφευγέναι, *the consideration troth of having myself escaped.*

439. Brunck says:—ταῦτα πάνθ', concínnius quàm vúlgò πάντα ταῦθ'. Yet Erfurdt retains the vulgate reading. Hermann writes ironically as follows: "mírum proféctò Brúnckii judícium."

441. Brunck and others understand σὲ to be governed by καλῶ, ἀνακρίνω, or some similar verb, but I view it as the accusative before δεδρακέναι.

446. μὴ μῆκος, *not with prolixity.*

452. τούσδε νόμους, viz., θάπτεσθαι τοὺς νεκροὺς, ut réctè Scholiástes. Brunck.

<table>
<tr><td>'Ουδὲ σθένειν τοσοῦτον ᾠόμην τὰ σὰ</td><td>|--|⏑-||⏑-|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>κηρύγμαθ', ὥστ' ἄγραπτα κἀσφαλῆ θεῶν</td><td>|--|⏑-||⏑-|⏑-||⏑-|⏑-</td></tr>
<tr><td>νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν.</td><td>|⏑⏑⏑|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>'Ου γάρ τι νῦν γε κἀχθὲς, ἀλλ' ἀεί ποτε</td><td>|--|⏑-||⏑-|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>ζῇ ταῦτα, κὀυδεὶς ὀῖδεν ἐξ ὅτου 'φάνη.</td><td>|--|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>Τούτων ἐγὼ ὀυκ ἔμελλον, ἀνδρὸς ὀυδενὸς</td><td>|--|⏑-||⏑-|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>φρόνημα δείσασ', ἐν θεοῖσι τὴν δίκην</td><td>|⏑-|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>δώσειν. Θανουμένη γὰρ ἐξῄδη, (τί δ' ὀύ;)</td><td>|--|⏑-||⏑-|⏑-||--|⏑-</td></tr>
<tr><td>κἐι μὴ σὺ πρὀυκήρυξας· ἐι δὲ τοῦ χρόνου</td><td>|--|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>πρόσθεν θανοῦμαι, κέρδος ἀύτ' ἐγὼ λέγω·</td><td>|--|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>ὅστις γὰρ ἐν πολλοῖσιν, ὡς ἐγὼ, κακοῖς</td><td>|--|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>ζῇ, πῶς ὅδ' ὀυχὶ κατθανὼν κέρδος φέρει;</td><td>|--|⏑-||⏑-|⏑-||--|⏑-</td></tr>
<tr><td>'Ούτως ἔμοιγε τοῦδε τοῦ μόρου τυχεῖν</td><td>|--|⏑-||⏑-|⏑-||⏑-|⏑-</td></tr>
<tr><td>παρ' ὀυδὲν ἄλγος· ἀλλ' ἂν, ἐι τὸν ἐξ ἐμῆς</td><td>|⏑-|⏑-||⏑-|⏑-||⏑-|⏑-</td></tr>
<tr><td>μητρὸς θανόντ' ἄθαπτον ἐσχόμην νέκυν,</td><td>|--|⏑-||⏑-|--||⏑-|⏑⏑</td></tr>
<tr><td>κείνοις ἂν ἤλγουν· τοῖσδε δ' ὀυκ ἀλγύνομαι.</td><td>|--|⏑-||--|⏑-||--|⏑⏑</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Ούδε ῴομην τα σα κηρύγματα σθένειν τοσούτον, ὥστε όντα θνήτον δυνάσθαι ὑπέρδραμειν αγράπτα και άσφαλη νόμιμα θέων. Γαρ ου τι ζη ταύτα γε νυν και έχθες, άλλα άει πότε, και ούδεις οίδε εξ ὅτου έφανη. 'Εγω ουκ εμέλλον, δεισάσα φρονήμα ούδενος άνδρος, δώσειν την δίκην τούτων εν θεοίσι. Γαρ εξῄδη θανούμενη, (δε τι ου;) και ει συ μη προ-εκηρύξας· δε ει θανούμαι πρόσθεν του χρόνου, έγω λέγω αύτο κέρδος· γαρ ὅστις ζη, ώς έγω, εν πολλοίσι κάκοις, πως ούχι ὅδε κάτθανων φέρει κέρδος; 'Ούτως εμοίγε άλγος τύχειν του τούδε μόρου πάρα ούδεν· άλλα αν, ει έσχομην τον εξ έμης μήτρος θανόντα αθάπτον νέκυν, αν κείνοις ήλγουν· δε τοίσδε ουκ αλγύνομαι.

TRANSLATION.

Nor did I think thine edicts had so much force, as that thou, being a mortal, shouldest be able to overthrow the unwritten and permanent laws of the Gods. For by no means do these exist merely to-day, and yesterday, but eternally ever,—and no-one knows from what time they had-their-being.

I was not going, through fear of the will of any man, to pay the penalty of their violation to the Gods.

For I knew I must die, (and why should I not know?) even hadst thou not issued-thy-proclamation: and if I die before my time, I account it gain: because whosoever lives, as I do, in many sorrows, how does he not by dying reap advantage? Thus to me-at-least the regret to meet with this fate is nothing:—but I should, if I had suffered him who was born of my mother to lie-in-death an unburied corpse,—I should in that event have sorrowed,—but in this I sorrow not.

453. ὀυ σθένειν τοσοῦτον ᾠόμην, *I thought not that they availed so much—I deemed them not to possess such might.*

455. Erfurdt does not appear to me to have understood this verse: for his words are "à sénsu hújus lóci Brúnckius aberrávit, vérba θνητὸν ὄνθ' ὑπερδραμεῖν, quæ maniféstò de se dícit Antígona, réferens ad Creóntem." 'Υπερδραμεῖν (or, as some will have it, ὑπερτρέχειν,) properly signifies, "*to transcend—to surpass—to go beyond* or *to rise superior to.*"

458. Erfurdt has given the meaning of this and the next line (correctly and judiciously) to be: "*hárum égo, nullíus hóminis decréta métuens, nolébam (Díis judícibus) poénas dáre.*"—Brunck's interpretation of them is bad in the extreme.

467. The Scholiast seems to have read ᾐσχόμην, which he interprets by ἠνεσχόμην, ὑπερεῖδον. Aldus, from MSS., printed ἠνσχόμην: some contend for ἰσχόμην: Brunck preferred ἠνεχόμην,—which Erfurdt styles "méra barbáries."

Σοὶ δ' ἐι δοκῶ νῦν μῶρα δρῶσα τυγχάνειν,   – – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
σχεδόν τι μώρῳ μωρίαν ὀφλισκάνω.   ⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
ΧΟ. Δηλοῖ τὸ γέννημ' ὠμὸν ἐξ ὠμοῦ πατρὸς   – – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑
τῆς παιδός· ἐίκειν δ' ὀυκ ἐπίσταται κακοῖς.   – – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
ΚΡ. 'Αλλ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα   – – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ ⏑
πίπτειν μάλιστα· καὶ τὸν ἐγκρατέστατον   – – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ ⏑
σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῆ   ⏑ – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –
θραυσθέντα καὶ ῥαγέντα πλεῖστ' ἂν ἐισίδοις·   – – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους   ⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ –
ἵππους καταρτυθέντας. 'Ου γὰρ ἐκπέλει   – – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
φρονεῖν μέγ', ὅστις δοῦλός ἐστι τῶν πέλας.   ⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑
῾Αύτη δ' ὑβρίζειν μὲν τότ' ἐξηπίστατο,   – – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑
νόμους ὑπερβαίνουσα τοὺς προκειμένους·   ⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –
ὕβρις δ', ἐπεὶ δέδρακεν, ἥδε δευτέρα,   ⏑ – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –
τούτοις ἐπαυχεῖν, καὶ δεδρακυῖαν γελᾷν.   – – | ⏑ – || – – | ⏑ – || – – | ⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

Ει δε σοι δόκω νυν τύγχανειν δρώσα μώρα, σχέδον τι οφλίσκακω μώριαν μώρῳ. ΧΟ. Το γεννήμα της παίδος δήλοι ώμον εξ ώμου πάτρος· δε ουκ επίσταται είκειν κάκοις. ΚΡ. 'Αλλα ίσθι τοι τα άγαν σκλήρα φρονήματα πίπτειν μαλίστα· και πλείστα αν είσιδοις τον εγκρατέστατον σιδήρον, όπτον εκ πύρος περίσκελη, θραυσθέντα και ῥαγέντα· δε οίδα τους θυμούμενους ἵππους καταρτυθέντας σμίκρῳ χαλίνῳ. Γαρ ουκ έκπελει φρόνειν μέγα, ὅστις έστι δούλος των πέλας. Δε ἀύτη τότε μεν εξηπίστατο ὑβρίζειν, ὑπερβαινούσα τους προκείμενους νόμους· δε έπει δεδράκε, ἥδε δεύτερα ὕβρις, επαύχειν τούτοις, και γέλᾳν δεδρακυίαν.

TRANSLATION.

If, however, to thee I seem now to happen to be acting foolishly, I merely, as it were, incur the imputation of folly from a fool.

Chorus. [*Half-admiringly to Créon.*] The spirit of the daughter manifests itself resolute from a resolute father:—and she knows not to yield to misfortunes!

Creon. [*Sternly to the Chorus in reply.*] But be assured, however, that over stubborn spirits sink the most: and thou wilt generally see the hardest steel, heated in the fire till brittle, shivered and broken: and I have known high-mettled horses disciplined by a small curb.

For it is not for any-one to have proud thoughts, who is the slave of those at hand.

But she-at-that-time indeed learnt to-be-guilty-of-insolence, transgressing the ordained laws:—and after she had so done, this is the second insult, to glory in those-deeds, and to laugh at naving done them.

469. Turnebus has δρᾶσα, (from διδράσκω, *fúgio*,) contrary to the meaning, and different from every MS. and edition besides. The Scholiast's interpretation is, ἐι δοκῶ παρὰ σοὶ ἐυήθη πράττειν, ὀυκ ἔστι περὶ ἐμὲ ἡ ἐυήθεια, ἀλλὰ περὶ σέ.

470. I noticed at verse 512 of the King Œdipus, that μωρίαν ὀφλισκάνω, like to ὀφλήσει κακίαν, was a judicial phrase.

471. δηλοῖ, id est, δηλοῦται,—actívum pro passívo: ut Aj. 878, 'ὠνὴρ ὀυδαμοῦ δηλοῖ φανείς. Brunck.

474. For πίπτειν, Aldus and likewise several MSS. have πίπτει,—but certainly with less correctness than the infinitive.

476. πλεῖστ', *the most times—most frequently—oftenest—for the most part.*

478. On καταρτυθέντας, Brunck writes as follows:—vérbum hâc in re signátum. Themístoclis díctum à Plutárcho refértur: τοὺς τραχυτάτους πώλους, ἀρίστους ἵππους γίγνεσθαι, ὅταν ἧς προσήκει τύχωσι παιδείας καὶ καταρτύσεως.

479. τῶν πέλας, we might simply render, "*of others*," for ὁι πέλας, as Brunck in his note on this verse has very justly remarked, ought rather to be rendered "*quívis álii*," than "*qui sunt próximi*."

Ἦ νῦν ἐγὼ μὲν οὐκ ἀνὴρ, ἀύτη δ' ἀνὴρ, — --|⏑-||--|⏑-||--|⏑-
ἐι ταῦτ' ἀνατεὶ τῇδε κείσεται κράτη. — --|⏑-||--|⏑-||⏑-|⏑-
'Αλλ' ἐίτ' ἀδελφῆς, ἐίθ' ὁμαιμονεστέρας — --|⏑-||--|⏑-||⏑-|⏑-
τοῦ παντὸς ἡμῖν Ζηνὸς 'Ερκείου κυρεῖ, — --|⏑-||--|⏑-||--|⏑-
αὐτή τε χ' ἡ ξύναιμος οὐκ ἀλύξετον — --|⏑-||⏑-|⏑-||⏑-|⏑⏑
μόρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον — ⏑-|⏑-||--|⏑-||--|⏑⏑
ἐπαιτιῶμαι τοῦδε βουλεῦσαι τάφου. — ⏑-|⏑-||--|⏑-||--|⏑-
Καί νιν καλεῖτ'· ἔσω γὰρ εἶδον ἀρτίως — --|⏑-||⏑-|⏑-||⏑-|⏑-
λυσσῶσαν αὐτὴν, οὐδ' ἐπήβολον φρενῶν· — --|⏑-||--|⏑-||⏑-|⏑-
φιλεῖ δ' ὁ θυμὸς πρόσθεν ᾑρῆσθαι κλοπεὺς — ⏑-|⏑-||--|⏑-||--|⏑-
τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων. — --|⏑-||--|⏑-||--|⏑-
Μισῶ γε μέν τοι χὤταν ἐν κακοῖσί τις — --|⏑-||--|⏑-||⏑-|⏑⏑
ἁλοὺς, ἔπειτα τοῦτο καλλύνειν θέλῃ. — ⏑-|⏑-||⏑-|⏑-||--|⏑-
ΑΝ. Θέλεις τι μεῖζον, ἢ κατακτεῖναί μ' ἑλών; — ⏑-|⏑-||⏑-|⏑-||--|⏑-
ΚΡ. 'Εγὼ μὲν οὐδέν. Τοῦτ' ἔχων, ἅπαντ' ἔχω. — ⏑-|⏑-||--|⏑-||⏑-|⏑-

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THE ORDER, AND ENGLISH ACCENTUATION.

Η νυν έγω μεν ουκ άνηρ, δε ἀύτη άνηρ, ει ταύτα κράτη κείσεται τῄδε ανάτει. 'Αλλα είτε κύρει αδέλφης, είτε ὁμαιμονέστερας του πάντος 'Ερκείου Ζήνος, τε αύτη και ἡ ξυναίμος ουκ αλύξετον κακίστου μόρου· γαρ ουν επαιτιώμαι και κείνην βουλεύσαι ίσον τούδε τάφου. Και καλείτε νιν· γαρ άρτιως είδον αύτην λυσσώσαν έσω, ούδε επήβολον φρένων· δε ὁ θύμος των εν σκότῳ τεχνώμενων μήδεν όρθως φίλει πρόσθεν ᾑρήσθαι κλόπευς. Μεν τοι μίσω γε τις, και ὅταν ἅλους εν κακοίσι, επείτα θέλῃ καλλύνειν τούτο. ΑΝ. Θέλεις τι μείζον, η ἕλων με κατακτείναι; ΚΡ. Ούδεν έγω μεν. 'Έχων τούτο, έχω ἀπάντα.

TRANSLATION.

Assuredly now I indeed am not a man, but she a man, if this victory shall accrue to her without-hurt.

Wherefore, whether she be sprung from my sister,—or from one-more-nearly-allied-to-me than all beneath the protection of our Hercaéan Jove,—both she and her sister shall not escape the most wretched fate:—for in troth I charge her too with having equally concerted the-measures respecting this funeral. [*Imperiously.*] And summon her: for just-now I saw her raving within,—not possessed of her right senses:—but the mind, of those who in the dark devise nought laudable, is wont the first to be detected in its baseness.

[*Looking at Antígonë.*] However, I hate at-least that any-one, especially when caught in guilt, should afterwards wish to gloss it over.

ANTIGONE. Desirest thou aught more, than taking me to put me to death? CREON. Nothing I, really! Having this, I have every-thing.

484. ἀύτη,—sîc vulgátum αὐτὴ corréxi cum Hermánno. ERFURDT.

485. ἀνατεὶ vel ἀνατὶ, id est, ἄνευ ἄτης, *without detriment* or *hurt.*

486. Erfurdt gives ὁμαιμονεστέρα, with this observation also: "mírum íta pótiùs díci, *síve soróris méæ, síve propinquióris míhi quàm tóta dómus mulíeris fília est*, quàm quod est máximè símplex, *síve soróris méæ fília est, síve tótâ míhi dómo méâ propínquior.*"

487. τοῦ παντὸς ἡμῖν Ζηνὸς 'Ερκείου, id est, *cognátis ómnibus, qui mécum in iísdem aédibus conversántur, et eúndem Jóvem Penetrálem cólunt.* BRUNCK.—Hercaéan Jove was the guardian or tutelar god of every family, and had his altar in the court of the house.

488. ἀλύξετον, glóssis, ἐκφεύξετον.

492. ἐπήβολον φρενῶν, *determining rationally—having the faculties of the mind aright.* So in the Prometheus Chained of Æschylus, verse 453, φρενῶν ἐπηβόλους.

493. φιλεῖ ᾑρῆσθαι κλοπεὺς, strictly, *likes to be caught a thief.*

494. τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων, literally, *of those contriving in secresy nothing straight-forwardly.*

ΑΝ. Τί δῆτα μέλλεις; Ὡς ἐμοὶ τῶν σῶν λόγων ⏑–|⏑–||––|⏑–||––|⏑–
ἀρεστὸν ὀυδὲν, μηδ᾽ ἀρεσθείη ποτέ· ⏑–|⏑–||––|⏑–||––|⏑⏑
ὅυτω δὲ καὶ σοὶ τἄμ᾽ ἀφανδάνοντ᾽ ἔφυ. ––|⏑–||––|⏑–||––|⏑–
Καί τοι πόθεν κλέος γ᾽ ἂν ἐυκλεέστερον ––|⏑–||⏑–|⏑–||⏑–|⏑⏑
κατέσχον, ἢ τὸν ἀυτάδελφον ἐν τάφῳ ⏑–|⏑–||⏑–|⏑–||⏑–|⏑–
τιθεῖσα; Τούτοις τοῦτο πᾶσιν ἁνδάνειν ⏑–|⏑–||––|⏑–||⏑–|⏑–
λέγοιτ᾽ ἂν, ἐι μὴ γλῶσσαν ἐγκλείσοι φόβος. ⏑–|⏑–||––|⏑–||––|⏑⏑
Ἀλλ᾽ ἡ τυραννὶς πολλά τ᾽ ἄλλ᾽ ἐυδαιμονεῖ, ––|⏑–||––|⏑–||––|⏑–
κἄξεστιν ἀυτῇ δρᾷν, λέγειν θ᾽, ἃ βούλεται. ––|⏑–||––|⏑–||⏑–|⏑⏑
ΚΡ. Σὺ τοῦτο μούνη τῶνδε Καδμείων ὁρᾷς. ⏑–|⏑–||––|⏑–||––|⏑–
ΑΝ. Ὁρῶσι χ᾽ ὁίδε· σοὶ δ᾽ ὑπίλλουσι στόμα. ⏑–|⏑–||⏑–|⏑–||––|⏑⏑
ΚΡ. Σὺ δ᾽ ὀυκ ἐπαιδῇ, τῶνδε χωρὶς ἐι φρονεῖς; ⏑–|⏑–||––|⏑–||⏑–|⏑–
ΑΝ. Ὀυδὲν γὰρ ἀισχρὸν τοὺς ὁμοσπλάγχνους σέβειν. ––|⏑–||––|⏑–||––|⏑–
ΚΡ. Ὀύκουν ὅμαιμος χὡ καταντίον θανών; ––|⏑–||––|⏑–||⏑–|⏑–
ΑΝ. Ὅμαιμος ἐκ μιᾶς τε, καὶ τἀυτοῦ πατρός. ⏑–|⏑–||⏑–|⏑–||––|⏑⏑
ΚΡ. Πῶς δῆτ᾽ ἐκείνῳ δυσσεβῆ τιμᾷς χάριν; ––|⏑–||––|⏑–||––|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΝ. Τι δήτα μέλλεις; Ὡs έμοι ούδεν των σων λόγων αρέστον, μήδε πότε αρεσθείη· δε όύτω τα έμα και σοι έφυ αφανδανόντα. Και τοι πόθεν γε αν κατέσχον ευκλεέστερον κλέος, η τιθείσα τον αυταδέλφον εν τάφῳ; Πάσι τούτοις τούτο αν λεγοίτο ἅνδανειν, ει φόβος μη εγκλείσοι γλώσσαν. Ἀλλα ἡ τυράννις ευδαίμονει πόλλα τα άλλα, και εξέστι αύτῃ δρᾷν τε λέγειν ἁ βούλεται. ΚΡ. Συ μούνη τώνδε Καδμείων ὅρᾳς τούτο. ΑΝ. Ὀίδε και ὁρώσι· δε σοι ὑπιλλούσι στόμα. ΚΡ. Δε συ ουκ επαίδῃ, ει φρόνεις χώρις τώνδε; ΑΝ. Γαρ ούδεν αίσχρον σέβείν τους ὁμοσπλάγχνους. ΚΡ. Ούκουν ὁμαίμος και ὁ θάνων κατάντιον; ΑΝ. Ὁμαίμος τε εκ μίας, και του αύτου πάτρος. ΚΡ. Πως δήτα τίμᾳς χάριν δύσσεβη εκείνῳ;

TRANSLATION.

ANTIGONE. Why then dost thou delay? Since unto me none of thy words are pleasing,—nor could they ever be made pleasing:—and in-like-manner to thee mine are-naturally displeasing. And yet whence at least could I have acquired a glory of-more-renown, than by laying mine-own-brother in the grave? [*Looking at the Chorus.*] To all these would this be said to be gratifying, if fear did not lock their tongues. But royalty is-fortunate in many other-respects, and in this, that it is allowed to do, and to say, whatever it pleases!

CREON. Thou alone of the Thebans seest this! ANTIGONE. These also see it:—but in compliment to thee they shut their mouth.

CREON. But dost thou not blush,—if thou determinest differently from these? ANTIGONE. [*Unabashedly.*] For there is nothing shame-worthy in reverencing those-who-sprang-from-the-same-womb!

CREON. Then was not he also thy brother who fell on the opposite side? ANTIGONE. [*Assentingly.*] My brother—both from one-mother and the same father! CREON. How then dost thou award an honor which is insulting to him?

500. MSS. have ἀρεσθείη. Erfurdt preferred ἀρεσθείην, and Elmsley ἀρέστ᾽ ἐίη.
504. For τούτοις τοῦτο, Brunck here edited τοῖσδε τοῦτο, contrary to all MSS.
505. Schaefer gives, ἐγκλείοι, *claúderet:* Erfurdt conjectured ἐγκλείσαι, *clausísset:* Brunck has followed the common reading, ἐγκλείσοι, *occlusúrus sit.*

508. In many copies we find a point of interrogation after this verse.
512. For καταντίον, some will have κατὰ χθονὸς, to the destruction of the sense.
514. Aldus from MSS. printed δυσσεβεῖ. Brunck's interpretation is: πῶς δῆτα τιμᾶς τῷ Πολυνείκει χάριν, ἥτις ἐκείνῳ [τῷ Ἐτεοκλεῖ] δυσσεβής ἐστιν.

<table>
<tr><td>ΑΝ. Ὀυ μαρτυρήσει ταῦθ' ὁ κατθανὼν νέκυς.</td><td>--|⏑-||--|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>ΚΡ. Ἐί τοί σφε τιμᾷς ἐξ ἴσου τῷ δυσσεβεῖ.</td><td>--|⏑-||--|⏑-||--|⏑-</td></tr>
<tr><td>ΑΝ. Ὀυ γάρ τι δοῦλος, ἀλλ' ἀδελφὸς ὤλετο.</td><td>--|⏑-||⏑-|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>ΚΡ. Πορθῶν γε τήνδε γῆν· ὁ δ', ἀντιστὰς ὕπερ.</td><td>--|⏑-||⏑-|⏑-||--|⏑⏑</td></tr>
<tr><td>ΑΝ. Ὅμως ὅ γ' Ἀίδης τοὺς νόμους ἴσους ποθεῖ.</td><td>⏑-|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>ΚΡ. Ἀλλ' ὀυχ ὁ χρηστὸς τῷ κακῷ λαχεῖν ἴσον.</td><td>--|⏑-||--|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>ΑΝ. Τίς οἶδεν, ἐι κάτω 'στὶν ἐυαγῆ τάδε;</td><td>⏑-|⏑-||⏑-|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>ΚΡ. Ὀύ τοι ποθ' οὐχθρὸς, ὀυδ' ὅταν θάνῃ, φίλος.</td><td>--|⏑-||⏑-|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>ΑΝ. Ὀύ τοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν.</td><td>--|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>ΚΡ. Κάτω νυν ἐλθοῦσ', ἐι φιλητέον, φίλει</td><td>⏑-|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>κείνους· ἐμοῦ δὲ ζῶντος ὀυκ ἄρξει γυνή.</td><td>--|⏑-||--|⏑-||--|⏑-</td></tr>
</table>

<table>
<tr><td>ΧΟ. Καὶ μὴν πρὸ πυλῶν ἥδ' Ἰσμήνη</td><td>--|⏑⏑-||--|--</td></tr>
<tr><td>φιλάδελφα κάτω δάκρυ' ἐιβομένη,</td><td>⏑⏑-|⏑⏑-||⏑⏑-|⏑⏑-</td></tr>
<tr><td>νεφέλη δ' ὀφρύων ὕπερ, ἁιματόεν</td><td>⏑⏑-|⏑⏑-||⏑⏑-|⏑⏑-</td></tr>
<tr><td>ῥέθος ἀισχύνει,</td><td>⏑⏑-|--</td></tr>
<tr><td>τέγγουσ' ἐυῶπα παρειάν.</td><td>--|--||⏑⏑-|-*</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΝ. Ταύτα ὁ κάτθανων νέκυς ου μαρτυρήσει. ΚΡ. Ει τοι τίμᾳς σφε εξ ίσου τῳ δύσσεβει. ΑΝ. Γαρ ου τι δούλος ώλετο, άλλα αδέλφος. ΚΡ. Πόρθων τήνδε γην γε· δε ὁ αντίστας ὕπερ. ΑΝ. Ὅμως γε ὁ Ἀίδης πόθει τους ίσους νόμους. ΚΡ. Ἄλλα ὁ χρήστος ου λάχειν ίσον τῳ χάκῳ. ΑΝ. Τις οίδε, ει τάδε έστι εύαγη κάτω; ΚΡ. Ου τοι πότε ὁ έχθρος, ούδε ὅταν θάνῃ, φίλος. ΑΝ. Ου τοι έφυν συνέχθειν, άλλα σύμφιλειν. ΚΡ. Ελθούσα κάτω νυν, ει φιλήτεον, φίλει κείνους· δε έμου ζώντος γύνη ουκ άρξει. ΧΟ. Και μην προ πύλων ἥδε Ισμήνη, ειβόμενη κάτω φιλαδέλφα δάκρυα, δε ὕπερ όφρυων νέφελη, τεγγούσα ευώπα παρείαν, αισχύνει ἁιμάτοεν ῥέθος.

TRANSLATION.

Antigone. This the departed dead will not attest. Creon. If-that in-fact thou honorest him on a parity with the impious.

Antigone. For not in aught his slave did he perish,—but his brother! Creon. Ravaging this land at least:—but the other resisting-in-its-defence. Antigone. Still however does the grave claim the same ordinances! Creon. But the good man not to share equally with the bad! Antigone. Who knows whether these-things are-held pious beneath? Creon. Never at-all is the foe, not-even when he dies, a friend!

Antigone. I have in nowise been formed to-join-in-hatred, but to-join in love! Creon. [*Angrily.*] Going below, then, (if thou must love,) love them:—but whilst I have-life a woman shall not rule.

Chorus. And lo! before the gates here comes Isménë, letting-fall the tears of-a-sister's love,—and on her brow the cloud bedewing her beauteous cheek obscures her rosy aspect. [*Isménë enters.*]

515. Brunck has κατὰ χθονὸς, by which Etéoclēs is indeed more clearly implied than in κατθανών: yet by this emendation in the sense, the metre is vitiated; for the fourth foot becomes an anapæst—which is hardly defensible.

517. ἀδελφὸς, *his brother,—Etéoclës's.*

519. MSS. and editions seem divided between ἴσους and τούτους. The Scholiast says: τοὺς νόμους τούτους,—γράφεται ἴσους· λέγει δὲ τὸ θάπτειν.

520. The construction is, ἀλλ' ὁ χρηστὸς ὀυ ποθεῖ λαχεῖν.—Aldus, Erfurdt, and several others, have ἴσος, from MSS.

522. The vulgate lection is ὀύθ' ὅταν.

527. Aldus and MSS. have δάκρυα λειβομένα, contrary to the metre. The literal English of this verse is, *letting-trickle sister-loving tears down*, that is, *dropping tears of affection for her sister.*

528—9. ἁιματόεν ῥέθος, *vúltum sanguíneum* vel *fáciem rubéntem.*

ΚΡ. Σὺ δ', ἣ κατ' οἴκους, ὡς ἔχιδν', ὑφειμένη ⏑-|⏑-||--|⏑-||⏑-|⏑-
λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον --|⏑-||⏑-|⏑-||⏑-|⏑⏑
τρέφων δύ' ἄτα, κἀπαναστάσεις θρόνων, ⏑-|⏑-||--|⏑-||⏑-|⏑-
φέρ', εἰπὲ δή μοι, καὶ σὺ τοῦδε τοῦ τάφου ⏑-|⏑-||--|⏑-||⏑-|⏑-
φήσεις μετασχεῖν, ἢ 'ξομεῖ τὸ μὴ εἰδέναι; --|⏑-||--|⏑-||⏑-|⏑-
ΙΣ. Δέδρακα τοὔργον, εἴπερ ἥδ' ὁμοῤῥοθεῖ, ⏑-|⏑-||⏑-|⏑-||⏑-|⏑-
καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας. --|⏑-||--|⏑-||--|⏑-
ΑΝ. 'Αλλ' οὐκ ἐάσει τοῦτό γ' ἡ δίκη σ', ἐπεὶ --|⏑-||--|⏑-||⏑-|⏑-
οὔτ' ἠθέλησας, οὔτ' ἐγὼ 'κοινωσάμην. --|⏑-||⏑-|⏑-||--|⏑-
ΙΣ. 'Αλλ' ἐν κακοῖς τοῖς σοῖσιν οὐκ αἰσχύνομαι --|⏑-||--|⏑-||--|⏑⏑
ξύμπλουν ἐμαυτὴν τοῦ πάθους ποιουμένη. --|⏑-||--|⏑-||--|⏑-
ΑΝ. Ὧν τοὔργον, Ἅιδης χ' οἱ κάτω ξυνίστορες· --|⏑-||--|⏑-||⏑-|⏑⏑
λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην. ⏑-|⏑-||⏑-|⏑-||--|⏑-
ΙΣ. Μή τοι, κασιγνήτη, μ' ἀτιμάσῃς τὸ μὴ οὐ --|⏑-||--|⏑-||--|⏑-
θανεῖν τε σὺν σοὶ, τὸν θανόντα θ' ἁγνίσαι. ⏑-|⏑-||--|⏑-||⏑-|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Δε συ, ἡ κάτα οἴκους, ὡς εχίδνα, ὑφείμενη ληθούσα εξεπίνες με, οὐδε εμάνθανον τρέφων δύο άτα, και επανάστασεις θρόνων, φέρε, είπε μοι δη, συ φήσεις και μετάσχειν του τούδε τάφου, η ἐξομει το μη είδεναι; ΙΣ. Δεδράκα το έργον, είπερ ἥδε ὁμόῤῥοθει, και ξυμμετίσχω και φέρω της αίτιας. ΑΝ. 'Αλλα ἡ δίκη γε ουκ εάσει σε τούτο, έπει ούτε ηθελήσας, ούτε έγω εκοινώσαμην. ΙΣ. 'Αλλα εν τοις σοίσι κάκοις ουκ αισχύνομαι ποιούμενη εμαύτην ξύμπλουν του πάθους. ΑΝ. Ὧν το έργον, 'Αίδης και οἱ κάτω ξυνίστορες· δε έγω ου στέργω φίλην φιλούσαν λόγοις. ΙΣ. Μη τοι, κασιγνήτη, ατιμάσῃς με τε το μη ου θάνειν συν σοι, τε ἅγνισαι τον θανόντα.

TRANSLATION.

Creon. [*To Isménë.*] But thou, who in my house, as a viper, stealing-on unnoticed, hast been sucking my blood, (nor was I aware that I was nurturing two fiends, and underminers of my throne,) come, tell me now, dost thou confess to have also participated in this burial,—or deniest thou the knowledge of it?

Ismene. I did the deed, if that she [*Looking at her sister.*] says so, and I participate in it, and I bear with her the blame of it.

Antigone. [*Warmly.*] But justice, indeed, will not allow it thee, since neither wast thou willing, nor did I make-thee-my-partner!

Ismene. [*With affected sincerity.*] But in thy disasters I am not ashamed to make myself a fellow-voyager of thy suffering!

Antigone. [*With real sincerity.*] Whose deed it was, Pluto, and those below, are conscious: [*Significantly to Isménë.*] but I like not a friend who-is-a-friend in words.

Ismene. [*With feigned earnestness.*] Do not now, O sister, deprive me of the honor of dying with thee, and of having hallowed the dead!

531. Brunck edited ὑφημένη, as being, in his opinion, preferable to ὑφειμένη.—Hermann says:—"ὑφειμένη hîc non est ταπεινὴ, ut Brúnckio vísum." He gives the signification (and indeed very literally) to be "*clàm-immíssa*:"—Musgrave, "*clàm-súbrepens.*"

533. For ἄτα, Aldus and MSS. have ἄτας: the same discrepancy occurs in the Œdipus at Colónos, verse 531.

537. The preposition σὺν which is joined to μετίσχω is understood as being similarly joined with φέρω,—consequently the sense is, καὶ ξυμμετίσχω καὶ ξυμφέρω τῆς αἰτίας, as Brunck and others have appropriately noticed.

545. The Scholiast explains ἁγνίσαι by τιμῆσαι. Erfurdt disapproves of this interpretation, and he gives the meaning to be, *ne dedignáre me et móri técum, et jústis peragéndis lustrásse frátrem*; ut scílicet humáto bénè sit ápud ínferos.

ΑΝ. Μή μοι θάνῃς σὺ κοινὰ, μήθ' ἃ μὴ 'θιγες --|˘-||˘-|˘-||˘-|˘˘
ποιοῦ σεαυτῆς. Ἀρκέσω θνήσκουσ' ἐγώ. --|˘-||--|˘-||--|˘-
ΙΣ. Καὶ τίς βίος μοι, σοῦ λελειμμένῃ, φίλος; --|˘-||--|˘-||˘-|˘˘
ΑΝ. Κρέοντ' ἐρώτα· τοῦδε γὰρ σὺ κηδεμών. ˘-|˘-||--|˘-||˘-|˘-
ΙΣ. Τί ταῦτ' ἀνιᾷς μ', οὐδὲν ὠφελουμένη; ˘-|˘-||--|˘-||˘-|˘-
ΑΝ. Ἀλγοῦσα μὲν δῆτ', εἰ γέλωτ' ἐν σοὶ γελῶ. --|˘-||--|˘-||--|˘-
ΙΣ. Τί δῆτ' ἂν ἀλλὰ νῦν σ' ἐπωφελοῖμ' ἐγώ; ˘-|˘-||˘-|˘-||˘-|˘-
ΑΝ. Σῶσον σεαυτήν· οὐ φθονῶ σ' ὑπεκφυγεῖν. --|˘-||--|˘-||˘-|˘-
ΙΣ. Οἴμοι τάλαινα, κἀμπλάκω τοῦ σοῦ μόρου; --|˘-||˘-|˘-||--|˘-
ΑΝ. Σὺ μὲν γὰρ εἵλου ζῆν· ἐγὼ δὲ κατθανεῖν. ˘-|˘-||--|˘-||˘-|˘-
ΙΣ. Ἀλλ' οὐκ ἐπ' ἀῤῥήτοις γε τοῖς ἐμοῖς λόγοις. --|˘-||--|˘-||˘-|˘-
ΑΝ. Καλῶς σὺ μέντοι· τοῖς δ' ἐγὼ 'δόκουν φρονεῖν. ˘-|˘-||--|˘-||˘-|˘-
ΙΣ. Καὶ μὴν ἴση νῷν ἐστὶν ἡ 'ξαμαρτία. --|˘-||--|˘-||˘-|˘-
ΑΝ. Θάρσει· σὺ μὲν ζῇς· ἡ δ' ἐμὴ ψυχὴ πάλαι --|˘-||--|˘-||--|˘-
τέθνηκεν, ὥστε τοῖς θανοῦσιν ὠφελεῖν. ˘-|˘-||˘-|˘-||˘-|˘-

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΝ. Μη θάνῃς συ κοίνα μοι, μήτε ποίου σεαύτης ἁ μη ἔθιγες. Ἐγω θνησκούσα ἀρκεσω. ΙΣ. Και τις βίος φίλος μοι, σου λελειμμενῃ; ΑΝ. Ερώτα Κρεόντα· γαρ συ κήδεμων τούδε. ΙΣ. Τι ανίᾳς με ταύτα, ούδεν ωφελούμενη; ΑΝ. Μεν αλγούσα δήτα, ει γέλω εν σοι γελώτα. ΙΣ. Ἀλλα τι δήτα αν ἐγω νυν επωφελοίμι σε; ΑΝ. Σώσον σεαύτην. Ου φθόνω σε ὑπέκφυγειν. ΙΣ. Οίμοι ταλαίνα, και ἀμπλακω του σου μόρου; ΑΝ. Γαρ συ μεν εἵλου ζῃν· δε ἐγω κάτθανειν. ΙΣ. Ἀλλα ου γε ἐπι τοις ἐμοις αῤῥήτοις λόγοις. ΑΝ. Κάλως μέντοι συ· δε τοις ἐγω ἐδοκουν φρόνειν. ΙΣ. Και μην ἡ εξαμάρτια ἐστι ἴση νῳν. ΑΝ. Θάρσει· συ μεν ζῃς· δε ἡ ἐμη ψύχη πάλαι τεθνήκε, ὥστε ὠφελειν τοις θανούσι.

TRANSLATION.

ANTIGONE. [*To her sister.*] Die not thou a common death with me, nor make thine what thou didst not touch. I dying will suffice.

ISMENE. [*Sobbing.*] And what life is dear to me, by thee forlorn?

ANTIGONE. [*Coldly.*] Ask Créon:—for thou consultest him!

ISMENE. [*Peevishly.*] Why dost thou pain me with these-taunts, being thyself in nowise profited by them?

ANTIGONE. [*Sighing.*] Indeed grieved am I withal, although I fleer upon thee scorn. ISMENE. But in what-way, prithee, can I now benefit thee? ANTIGONE. Save thyself:—I do not envy thee thine escape! ISMENE. Ah! me, unhappy,—and fail I to share thy doom? ANTIGONE. For thou indeed chosest to live,—but I to die! ISMENE. [*With great émphasis.*] Yet not at-least in-consequence-of my warning words!

ANTIGONE. Nobly in troth thou:—but unto those [*Pointing downwardly.*] appeared I to determine-rightly.

ISMENE. [*With pretended sincerity.*] And in-sooth the guilt is equal in us both.

ANTIGONE. Be confident: thou dost indeed live:—but my soul has long-since died, that it might aid the dead!

548. σοῦ λελειμμένῃ, *left-behind by thee.*

550. The Scholiast gave us ὠφελοῦσα as the meaning of ὠφελουμένη—but Erfurdt condemns this interpretation: the sense, he says, is, *Cur síc me énecas, núllâ cum utilitáte túâ?*

551. ἀλγοῦσα—gl. εἰ, ὥσπερ οἴει, σὺν γέλωτι ταῦτα προφέρω σοι, λυπουμένη προφέρω.

552. For νῦν σ' ἐπωφελοῖμ', Erfurdt and some others have νῦν σ' ἔτ' ὠφελοῖμ'. In a few MSS. the reading is,—σέ τ' ὠφελοῖμ', that is, σέ τοι ὠφελοῖμι.

554. Notándum hypérbaton, pro—καὶ μόρου τοῦ σοῦ ἀμπλάκω; *étiàm mórtis túæ societáte príver?* ERFURDT.

557. καλῶς σύ:—understand ἔλεγες.

ΚΡ. Τὼ παῖδε φημὶ τώδε, τὴν μὲν ἀρτίως	– –	⏑ –	⏑ –	⏑ –	⏑ –	⏑ –
ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφυ.	⏑ –	⏑ –	– –	⏑ –	⏑ –	⏑ –
ΙΣ. Οὐ γάρ ποτ', ὦ 'ναξ, οὐδ' ὃς ἂν βλαστῇ μένει	– –	⏑ –	– –	⏑ –	– –	⏑ –
νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.	– –	⏑ –	– –	⏑ –	– –	⏑ ⏑
ΚΡ. Σοὶ γοῦν, ὅθ' εἵλου ξὺν κακοῖς πράσσειν κακά.	– –	⏑ –	– –	⏑ –	– –	⏑ ⏑
ΙΣ. Τί γὰρ μόνῃ μοι τῆσδ' ἄτερ βιώσιμον;	⏑ –	⏑ –	– –	⏑ –	⏑ –	⏑ ⏑
ΚΡ. Ἀλλ' ΗΔΕ μέντοι μὴ λέγ'. Οὐ γὰρ ἔστ' ἔτι.	– –	⏑ –	– –	⏑ –	⏑ –	⏑ ⏑
ΙΣ. Ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαυτοῦ τέκνου;	– –	⏑ –	– –	⏑ –	– –	⏑ –
ΚΡ. Ἀρώσιμοι γὰρ χἀτέρων εἰσὶν γύαι.	⏑ –	⏑ –	– –	⏑ –	– –	⏑ ⏑
ΙΣ. Οὐχ ὥς γ' ἐκείνῳ τῇδέ τ' ἦν ἡρμοσμένα.	– –	⏑ –	– –	⏑ –	– –	⏑ ⏑
ΚΡ. Κακὰς ἐγὼ γυναῖκας υἱάσιν στυγῶ.	⏑ –	⏑ –	⏑ –	⏑ –	⏑ –	⏑ –
ΙΣ. Ὦ φίλταθ' Αἷμον, ὥς σ' ἀτιμάζει πατήρ.	– –	⏑ –	⏑ –	⏑ –	– –	⏑ –
ΚΡ. Ἄγαν γε λυπεῖς, καὶ σύ, καὶ τὸ σὸν λέχος.	⏑ –	⏑ –	– –	⏑ –	⏑ –	⏑ ⏑
ΙΣ. Ἦ γὰρ στερήσεις τῆσδε τὸν σαυτοῦ γόνον;	– –	⏑ –	– –	⏑ –	– –	⏑ ⏑
ΚΡ. Αἴδης ὁ παύσων τούσδε τοὺς γάμους ἔφυ.	– –	⏑ –	– –	⏑ –	⏑ –	⏑ –
ΙΣ. Δεδογμέν', ὡς ἔοικε, τήνδε κατθανεῖν.	⏑ –	⏑ –	⏑ –	⏑ –	⏑ –	⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Φήμι τω τώδε παίδε, την μεν άρτιως πεφάνθαι άνουν, δε την άπο ὑυ τα πρώτα έφυ. ΙΣ. Γαρ ούποτε, ω άναξ, ούδε νους, ὁς αν βλάστη, μένει τοις πρασσούσι κάκως, άλλα εξίσταται. ΚΡ. Σοι γουν, ὅτε εἵλου πράσσειν κάκα ξυν κάκοις. ΙΣ. Γαρ τι βιώσιμον μοι μόνῃ άτερ τήσδε; ΚΡ. Ἀλλα ΗΔΕ μέντοι μη λέγε, γαρ έστι ούκετι. ΙΣ. Ἀλλα κτένεις νυμφεία του τέκνου σαύτου; ΚΡ. Γαρ γύαι και έτερων είσι αρώσιμοι. ΙΣ. Ουκ ὡς γε ην ἡρμόσμενα εκείνῳ τε τήδε. ΚΡ. Ἐγω στύγω κάκας γυναίκας ὑίασι. ΙΣ. Ω φίλτατε Αίμον, ὡς πάτηρ ατιμάζει σε. ΚΡ. Λύπεις γε άγαν, και συ, και το σον λέχος. ΙΣ. Γαρ η στερήσεις τον γόνον σαύτου τήσδε; ΚΡ. Αίδης έφυ ὁ παύσων τους τούσδε γάμους. ΙΣ. Δεδόγμενα, ὡς εοίκε, τήνδε κάτθανειν.

TRANSLATION.

Creon. [*To the Chorus.*] I say in respect of these two maidens, that the one, indeed, has just appeared mad,—and the other from the time she was first born. Ismene. [*Affectedly.*] Because never, O king, does the rationality-of-mind that may have originally-sprung, remain with those who-are-faring untówardly,—but is confused!

Creon. To thee *it was so* at-all-events—when thou chosest to work evil with the bad! Ismene. [*Sobbing.*] For how was life-to-be-endured by me alone,—without her? Creon. [*Smiling in scorn.*] Yet "Her," by-the-by, say not:—for she is no more! Ismene. [*With earnestness.*] But wilt thou kill the bride of thy son? Creon. For the glebes of other-women, also, are tillable! Ismene. Not at-least as was the union-existing between him and this-virgin! Creon. I detest bad wives for sons. Ismene. Oh! dearest Haémon, how thy father dishonors thee!

Creon. Thou pesterest me, faith, too-much,—both thou, and thy marriage! Ismene. For wilt thou deprive thine own son of her?

Creon. The grave was destined to put a stop to these nuptials! Ismene. [*Feelingly.*] It is decreed, as it would seem, that she shall die!

563. Eustáthius appears to have read βλαστοῖ, but the best MSS. have βλαστῇ.

564. νοῦς, simply, *the mind*,—but more freely, *the reason* or *mental faculties.*

565. In lieu of κακοῖς, Erfurdt, Aldus, and several MSS., have κακῷ.—Another reading is κακῇ. By κακοῖς Antigonë is of course meant—σὺν τῇ ἀδελφῇ κακῇ.

567. ἥδε, *she*,—usurped indeclinably.

571. Erfurdt defends υἱέσιν as being indisputably the true lection.

573. This verse, Aldus and several others assign to Antígonë, contrary to the best MSS. Brunck interprets τὸ σὸν λέχος, not to signify "*núptiæ túæ*,"—but "*núptiæ quas crépas.*"

<table>
<tr><td>ΚΡ. Καὶ σοί γε κἀμοί. Μὴ τριϐὰς ἔτ', ἀλλά νιν</td><td>--|˘-||--|˘-||˘-|˘˘</td><td></td></tr>
<tr><td>κομίζετ' ἔισω, δμῶες· ἐκ δὲ τοῦδε χρὴ</td><td>˘-|˘-||--|˘-||˘-|˘-</td><td></td></tr>
<tr><td>γυναῖκας ἔῖναι τάσδε μηδ' ἀνειμένας·</td><td>˘-|˘-||--|˘-||˘-|˘-</td><td></td></tr>
<tr><td>φεύγουσι γάρ τοι χ'ὁι θρασεῖς, ὅταν πέλας</td><td>--|˘-||--|˘-||˘-|˘˘</td><td></td></tr>
<tr><td>ἤδη τὸν Ἁίδην ἐισορῶσι τοῦ βίου.</td><td>--|˘-||--|˘-||˘-|˘-</td><td></td></tr>
<tr><td>ΧΟΡΟΣ.</td><td></td><td></td></tr>
<tr><td>Ἐυδαίμονες, ὅῖσι κακῶν [Στροφὴ α'.]</td><td>--˘˘||-˘˘-</td><td>α'</td></tr>
<tr><td>ἄγευστος ἀιών. Οἷς γὰρ ἂν</td><td>˘-|˘-||--|˘˘</td><td>β'</td></tr>
<tr><td>σεισθῇ θεόθεν δόμος, ἄτας</td><td>--˘˘||-˘˘-||-</td><td>γ'</td></tr>
<tr><td>ὀυδὲν ἐλλείπει, γενεᾶς</td><td>-˘--||-˘˘-</td><td>δ'</td></tr>
<tr><td>ἐπὶ πλῆθος ἕρπον·</td><td>˘˘-˘||-˘</td><td>ε'</td></tr>
<tr><td>ὁμοῖον ὥστε ποντίας ἁλὸς</td><td>˘-|˘-||˘-|˘-||˘˘</td><td>ζ'</td></tr>
<tr><td>ὄῖδμα, δυσπνόοις ὅταν</td><td>-˘|-˘||-˘|˘</td><td>η'</td></tr>
<tr><td>Θρῄσσῃσιν ἔρεϐος ὕφαλον ἐπιδράμῃ πνοαῖς,</td><td>--|˘˘˘||˘˘˘|˘˘˘||˘-|˘-</td><td>θ'</td></tr>
<tr><td>κυλίνδει βυσσόθεν κελαινὰν</td><td>˘--|-˘-||˘--</td><td>ι'</td></tr>
<tr><td>θῖνα καὶ δυσάνεμον,</td><td>-˘|-˘||-˘|˘</td><td>κ'</td></tr>
<tr><td>στόνῳ βρέμουσι δ' ἀντιπλῆγες ἀκταί.</td><td>˘-|˘-||˘-|˘-||˘-|˘</td><td>λ'</td></tr>
<tr><td>Ἀρχαῖα τὰ Λαϐδακιδᾶν [Ἀντιστροφὴ α'.]</td><td>--˘˘||-˘˘-</td><td>α'</td></tr>
<tr><td>ὀίκων ὁρῶμαι πήματα</td><td>--|˘-||--|˘˘</td><td>β'</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Και γε σοι και ἐμοι. Μη τρίϐας ἐτι, δμώες, άλλα κομίζετε νιν είσω·—δε εκ τούδε χρη τάσδε γυναίκας μήδε είναι ανείμενας· γαρ και ὁι θράσεις τοι φευγούσι, ὅταν εισορώσι τον Αί-δην του βίου ήδη πέλας. ΧΟ. Ευδαίμονες, ὁίσι αίων αγεύστος κάκων. Γαρ ούδεν άτας ελλείπει, ἕρπον ἐπι πλήθος γένεας, ὁις δόμος αν σείσθη θέοθεν· ὁμοίον ὥστε οίδμα πόντιας ἅλος, ὅταν ὕ-φαλον ἐρεϐος επίδραμη δύσπνοοις Θρησσῄσι πνόαις, κυλίνδει βύσσοθεν κελαίναν και δυσάνεμον θίνα, δε αντιπλήγες ἀκται βρεμούσι στόνῳ. Ὁρώμαι τα αρχαία πήματα οίκων Λαϐδάκιδαν

TRANSLATION.

Creon. And so is it for thee and for me. [*Imperatively to his attendants.*] No further delay, slaves, but conduct them in:—and from this time it is proper that these women be not left-at-liberty,—for even the bold in troth flee,—when they see the close of life already nigh! [*Exeunt Antígonë, and Isménë, conducted into the palace.*]

Chorus. Blessed are they, unto whom there is a life that-hath-not-tasted of misfortunes.

For nothing of visitation is absent—advancing through a long-line of posterity, to whomsoever their house may have been shaken by-the-vengeance-of-the-Gods:—like as the billow of the ocean brine, (when submarine darkness sweeps-onward before the tempestuous Thracian blasts,) uprolls from-the-bottom-of-the-deep the black and storm-tost sand, and the wave-lashed shores rebellow with the roar! [*With much sympathy.*] I see the ancient sufferings of the family of the Labdácidæ

577. Brunck gave the sense of καὶ σοί γε κἀμοὶ, to be:—"*íta míhi tíbique vidétur:*"—Erfurdt, "*et tíbi et míhi decrétum est,*" vidélicet, "*réctè cónjicis Antígonæ supplícium à me constitui:*—Hermann's version is:—"*non mínus tíbi, quàm míhi cértum est, íllam móri.*"—In the place of τριϐὰς ἔτ', Toúpius insisted on τριϐάζετ', badly,—there being an ellipsis (and elegantly) of ἐμϐάλλετε, ποιεῖτε, or of some similar imperative.

587. Erfurdt's reading is ποντίαις, with the omission of ἁλός.

589. ἔρεϐος ὕφαλον, *blackness of the waters from beneath.* Erfurdt says: "vérte, *quùm ténebræ ex ímo mári pródeunt.*"

<table>
<tr><td>φθιμένων ἐπὶ πήμασι πίπτοντ᾽.</td><td>|⏑⏑–⏑⏑‖–⏑⏑–‖–</td><td>γ′</td></tr>
<tr><td>Ὀυδ᾽ ἀπαλλάσσει γενεὰν</td><td>|–⏑––‖–⏑⏑–</td><td>δ′</td></tr>
<tr><td>γένος, ἀλλ᾽ ἐρείπει</td><td>|⏑⏑–⏑‖––</td><td>ε′</td></tr>
<tr><td>θεῶν τις, ὀυδ᾽ ἔχει μίαν λύσιν.</td><td>|⏑–|⏑–‖⏑–|⏑–‖⏑⏑</td><td>ζ′</td></tr>
<tr><td>Νῦν γὰρ ἐσχάτας ὑπὲρ</td><td>|–⏑|–⏑‖–⏑|⏑</td><td>η′</td></tr>
<tr><td>ῥίζας ἐτέτατο φάος ἐν Ὀιδίποι δόμοις·</td><td>|––|⏑⏑⏑‖⏑⏑⏑|⏑–‖⏑–|⏑–</td><td>θ′</td></tr>
<tr><td>κᾷτ᾽ ἀῦ νιν θεῶν φοινία τῶν</td><td>|–––|⏑––‖⏑––</td><td>ι′</td></tr>
<tr><td>νερτέρων ἀμᾷ κοπὶς,</td><td>|–⏑|–⏑‖–⏑|⏑</td><td>κ′</td></tr>
<tr><td>λόγου τ᾽ ἄνοια, καὶ φρενῶν Ἐρινύς.</td><td>|⏑–|⏑–‖⏑–|⏑–‖⏑–|–</td><td>λ′</td></tr>
</table>

<table>
<tr><td>Τεὰν, Ζεῦ, δύνασιν τίς ἀνδρῶν [Στροφὴ β′.]</td><td>|⏑––‖⏑⏑–⏑‖––</td><td>α′</td></tr>
<tr><td>ὑπερβασίᾳ κατάσχῃ,</td><td>|⏑–⏑⏑‖–⏑|––</td><td>β′</td></tr>
<tr><td>τὰν ὀύθ᾽ ὕπνος ἁιρεῖ ποθ᾽ ὁ παντογήρως,</td><td>|––⏑⏑‖––⏑⏑‖–⏑|––</td><td>γ′</td></tr>
<tr><td>ὀύτε θεῶν ἀκάματοι</td><td>|–⏑⏑–‖–⏑⏑–</td><td>δ′</td></tr>
<tr><td>μῆνες; Ἀγήρως χρόνῳ δυνάστας</td><td>|–⏑⏑–‖–⏑–⏑|––</td><td>ε′</td></tr>
<tr><td>κατέχεις Ὀλύμπου</td><td>|⏑⏑–⏑‖––</td><td>ζ′</td></tr>
<tr><td>μαρμαρόεσσαν ἀίγλαν.</td><td>|–⏑⏑–‖⏑–|⏑</td><td>η′</td></tr>
<tr><td>Τό τ᾽ ἔπειτα, καὶ τὸ μέλλον,</td><td>|⏑⏑–|⏑–‖⏑–|⏑</td><td>θ′</td></tr>
<tr><td>καὶ τὸ πρὶν ἐπαρκέσει</td><td>|––⏑⏑‖–⏑|–</td><td>ι′</td></tr>
<tr><td>νόμος ὅδ᾽· ὀυδὲν ἕρπει</td><td>|⏑⏑⏑–‖⏑–|–</td><td>κ′</td></tr>
<tr><td>θνατῶν βιότῳ πάμπολύ γ᾽ ἐκτὸς ἄτας.</td><td>|––⏑⏑‖––⏑⏑‖–⏑|––</td><td>λ′</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

πιπτόντα ἐπι πήμασι φθίμενων. Ούδε γένος απαλλάσσει γένεαν, άλλα τις θέων ερείπει, ούδε έχει μίαν λύσιν. Γαρ νυν φάος ετέτατο ὕπερ έσχατας ῥίζας εν δόμοις Οίδιπου· και είτα αυ φοίνια κόπις των νέρτερων θέων ἀμᾳ νιν, τε ανοία λόγου, και Ερίννυς φρένων. Ζευ, τις άνδρων ὑπερβάσια κατάσχῃ τέαν δύνασιν, ταν ούτε ὕπνος ὁ παντογήρως πότε ἀίρει, ούτε ακάματοι μήνες θέων; Αγήρως χρόνῳ δυνάστας κάτεχεις μαρμαροέσσαν αίγλαν Ολύμπου. Τε το επείτα, και το μέλλον, και το πριν ὅδε νόμος επάρκεσει· ούδεν γε πάμπολυ έκτος άτας ἕρπει βίοτῳ θνάτων.

TRANSLATION.

falling on the sufferings of the dead! Neither does one generation absolve the issue: but some of the Gods upsets it, nor has it any release.

For now a light was diffused over the last roots of the house of Œdipus:—and then again the bloody sickle of the infernal powers mows it down,—and the madness of talk,—and the fury of the breast.

O Jove, who of men shall by transcending control thy might, which neither sleep, which leads-all-things-to-decay, doth ever seize, nor the unwearied months of the Gods? Not-waxing-old through time thou dwellest enthroned-in-power mid the effulgent blaze of Olýmpus!

For the future, and the instant, and the past, this law will suffice:—"*Nothing, troth, far-removed from calamity, accrues to the life of man.*"

595. For φθιμένων Erfurdt has φθιτῶν.

598. Brunck from conjecture inserted μίαν before λύσιν, to complete the metre.

600. For ἐτέτατο, Erfurdt and most others give ὃ τέτατο,—consentingly with many of the oldest MSS.

601. In lieu of κᾷτ᾽, (the reading in several MSS.,) Hermann espouses κατ᾽, as if separated by tmesis from ἀμᾷ.

602. It is doubtful whether κόνις, *dust*, or κοπὶς, *scythe*, be the true lection here. Three causes of destruction to the race of Œdipus are mentioned: first, "*the quarrel and slaughter of the sons:*"—second, "*Antigonē's insolence to Creon:*"—and third, "*the madness of her design.*"

605. Erfurdt has ὑπερβασία κατάσχοι.

607—8. For ἀκάματοι, some give ἀκάμαντες,—and ἀγήρῳ δὲ for ἀγήρως.

613—14. Erfurdt edited ἕρπειν θνατῶν βιότῳ πάμπολις ἐκτὸς ἄτας: Hermann, ἕρπων θνατῶν βιότῳ πάμπολυς ἐκτὸς ἄτας.

<table>
<tr><td>῾Α γὰρ δὴ πολύπλαγκτος ἐλπὶς [᾿Αντιστρ. β΄.]</td><td>– – –‖⏑ ⏑ – ⏑‖– ⏑</td><td>α΄</td></tr>
<tr><td>πολλοῖς μὲν ὄνασις ἀνδρῶν,</td><td>– – ⏑ ⏑‖– ⏑‖– –</td><td>β΄</td></tr>
<tr><td>πολλοῖς δ᾿ ἀπάτα κουφονόων ἐρώτων·</td><td>– – ⏑ ⏑‖– – ⏑ ⏑‖– ⏑|– –</td><td>γ΄</td></tr>
<tr><td>εἰδότι δ᾿ οὐδὲν, προσέρπει,</td><td>– ⏑ ⏑ –‖– ⏑ – –</td><td>δ΄</td></tr>
<tr><td>πρὶν πυρὶ θερμῷ πόδα τις ψαύσῃ.</td><td>– ⏑ ⏑ –‖– ⏑ ⏑ –‖– –</td><td>ε΄</td></tr>
<tr><td>Σοφίᾳ γὰρ ἔκ του</td><td>⏑ ⏑ – ⏑‖– –</td><td>ζ΄</td></tr>
<tr><td>κλεινὸν ἔπος πέφανται·</td><td>– ⏑ ⏑ –‖⏑ –|⏑</td><td>η΄</td></tr>
<tr><td>Τὸ κακὸν δοκεῖν ποτ᾿ ἐσθλὸν</td><td>⏑ ⏑ –|⏑ –‖⏑ –|⏑</td><td>θ΄</td></tr>
<tr><td>τῷδ᾿ ἔμμεν, ὅτῳ φρένας</td><td>– – ⏑ ⏑‖– ⏑|⏑</td><td>ι΄</td></tr>
<tr><td>θεὸς ἄγει πρὸς ἄταν·</td><td>⏑ ⏑ ⏑ –‖⏑ –|–</td><td>κ΄</td></tr>
<tr><td>πράσσειν δ᾿ ὀλιγοστὸν χρόνον ἐκτὸς ἄτας.</td><td>– – ⏑ ⏑‖– – ⏑ ⏑‖– ⏑|– –</td><td>λ΄</td></tr>
</table>

<table>
<tr><td>῞Οδε μὴν ῾Αίμων, παίδων τῶν σῶν</td><td>⏑ ⏑ –|– –‖– –|– –</td></tr>
<tr><td>νέατον γέννημ᾿. ῏Αρ᾿ ἀχνύμενος</td><td>⏑ ⏑ –|– –‖– –|⏑ ⏑ –</td></tr>
<tr><td>τῆς μελλογάμου</td><td>– –|⏑ ⏑ –</td></tr>
<tr><td>τάλιδος ἥκει μόρον ᾿Αντιγόνης,</td><td>– ⏑ ⏑|– –‖⏑ ⏑ –|⏑ ⏑ –</td></tr>
<tr><td>ἀπάτας λεχέων ὑπεραλγῶν;</td><td>⏑ ⏑ –|⏑ ⏑ –‖⏑ ⏑ –|– *</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ ἁ πολυπλάγκτος έλπις δη μεν πόλλοις άνδρων ονάσις, δε πόλλοις άπατα κουφόνοων ερώτων· δε προσέρπει, ούδεν είδοτι, πριν τις ψαύσῃ πόδα θέρμῳ πύρι. Γαρ σόφιᾳ κλείνον έπος εκ του πεφάνται· Το κάκον τῷδε πότε δόκειν έμμεν έσθλον, ὅτῳ φρένας θέος άγει προς άταν· δε πράσσειν ολιγόστον χρόνον έκτος άτας. ῞Οδε μην ῾Αίμων, νέατον γεννήμα των σων παίδων. ᾿Αρα ἥκει αχνύμενος μόρον της μελλόγαμου τάλιδος Αντίγονης, ὑπεράλγων άπατας λέχεων;

TRANSLATION.

For deceitful hope in sooth is really to many of men a pleasure,—and to many the beguilements of light-minded love:—but ruin advances on one, in nowise apprised, until he feels his foot upon the hot fire!

Yea, in wisdom hath an illustrious saying been by some-one disclosed:—

"*That evil to him ever appears to be good, whose mind the deity hurries-on to destruction:—and that he lives for a brief space-of-time apart from its visitation.*"

[*To Créon.*] Here, however, comes Haémon, the youngest branch of thy children!

[*Questioningly.*] Does he come lamenting the fate of his betrothed bride Antígonë, grieving-excessively at being bilked of the nuptials?

615. ἁ πολύπλαγκτος ἐλπὶς,—*multívaga spes,—roaming roving hope.*

616. Réctè hîc Brúnckius vulgátum ὄνησις in ὄνασις mutávit. Hermann.

618. ὀυδὲν εἰδότι, *níhil sentiénti,—not aware of the danger* or *of the coming calamity*. Brunck at this verse wrote as follows: "Líbri ómnes, sýllabâ deficiénte ad métri integritátem, ἕρπει. Præpositio quæ huic vérbo adjúngi debébat—vérbo sequéntis vérsûs librariórum erróre adhaésit. Pérperam in áliis líbris προσψαύσῃ,—in áliis, προσάρῃ."

619. πυρὶ θερμῷ, *on hot fire,* in the sense of "*utmost peril:*" that is, "*man is not aware of his danger, until he is actually in it.*—Erfurdt's reading is, ἕρπει, πρὶν πυρὶ θερμῷ πόδα τις προσαύρῃ,—all in one line.

621. Eustáthius explained πέφανται in this verse, by ἀπεφάνθη, ἐγνωματεύθη. We might very well render it, "*published* or *revealed—sent-abroad—promulged—exhibited—made-known.*"

625. The vulgate lection here is πράσσει,—and this Hermann defends.

628. Aldus et véteres códices (Brunck says in his note on this verse) τῆς μελλογάμου νύμφης τάλιδος. Vox νύμφης interpretátio est nóminis τάλιδος, et ex interlineári glóssâ in téxtum irrépsit.

ΚΡ. Τάχ' εἰσόμεσθα μαντέων ὑπέρτερον.	⏑-|⏑-||⏑-|⏑-||⏑-|⏑⏑
Ὦ παῖ, τελείαν ψῆφον ἆρα μὴ κλύων	--|⏑-||--|⏑-||⏑-|⏑-
τῆς μελλονύμφου, πατρὶ λυσσαίνων πάρει;	--|⏑-||--|⏑-||--|⏑-
Ἢ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι;	--|⏑-||--|⏑-||--|⏑⏑
ΑΙΜΩΝ.	
Πάτερ, σός εἰμι· καὶ σύ μοι γνώμας ἔχων	⏑-|⏑-||⏑-|⏑-||--|⏑-
χρηστὰς ἀπορθοῖς, αἷς ἔγωγ' ἐφέψομαι.	--|⏑-||--|⏑-||⏑-|⏑⏑
Ἐμοὶ γὰρ οὐδεὶς ἀξίως ἔσται γάμος	⏑-|⏑-||--|⏑-||--|⏑⏑
μείζων φέρεσθαι, σοῦ καλῶς ἡγουμένου.	--|⏑-||--|⏑-||--|⏑-
ΚΡ. Οὕτω γὰρ, ὦ παῖ, χρὴ διὰ στέρνων ἔχειν,	--|⏑-||--|⏑-||--|⏑-
γνώμης πατρῴας πάντ' ὄπισθεν ἑστάναι·	--|⏑-||--|⏑-||⏑-|⏑⏑
τούτου γὰρ οὕνεκ' ἄνδρες εὔχονται γονὰς	--|⏑-||⏑-|⏑-||--|⏑-
κατηκόους φύσαντες ἐν δόμοις ἔχειν,	⏑-|⏑-||--|⏑-||⏑-|⏑-
ὡς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς,	--|⏑-||⏑-|⏑-||--|⏑-
καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.	--|⏑-||--|⏑-||⏑-|⏑⏑
Ὅστις δ' ἀνωφέλητα φιτύει τέκνα,	--|⏑-||--|⏑-||--|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Τάχα εισομέσθα ὑπέρτερον μάντεων. Ω παί, κλύων τελείαν ψῆφον της μελλονύμφου, μη ἀρα πάρει λυσσαίνων πάτρι; Η ἥμεις μεν πάνταχη δρῶντες φίλοι σοι; ΑΙ. Πάτερ, είμι σος· και συ ἑχων χρήστας γνώμας μοι, ἀις εγώγε εφέψομαι, απόρθοις. Γαρ ἑμοι έσται οὐδεις γάμος ἀξιως φερέσθαι μείζων, σου ἡγούμενου κάλως. ΚΡ. Γαρ οὕτω, ω παι, χρη ἑχειν δία στέρνων, πάντα ἕσταναι οπίσθεν πατρῴας γνώμης· γαρ οὕνεκα τούτου άνδρες ευχόνται φυσάντες γόνας ἑχειν κατήκοους εν δόμοις, ὡς και ανταμυνώνται τον ἑχθρον κακοις, και τιμῶσι τον φίλον εξ ίσου πάτρι. Δε ὅστις φιτύει ανωφελήτα τέκνα,

TRANSLATION.

Creon. We shall soon know better than prophets. [*To Haémon entering.*] O my son, having heard of the ratified decree concerning thy bride, thou art not come raging against thy father? [*Anxiously.*] Or are we indeed, in whatever-way acting, dear to thee?

Hæmon. [*With disappointment mingled with obedience.*] Father, I am thine:—and do thou, having good counsels for me, which I at-least will follow, direct-me-aright!

For to me shall no marriage be worthy of being-considered greater, than thee guiding me prosperously.

Creon. [*Very much pleased.*] For thus, O my son, it is meet to feel in thy bosom that every-thing has-its-station behind the judgment of a father:—because for-the-sake of this men pray that, begetting children, they may have them obedient in their house, in-order-that they may both repay a foe with evil,—and honor a friend equally with their sire. [*With an air of conceit.*] But whosoever begets useless children,

632. On ἆρα μὴ, Erfurdt made the following comment:—"ídem propémodum est, quod μὴ sólum, nísi quod "ἆρα μὴ" paúllò fórtius. Utrúmque est suspicántis id fáctum ésse, de quo sérmo est."

633. Musgrave asserted τῆς μελλονύμφου to be governed by λυσσαίνων,—but in this, I think, he was wrong.

634. Erfurdt gives the signification of πανταχῇ to be, "*ubíque* vel *ómni in re:*" and he suggests φίλα for φίλοι.

636. Musgrave's interpretation of the word ἀπορθοῖς is, *dírigas óro*:—the Scholiast's, ὀρθῶς καθηγῇ.

638. Commentators are not agreed respecting either the construction—or the reading of this line and the next. Some contend for ἄξιος, and μεῖζον.

640. ἑστάναι, *stáre*:—frústrà Musgrávius ἱστάναι, *statúere*. Erfurdt.

645. φιτύει. Aldus et códices mendósè φυτεύει,—claudicánte vérsu. Nàm príma sýllaba in φιτύω prodúcitur,—sèd corrípitur in φυτεύω. Brunck.

τί τόνδ᾽ ἂν ἐίποις ἄλλο πλὴν ἀυτῷ πόνους   ⏑–|⏑–||––|⏑–||––|⏑–
φῦσαι, πολὺν δὲ τοῖσιν ἐχθροῖσιν γέλων;   ––|⏑–||⏑–|⏑–||––|⏑–
Μή νύν ποτ᾽, ὦ παῖ, τὰς φρένας γ᾽ ὑφ᾽ ἡδονῆς,   ––|⏑–||––|⏑–||⏑–|⏑–
γυναικὸς ὅυνεκ᾽, ἐκβάλῃς, ἐιδὼς ὅτι   ⏑–|⏑–||⏑–|⏑–||––|⏑⏑
ψυχρὸν παραγκάλισμα τοῦτο γίγνεται,   ––|⏑–||⏑–|⏑–||⏑–|⏑⏑
γυνὴ κακὴ ξύνευνος ἐν δόμοις. Τί γὰρ   ⏑–|⏑–||⏑–|⏑–||⏑–|⏑⏑
γένοιτ᾽ ἂν ἕλκος μεῖζον ἢ φίλος κακός;   ⏑–|⏑–||––|⏑–||⏑–|⏑⏑
᾽Αλλὰ πτύσας ὡσεί τε δυσμενῆ μέθες   ––|⏑–||––|⏑–||⏑–|⏑⏑
τὴν παῖδ᾽ ἐν ῾Αίδου τήνδε νυμφεύσειν τινί.   ––|⏑–||––|⏑–||––|⏑⏑
᾽Επεὶ γὰρ ἀυτὴν ἔιλον ἐμφανῶς ἐγὼ   ⏑–|⏑–||––|⏑–||⏑–|⏑–
πόλεως ἀπιστήσασαν ἐκ πάσης μόνην,   ⏑–|⏑–||––|⏑–||––|⏑–
ψευδῆ γ᾽ ἐμαυτὸν ὀυ καταστήσω πόλει,   ––|⏑–||⏑–|⏑–||––|⏑–
ἀλλὰ κτενῶ. Πρὸς ταῦτ᾽ ἐφυμνείτω Δία   ––|⏑–||––|⏑–||––|⏑⏑
Ξύναιμον· ἐι γὰρ δὴ τά γ᾽ ἐγγενῆ φύσει   ⏑–|⏑–||––|⏑–||⏑–|⏑–
ἄκοσμα θρέψω, κάρτα τοὺς ἔξω γένους.   ⏑–|⏑–||––|⏑–||––|⏑–

THE ORDER, AND ENGLISH ACCENTUATION.

τι άλλο αν είποις τόνδε πλην φύσαι πόνους άύτῳ, δε πόλυν γέλων τοίσι εχθροίσι; Νυν μη πότε, ω παι, όυνεκα γυναίκος, έκβαλης τας φρένας γε ὕπο ἥδονης, είδως ὅτι τούτο γίγνεται ψύχρον παραγκαλίσμα, κάκη γύνη ξυνεύνος εν δόμοις. Γαρ τι μείζον ἕλκος αν γενοίτο η κάκος φίλος; ᾽Αλλα πτύτας ὥσει τε δύσμενη μέθες την τήνδε παίδα νυμφεύσειν τίνι εν ῾Αίδου. Γαρ έπει έγω έμφανως έίλον αύτην μόνην εκ πάσης πόλεως απιστησάσαν, ου γε καταστήσω εμαύτον ψεύδη πόλει, άλλα κτένω. Προς ταύτα εφυμνείτω Δία Ξυναίμον· γαρ ει δη θρέψω τα γε φύσει έγγενη ακόσμα, κάρτα τους έξω γένους.

TRANSLATION.

what else, wouldest thou say, does he, except engender toils for himself, and much laughter to his enemies?

Now do not thou ever, O my son, for the sake of a woman, drive away thy senses, for troth, by pleasure,—knowing that this is a chilling embrace—a bad wife the partner of thy bed at home!

For what worse sore can there be than a treacherous friend?

Wherefore spurning her as a foe, suffer this maiden to marry someone in Tártarus. For since I have clearly discovered her alone of all the city acting-with-disobedience, I will not indeed prove myself false to the state,—but will put-her-to-death!

Let her therefore invoke Jove the God of kindred:—for if in sooth I rear those who are really by birth allied to me, misbecoming—much-more those who are out-of-the-pale of affinity.

648. Vúlgò, τὰς φρένας ὑφ᾽ ἡδονῆς. In Triclínii códice régio chartáceo, τὰς φρένας γ᾽ ὑφ᾽ ἡδονῆς: réctè. Síne hoc fúlcro (γ᾽) stáre néquit vérsus;—nàm última in φρένας brévis est. BRUNCK.

652. ἕλκος, literally, *ulcer*,—but here, as Erfurdt remarks, the sense is rather, "*dólor,—pain—sorrow—vexation.*"

653. πτύσας,—símplex pro compósito ἀποπτύσας, *aspérnans*. ERFURDT.

654. ἐν ῾Αίδου, *in hell—in the shades below*. Brunck has νυμφεύειν,—but I have consentingly with Aldus, Hermann, and several others, (and on the authority too of the oldest MSS.,) given νυμφεύσειν, as being indisputably more correct.

659. Brunck edited ἐι γὰρ δῆτα τἀγγενῆ φύσει, and with this observation: "depraváta est, in líbris ómnibus, hújus vérsûs scriptúra. Alii hábent ἐι γὰρ δὴ τάδ᾽ ἐγγενῆ: álii, ἐι γὰρ δὴ τά τ᾽ ἐγγενῆ. Quívis paúlò trítior in Tragicórum lectióne vidére póterat scríbi debuísse, ἐι γὰρ δῆτα τἀγγενῆ. Crásis ex τὰ ἐγγενῆ est τἀγγενῆ." Erfurdt from conjecture gave ἐι γὰρ δὴ τά γ᾽ ἐγγενῆ φύσει—a reading Schaefer adopted, as in his opinion preferable to Brunck's. Ξύναιμον, *guardian of the rights of kindred.*

660. κάρτα τοὺς ἔξω γένους, *chiefly* (or *in a greater degree*) *those out of consanguinity* or *out of relationship,—persons who are nothing akin to me.*

Ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ᾽ ἀνὴρ ––|⏑–||––|⏑–||⏑–|⏑–
χρηστὸς, φανεῖται κἂν πόλει δίκαιος ὤν. ––|⏑–||––|⏑–||⏑–|⏑–
Καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγὼ ––|⏑–||⏑–|⏑–||––|⏑–
καλῶς μὲν ἄρχειν, εὖ δ᾽ ἂν ἄρχεσθαι θέλειν· ⏑–|⏑–||––|⏑–||––|⏑–
δορός τ᾽ ἂν ἐν χειμῶνι προστεταγμένον ⏑–|⏑–||––|⏑–||⏑–|⏑⏑
μένειν δίκαιον κἀγαθὸν παραστάτην. ⏑–|⏑–||––|⏑–||⏑–|⏑–
Ὅστις δ᾽ ὑπερβὰς ἢ νόμους βιάζεται, ––|⏑–||––|⏑–||⏑–|⏑⏑
ἢ τοὐπιτάσσειν τοῖς κρατοῦσιν ἐννοεῖ, ––|⏑–||––|⏑–||⏑–|⏑–
οὐκ ἔστ᾽ ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν. ––|⏑–||––|⏑–||⏑–|⏑–
Ἀλλ᾽ ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν, ––|⏑–||––|⏑–||⏑–|⏑–
καὶ σμικρὰ, καὶ δίκαια, καὶ τἀναντία. ––|⏑–||⏑–|⏑–||––|⏑⏑
Ἀναρχίας γὰρ μεῖζον οὐκ ἔστιν κακόν· ⏑–|⏑–||––|⏑–||––|⏑⏑
αὕτη πόλεις ὄλλυσιν· ἥδ᾽ ἀναστάτους ––|⏑–||––|⏑–||⏑–|⏑–
οἴκους τίθησιν· ἥδε σὺν μάχῃ δορὸς ––|⏑–||⏑–|⏑–||⏑–|⏑⏑
τροπὰς καταῤῥήγνυσι· τῶν δ᾽ ὀρθουμένων ⏑–|⏑–||––|⏑–||––|⏑–
σώζει τὰ πολλὰ σώμαθ᾽ ἡ πειθαρχία. ––|⏑–||⏑–|⏑–||––|⏑–

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ ὅστις έστι χρήστος άνηρ εν τοις οικειοίσι, φανείται ων δικαίος και εν πόλει. Και τούτον τον άνδρα έγω αν θαρσοίην αν άρχειν κάλως μεν, δε θέλειν ευ αρχέσθαι· τε εν χειμώνι δόρος αν μένειν προστετάγμενον δικαίον και άγαθον παράστατην. Δε ὅστις η ὑπέρβας νόμους βιάζεται, η έννοει το επιτάσσειν τοις κρατούσι, ουκ έστι τούτον τύχειν επαίνου εξ έμου. Ἀλλα τούδε όν πόλις στησείε, χρη κλύειν, και σμίκρα, και δικαΐα, και τα ενάντια. Γαρ ουκ έστι μείζον κάκον ανάρχιας· άύτη ολλύσι πόλεις· ἥδε τιθήσι οίκους ανάστατους· ἥδε συν μάχῃ δόρος καταρρηγνύσι τρόπας· δε ἡ πειθάρχια σώζει τα πόλλα σώματα των ορθούμενων.

TRANSLATION.

For whoever is a good man in his own family, will be seen to be just also in the state.

And this man, I am confident, would rule prudently withal, and be willing meetly to obey:—and in the tempest of the spear would he remain at his post, an honorable and a brave companion-in-arms.

But whoever, either by transgressing the laws acts-with violence, or thinks to command those in-authority,—it is not for him to obtain praise from me.

But the man, whom the city may appoint, it is incumbent to obey, as well in small matters, and in those that are just, as in things the reverse of those.

[*Moralizingly.*] For there is not a greater evil than anarchy: it ruins states: it lays houses low: it in the combat of the spear scatters the ranks:—but [*With insinuating expression of countenance.*] discipline preserves most of the persons of those rightly-conforming-to-it.

663—6. Schaefer on the recommendation of Seidler, brought these four verses to the place that they now occupy, from where they had long stood, under verse 671, καὶ σμικρὰ, καὶ δίκαια, καὶ τἀναντία.

665. προστεταγμένον, *jússum*, id est, *úbi jússus est*. MUSGRAVE.

667. Brunck on this verse comments thus:—"καὶ δίκαια, καὶ τἀναντία. Sîc Corínthius rex Medéæ áit ápud Sénecam: "*Æquum, átque iníquum régis impérium féras*:" τἀναντία nótat καὶ μεγάλα, καὶ ἄδικα." Yet by τἀναντία, Hermann understood ἄδικα only.

673. The vulgate reading is πόλεις τ᾽ ὄλλυσιν, but Erfurdt, and after him Schaefer, rejected τ᾽: Hermann has, however, restored it in Erfurdt's last edition of the Antigonë.

674. Erfurdt says:—"δορὸς non cum Musgrávio à τροπὰς, sed à μάχῃ, régi púto:" but Hermann adds: "míhi hîc áptius vidétur δορὸς cum τροπὰς conjúngi." Thus do the learned differ!

Οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις, --|⏑-||⏑-|⏑-||--|⏑-
κοὔ τοι γυναικὸς οὐδαμῶς ἡσσητέα· --|⏑-||⏑-|⏑-||--|⏑⏑
κρεῖσσον γὰρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν· --|⏑-||--|⏑-||⏑-|⏑-
κοὐκ ἂν γυναικῶν ἥσσονες καλοίμεθ' ἄν. --|⏑-||--|⏑-||⏑-|⏑⏑
ΧΟ. Ἡμῖν μὲν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα, --|⏑-||--|⏑-||⏑-|⏑⏑
λέγειν φρονούντως ὧν λέγεις δοκεῖς πέρι. ⏑-|⏑-||--|⏑-||⏑-|⏑⏑
ΑΙ. Πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας, ⏑-|⏑-||--|⏑-||--|⏑⏑
πάντων, ὅσ' ἐστὶ, χρημάτων ὑπέρτατον. --|⏑-||⏑-|⏑-||⏑-|⏑⏑
Ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, ⏑-|⏑-||⏑-|⏑-||--|⏑⏑
οὔτ' ἂν δυναίμην, μήτ' ἐπισταίμην λέγειν· --|⏑-||--|⏑-||--|⏑-
γένοιτο μέντ' ἂν χἀτέρῳ καλῶς ἔχον. ⏑-|⏑-||--|⏑-||⏑-|⏑⏑
Σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν, ὅσα --|⏑-||⏑-|⏑-||⏑-|⏑⏑
λέγει τις, ἢ πράσσει τις, ἢ ψέγειν ἔχει· ⏑-|⏑-||--|⏑-||⏑-|⏑-
τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ, ⏑-|⏑-||⏑-|⏑-||⏑-|⏑-
λόγοις τοιούτοις, οἷς σὺ μὴ τέρψει κλύων· ⏑-|⏑-||--|⏑-||--|⏑-

THE ORDER, AND ENGLISH ACCENTUATION.

Οὕτως ἐστι αμύντεα τοις κοσμούμενοις, και οὐδαμως οὔτοι ἡσσήτεα γυναίκος· γαρ κρείσσον, εἴπερ δει, ἐκπεσειν προς άνδρος, και ουκ αν καλοίμεθα ἥσσονες γυναίκων αν. ΧΟ. Ἥμιν μεν, ει μη κεκλέμμεθα τω χρόνῳ, δόκεις λέγειν φρονούντως πέρι ών λέγεις. ΑΙ. Πάτερ, θέοι ανθρώποις φυούσι φρένας, ὑπέρτατον πάντων χρήματων, ὅσα ἐστι. Δε ὅπως συ μη λέγεις τάδε ὀρθως, ἐγω οὔτε αν δυναίμην, μήτε επισταίμην λέγειν· μέντοι και ἕτερῳ ἔχον αν κάλως γενοίτο. Δε σου ουν πεφύκα πρόσκοπειν πάντα, ὅσα τις λέγει, η τις πράσσει, η ἔχει ψέγειν· γαρ το σον ὄμμα δείνον δήμοτῃ άνδρι, τοιούτοις λόγοις, ὄις σύ μη τέρψει κλύων·

TRANSLATION.

Thus must aid be given to those that govern,—and on no account whatever must-submission-be-yielded to a woman: for it were better, if necessary, to be vanquished by a man—and we should not be styled inferior to women—we should not!

Chorus. To us indeed, (unless we have suffered-impairment from time,) thou appearest to speak wisely on the subjects whereon thou speakest!

Hæmon. Father, the Gods in man implant reason,—the noblest of all possessions, as many as be. But—that thou expoundest not these-things rightly, I neither can—nor know I how to say:—yet to another might this ability fairly accrue.

But for thy interest, at-all-events, have I naturally-been-accustomed to consider every-thing that any one says—or any one does—or has to censure:—for thy presence is deterring to a common citizen, from the use of such expressions as thou wouldest not be pleased to hear:

677. Eustáthius in one of his notes on the first Book of the Iliad expresses himself thus: "φίλα, Ἀττικῶς, ἀντὶ ἑνικοῦ τοῦ, φίλον· ὡς καὶ παρὰ Σοφοκλεῖ, οὕτως ἀμυντέα ἐστὶ τοῖς κοσμουμένοις, ἀντὶ τοῦ ἀμυντέον." Erfurdt explains κοσμουμένοις by *îs quæ institúta et apparáta sunt:* the Scholiast, by "τοῖς ἄρχουσι."—The true meaning, I conceive is, "*magistrátu fungéntibus.*"

681. Schaefer at this verse has the following remark:—"míror néminem ádhuc pro κεκλέμμεθα conjecísse βεβλάμμεθα, scílicet, τὸν νοῦν."—Time impairs both body and mind,—but the Chorus of course alludes to the latter:—"*if by the hand of time we have not been robbed in any degree of our understanding.*"

682. Hermann—dissatisfied with the vulgate lection—says:—"dúrior verbórum collocátio, quàm mírum est cur non íta mollíre malúerit: δοκεῖς φρονούντως ὧν λέγεις λέγειν πέρι."

688. Erfurdt's reading is, σὺ δ' οὐ πέφυκας πάντα προσκοπεῖν. Others for σοῦ give σοί:—but in composition, as Brunck notices, πρὸ has the same régimen as ὑπέρ.

ἐμοὶ δ' ἀκούειν ἔσθ' ὑπὸ σκότου τάδε, |⏑-|⏑-||--|⏑-||⏑-|⏑⏑
τὴν παῖδα ταύτην οἷ' ὀδύρεται πόλις· |--|⏑-||--|⏑-||⏑-|⏑⏑
πασῶν γυναικῶν ὡς ἀναξιωτάτη |--|⏑-||--|⏑-||⏑-|⏑-
κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει· |⏑-|⏑-||--|⏑-||⏑-|⏑-
ἥτις τὸν αὑτῆς αὐτάδελφον ἐν φοναῖς |--|⏑-||--|⏑-||⏑-|⏑-
πεπτῶτ' ἄθαπτον, μήθ' ὑπ' ὠμηστῶν κυνῶν |--|⏑-||--|⏑-||--|⏑-
εἴασ' ὀλέσθαι, μήθ' ὑπ' οἰωνῶν τινός. |--|⏑-||--|⏑-||--|⏑⏑
Οὐχ ἥδε χρυσῆς ἀξία τιμῆς λαχεῖν; |--|⏑-||--|⏑-||--|⏑-
Τοιάδ' ἐρεμνὴ σῖγ' ἐπέρχεται φάτις. |⏑-|⏑-||--|⏑-||⏑-|⏑⏑
Ἐμοὶ δὲ, σοῦ πράσσοντος εὐτυχῶς, πάτερ, |⏑-|⏑-||--|⏑-||⏑-|⏑⏑
οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον. |--|⏑-||--|⏑-||⏑-|⏑⏑
Τί γὰρ πατρὸς θάλλοντος, εὐκλείας τέκνοις |⏑-|⏑-||--|⏑-||--|⏑-
ἄγαλμα μεῖζον; Ἢ τί πρὸς παίδων πατρί; |⏑-|⏑-||⏑-|⏑-||--|⏑⏑
Μὴ νῦν ἓν ἦθος μοῦνον ἐν σαυτῷ φόρει, |--|⏑-||--|⏑-||--|⏑-
ὡς φὴς σὺ, κοὐδὲν ἄλλο, τοῦτ' ὀρθῶς ἔχειν. |--|⏑-||⏑-|⏑-||--|⏑-
Ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ, |--|⏑-||⏑-|⏑-||⏑-|⏑-
ἢ γλῶσσαν, ἣν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν, |--|⏑-||--|⏑-||--|⏑-

THE ORDER, AND ENGLISH ACCENTUATION.

δε έστι έμοι ὕπο σκότου ακούειν τάδε, όία πόλις οδύρεται ταύτην την παίδα· ὡς αναξιώτατη πάσων γυναίκων φθίνει κακίστα άπο ευκλεέστατων έργων· ἥτις μήτε ειάσε τον αυταδέλφον άύτης πεπτώτα εν φόναις αθάπτον, ολέσθαι ὕπο ωμήστων κύνων, μήτε ὕπο τίνος οιώνων. Ουκ ἥδε άξια λάχειν χρύσης τίμης; Τοιάδε ερέμνη φάτις επέρχεται σίγα. Δε έμοι, πάτερ, ουκ έστι ούδεν κτήμα τιμιώτερον, σου πρασσόντος εύτυχως. Γαρ τι μείζον αγάλμα ευκλείας τέκνοις, πάτρος θαλλόντος; Η τι πάτρι προς παίδων; Μη φόρει νυν εν σαύτῳ ἓν μούνον ήθος, ὡς τούτο συ φης, και ούδεν άλλο, έχειν όρθως. Γαρ ὅστις δόκει η αύτος μόνος φρόνειν, η έχειν γλώσσαν, η ψύχην, ἣν ουκ άλλος,

TRANSLATION.

but it is mine in the shade to hear these-things,—in what-way the city mourns for this virgin:—how she, the most undeservedly of all women, perishes by-the-most-wretched-fate—after most glorious deeds: she who suffered not her own brother, fallen in slaughter unburied, to be destroyed by ravening dogs, nor by any one of birds.

[*With émphasis.*] Is she not worthy to acquire golden honor? [*Admiringly.*] Such a hidden rumor perambulates in silence!

[*With filial affection.*] But to me, father, there is no possession more estimable, than thee faring prosperously.

For what is a greater ornament of glory unto children, than a father flourishing?— Or what to a father than his children? [*Entreatingly.*] Bear not now in thyself this one sole sentiment: "*That what thou sayest, and nothing else is right.*" For whoever thinks, either that he alone hath-wisdom, or that he possesses a tongue, or a soul, such as no other,

692. ἐμοὶ δ' ἔστι, *but it is to me*, that is, *it is mine*, or, more freely, *I can*. On this Hermann made the following comment: "Scholiástes: ἐμοὶ δὲ πάρεστιν ἀκούειν τῶν λάθρα κατὰ σοῦ λεγομένων. Quóniàm quæ clàm dicúntur, étiàm audiúntur clàm, ad audiéntem tránstulit poéta, quod de dicéntibus díci debébat."

697—8. Respecting μήτ' εἴασ', Erfurdt justly observes:—"οὐκ ἐᾶν" simplícitèr est "*prohibére*,"—μὴ ἐᾶν aútèm dícitur, quùm, quem crédas sitúrum, non sínit."

699. For λαχεῖν, the reading indeed of all MSS., Brunck from conjecture edited τυχεῖν. He, as well as Schaefer and Erfurdt, considered τιμῆς as depending on this verb:—but Seidler, as Hermann notices, construed it after ἀξία.

703. Johnsónus εὐκλείᾳ probánte Musgrávio:—vulgátam réctè tuétur Dorvíllius. Díctum est εὐκλείας ἄγαλμα, ut εὐκλείας στέφανος, Aj. 465. Erfurdt.

ὗτοι διαπτυχθέντες, ὤφθησαν κενοί.	--|⏑-||--|⏑-||--|⏑⏑
Ἀλλ' ἄνδρα, κἤν τις ᾗ σοφὸς, τὸ μανθάνειν	--|⏑-||⏑-|⏑-||⏑-|⏑-
πόλλ', αἰσχρὸν οὐδὲν, καὶ τὸ μὴ τείνειν ἄγαν.	--|⏑-||--|⏑-||--|⏑-
Ὁρᾷς παρὰ ῥείθροισι χειμάῤῥοις ὅσα	⏑-|⏑-||--|⏑-||--|⏑⏑
δένδρων ὑπείκει, κλῶνας ὡς ἐκσώζεται·	--|⏑-||--|⏑-||--|⏑⏑
τὰ δ' ἀντιτείνοντ', αὐτόπρεμν' ἀπόλλυται.	⏑-|⏑-||--|⏑-||⏑-|⏑⏑
Αὕτως δὲ ναὸς ὅστις ἐγκρατὴς, πόδα	--|⏑-||⏑-|⏑-||⏑-|⏑⏑
τείνας, ὑπείκει μηδὲν, ὑπτίοις, κάτω	--|⏑-||⏑-|⏑-||⏑-|⏑-
στρέψας, τὸ λοιπὸν σέλμασιν ναυτίλλεται.	--|⏑-||--|⏑-||--|⏑⏑
Ἀλλ' εἶκε θυμοῦ, καὶ μετάστασιν δίδου.	--|⏑-||--|⏑-||⏑-|⏑-
Γνώμη γὰρ εἴ τις κἀπ' ἐμοῦ νεωτέρου	--|⏑-||--|⏑-||⏑-|⏑-
πρόσεστι, φήμ' ἔγωγε πρεσβεύειν πολὺ,	⏑-|⏑-||⏑-|--||⏑-|⏑⏑
φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων·	--|⏑-||⏑-|⏑-||--|⏑-
εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτῃ ῥέπειν,	--|⏑-||--|⏑-||--|⏑-
καὶ τῶν λεγόντων εὖ, καλὸν τὸ μανθάνειν.	--|⏑-||--|⏑-||⏑-|⏑-

THE ORDER, AND ENGLISH ACCENTUATION.

ὀύτοι διαπτυχθέντες, ωφθήσαν κένοι. Ἀλλα οὐδεν αίσχρον άνδρα, και έαν τις ῃ σόφος, το μάνθανειν πόλλα, και το μη τείνειν άγαν. Ὅρας πάρα χειμάῤῥοις ῥειθροίσι ὡς ὅσα δένδρων ὑπείκει, εκσώζεται κλώνας· δε τα αντιτεινόντα, απόλλυται αυτοπρέμνα. Δε ἀύτως ὅστις έγκρατης νάος, τείνας πόδα, ὑπείκει μήδεν, στρέψας κάτω, ναυτίλλεται το λοίπον ὕπτιοις σέλμασι. Ἀλλα είκε θύμου, και δίδου μετάστασιν. Γαρ ει τις γνώμη προσέστι έπι έμου και νεώτερου, εγώγε φήμι πόλυ πρεσβεύειν τον άνδρα φύναι πάντα πλέων επιστήμης· δε ει ουν, γαρ τούτο μη φίλει ῥέπειν ταύτῃ, κάλον και το μάνθανειν των λεγόντων ευ.

TRANSLATION.

these-persons, when laid open, are found to be empty. But it is no disgrace to a man, even though he be wise, to learn many things,—and not to carry too-high a hand!

Thou seest beside the wintry streams how-that as many of the trees as yield, preserve their boughs:—whilst those that resist, perish with-their-very-roots. And in-like-manner, whatever steersman of a ship, having hauled-tight the sheet, relaxes nothing, he, upsetting her, navigates for the future with benches turned topsy-turvy!

[*Mildly.*] But desist from thine anger, and grant a change. For if there be any judgment in me, although a younger man, I for my part say that it is by far the best for a man to be-by-nature in every-respect full of knowledge: but if then—, for it is not wont to turn-out in this way,—it is also honorable to learn from those that advise well.

709. ὗτοι, *these persons*,—a transition from the singular to the plural number, as below, in verse 1022, where the plural βεβρῶτες refers to ὄρνις in the singular.—Specimens of this construction are by no means rare, although (strictly speaking) they are grammatical licenses—and not rashly to be imitated. Ὤφθησαν, *have been seen*, and therefore, *may again be seen.*

710. For κἤν, Hermann will have κεἰ.

711. τὸ μὴ τείνειν ἄγαν,—*not to stretch over much—not to pull too hard—not to strive excessively in opposition to.*

712. Aldus and MSS. not a few have παραῤῥείθροισι: but, as Brunck observes, the better reading appears to be παρὰ ῥείθροισι, and on no less authority, too, than that of Eustáthius in two places.

715. πόδα, *sheet*, viz. the rope by which the lower corner of a sail is made tight on the windward side of a boat or ship.

716—17. κάτω στρέψας, literally, *having turned her down*, that is, *having capsized the vessel*:—but some understand simply "*having heeled her.*" Erfurdt has no comma after ὑπτίοις,—and for λοιπὸν, Hermann insists on πλοῖον.

718. In lieu of θυμοῦ, Aldus gave θυμῷ, but erroneously. Porson considered θυμὸν to be the only correct construction.

722. εἰ δ' οὖν, ellípticè. Víde Matthíæ Gr. Gr. §. 608, 3, p. 895. Erfurdt.

ΧΟ. Ἄναξ, σέ τ᾽ ἐικὸς, ἐί τι καίριον λέγει, ⏑–|⏑–‖⏑–|⏑–‖⏑–|⏑–
μαθεῖν, σέ τ᾽ ἀῦ τοῦδ᾽· ἐῦ γὰρ ἐίρηται διπλᾶ. ⏑–|⏑–‖––|⏑–‖––|⏑–
ΚΡ. Ὁι τηλικοίδε καὶ διδαξόμεσθα δὴ ––|⏑–‖⏑–|⏑–‖⏑–|⏑–
φρονεῖν πρὸς ἀνδρὸς τηλικοῦδε τὴν φύσιν; ⏑–|⏑–‖––|⏑–‖⏑–|⏑⏑
ΑΙ. Μηδὲν τὸ μὴ δίκαιον· ἐι δ᾽ ἐγὼ νέος, ––|⏑–‖⏑–|⏑–‖⏑–|⏑⏑
ὀυ τὸν χρόνον χρὴ μᾶλλον ἢ τἄργα σκοπεῖν. ––|⏑–‖––|⏑–‖––|⏑–
ΚΡ. Ἔργον γάρ ἐστι τοὺς ἀκοσμοῦντας σέβειν; ––|⏑–‖⏑–|⏑–‖––|⏑–
ΑΙ. Ὀυδ᾽ ἂν κελεύσαιμ᾽ ἐυσεβεῖν ἐις τοὺς κακούς. ––|⏑–‖––|⏑–‖––|⏑–
ΚΡ. Ὀυχ ἥδε γὰρ τοιᾷδ᾽ ἐπείληπται νόσῳ; ––|⏑–‖⏑–|⏑–‖––|⏑–
ΑΙ. Ὀύ φησι Θήβης τῆσδ᾽ ὁμόπτολις λεώς. ––|⏑–‖––|⏑–‖⏑–|⏑–
ΚΡ. Πόλις γὰρ ἡμῖν ἅ᾽μὲ χρὴ τάσσειν ἐρεῖ; ⏑–|⏑–‖––|⏑–‖––|⏑–
ΑΙ. Ὁρᾷς τόδ᾽ ὡς ἐίρηκας ὡς ἄγαν νέος; ⏑–|⏑–‖––|⏑–‖⏑–|⏑⏑
ΚΡ. Ἄλλῳ γὰρ ἢ ᾽μοὶ χρή γε τῆσδ᾽ ἄρχειν χθονός; ––|⏑–‖––|⏑–‖––|⏑⏑
ΑΙ. Πόλις γὰρ ὀυκ ἔσθ᾽, ἥτις ἀνδρός ἐσθ᾽ ἑνός. ⏑–|⏑–‖––|⏑–‖⏑–|⏑⏑
ΚΡ. Ὀυ τοῦ κρατοῦντος ἡ πόλις νομίζεται; ––|⏑–‖⏑–|⏑–‖⏑–|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Ἄναξ, είκος τε σε, ει λέγει τι καίριον, μάθειν, τε σε αυ τούδε·—γαρ ευ ειρήται δίπλα. ΚΡ. Και ὁι τηλικοίδε διδαξομέσθα φρόνειν δη προς άνδρος τηλικούδε την φύσιν; ΑΙ. Μήδεν το μη δικαίον· δε ει ἐγω νέος, ου χρη σκόπειν τον χρόνον μάλλον η τα έργα. ΚΡ. Γαρ έργον έστι σέβειν τους ακοσμούντας; ΑΙ. Ούδε αν κελευσαίμι εύσεβειν εις τους κάκους. ΚΡ. Γαρ ουκ ἥδε επειλήπται τοιάδε νόσῳ; ΑΙ. Ὁμόπτολις λέως τήσδε Θήβης φήσι ου. ΚΡ. Γαρ πόλις έρει ἥμιν ἁ χρη έμε τάσσειν; ΑΙ. Ὅρας ὡς ειρήκας τόδε ὡς άγαν νέος; ΚΡ. Γαρ χρη γε άλλῳ η έμοι άρχειν τήσδε χθόνος; ΑΙ. Γαρ ἥτις έστι ἕνος άνδρος, ουκ έστι πόλις. ΚΡ. Ουκ ἡ πόλις νομίζεται του κρατούντος;

TRANSLATION.

Chorus. [*To Créon.*] O king, it is fair both for thee, if he says aught to the purpose, to learn from him, and [*To Haémon.*] for thee, again, from him:—for it has been well spoken on both sides!

Creon. [*Very much offended.*] And shall we,—of such an age as we are of,—be taught wisdom forsooth by a man at his time of life?

Hæmon. [*Coolly.*] Nothing which is not just:—and though that I be young, yet it is not fitting to regard age more than works.

Creon. For a work it is to reverence the disobedient?

Hæmon. [*Denyingly.*] Nor would I bid thee shew-respect unto the bad! Creon. [*Pointedly.*] For has not she been seized with such an affection? Hæmon. [*Unassentingly.*] The people dwelling-together-in-the-city of Thebes say "No!"

Creon. [*Most angrily.*] For shall the city dictate to us what it is proper for me to ordain? Hæmon. Dost thou see that thou hast said this like a very young-man? Creon. For does it in-fact become any other than me to govern this realm?

Hæmon. [*Boldly.*] Because that which is one man's is not a state.

Creon. For is not the city deemed the property of its ruler?

727. τὴν φύσιν, *ætátem.* Musgrave.

730. ἔργον, *work* or *exploit*:—Erfurdt says: "sarcásticè hoc vocábulum repetítur, *fáctum scílicet dícis, légibus non paréntes honóre affícere.*" Hermann gives "*honóre habére,*" rather than "*honóre affícere,*" as the meaning of σέβειν. Seidler rejected the point of interrogation at the ending of this verse.

732. τοιᾷδ᾽ pro τῇδ᾽ pósitum, ut ὁίων pro ὧν ínfrà, ver. 866. Musgrave.

734. ἅ᾽μὲ χρή. Sîc Augustánus réctè: ἅ᾽μὲ per crásin coáluit ex ἃ et ἐμέ,—únde príor prodúcitur: cújus réi ignorátio alíus lectiónis caúsa fúit ἃ ᾽ν με. Núllus hîc lócus est particulæ ἄν. Brunck.

736. Corrúptum hunc vérsum cénset Marklándus. Porson.

<table>
<tr><td>ΑΙ. Καλῶς ἐρήμης γ' ἂν σὺ γῆς ἄρχοις μόνος.</td><td>⏑–|⏑–||––|⏑–||––|⏑⏑</td></tr>
<tr><td>ΚΡ. Ὅδ', ὡς ἔοικε, τῇ γυναικὶ συμμαχεῖ.</td><td>⏑–|⏑–||⏑–|⏑–||⏑–|⏑–</td></tr>
<tr><td>ΑΙ. Εἴπερ γυνὴ σύ· σοῦ γὰρ οὖν προκήδομαι.</td><td>––|⏑–||⏑–|⏑–||⏑–|⏑⏑</td></tr>
<tr><td>ΚΡ. Ὦ παγκάκιστε, διὰ δίκης ἰὼν πατρί.</td><td>––|⏑–||⏑⏑⏑|⏑–||⏑–|⏑⏑</td></tr>
<tr><td>ΑΙ. Οὐ γὰρ δίκαιά σ' ἐξαμαρτάνονθ' ὁρῶ.</td><td>––|⏑–||⏑–|⏑–||⏑–|⏑–</td></tr>
<tr><td>ΚΡ. Ἁμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων;</td><td>⏑–|⏑–||––|⏑–||––|⏑–</td></tr>
<tr><td>ΑΙ. Οὐ γὰρ σέβεις, τιμάς γε τὰς θεῶν πατῶν.</td><td>––|⏑–||––|⏑–||⏑–|⏑–</td></tr>
<tr><td>ΚΡ. Ὦ μιαρὸν ἦθος, καὶ γυναικὸς ὕστερον.</td><td>–⏑⏑|⏑–||––|⏑–||⏑–|⏑⏑</td></tr>
<tr><td>ΑΙ. Οὐκ ἂν γ' ἕλοις ἥσσω με τῶν αἰσχρῶν ποτέ.</td><td>––|⏑–||––|⏑–||––|⏑⏑</td></tr>
<tr><td>ΚΡ. Ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὅδε.</td><td>⏑–|⏑–||––|⏑–||––|⏑⏑</td></tr>
<tr><td>ΑΙ. Καὶ σοῦ γε, κἀμοῦ, καὶ θεῶν τῶν νερτέρων.</td><td>––|⏑–||––|⏑–||––|⏑–</td></tr>
<tr><td>ΚΡ. Ταύτην ποτ' οὐκ ἔσθ' ὡς ἔτι ζῶσαν γαμεῖς.</td><td>––|⏑–||––|⏑–||––|⏑–</td></tr>
<tr><td>ΑΙ. Ἥδ' οὖν θανεῖται, καὶ θανοῦσ' ὀλεῖ τινά.</td><td>––|⏑–||––|⏑–||⏑–|⏑⏑</td></tr>
<tr><td>ΚΡ. Ἦ κἀπαπειλῶν ὧδ' ἐπεξέρχει θρασύς;</td><td>––|⏑–||––|⏑–||––|⏑⏑</td></tr>
<tr><td>ΑΙ. Τίς δ' ἔστ' ἀπειλή, πρὸς κενὰς γνώμας λέγειν;</td><td>––|⏑–||––|⏑–||––|⏑–</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΙ. Κάλως γε ερήμης γης αν συ άρχοις μόνος. ΚΡ. Ὅδε σύμμαχει, ώς εοίκε, τη γυναίκι. ΑΙ. Εἴπερ συ γύνη· γαρ προκήδομαι ουν σου. ΚΡ. Ω παγκακίστε, ίων δία δίκης πάτρι. ΑΙ. Γαρ ὅρω σε εξαμαρτανόντα ου δικαία. ΚΡ. Γαρ ἁμάρτανω σέβων τας έμας άρχας; ΑΙ. Γαρ ου σέβεις, πάτων γε τας τίμας θέων. ΚΡ. Ω μίαρον ἦθος, και ὕστερον γυναίκος. ΑΙ. Οὔποτε γε αν ἕλοις με ἥσσω των αίσχρων. ΚΡ. Ὁ πας ὅδε λόγος σοι γουν ὕπερ κείνης. ΑΙ. Και σου γε, και έμου, και των νέρτερων θέων. ΚΡ. Ουκ έστι ώς πότε γάμεις ταύτην ετι ζώσαν. ΑΙ. Ἥδε θανείται ουν, και θανούσα όλει τίνα. ΚΡ. Η και επαπείλων ὧδε επεξέρχει θράσυς; ΑΙ. Δε τις απείλη εστι, λέγειν προς κένας γνώμας;

TRANSLATION.

HÆMON. Nobly for troth in a desert land wouldest thou rule alone!

CREON. [*To the Chorus.*] He fights-in-common (as it appears) with a woman! HÆMON. [*Smartly in reply.*] If thou be a woman:—for my concern, then, is about thee! CREON. [*Reproachfully.*] O thou-everything-that-is-most-villainous, going to loggerheads with thy father!

HÆMON. Because I see thee transgressing the bounds of justice!

CREON. [*Interrogatively.*] For I transgress by-venerating my own dominion? HÆMON. [*Plainly.*] Because with-veneration-thou-actest not,—trampling in troth on the honors of the Gods!

CREON. [*Ragingly.*] Oh! degenerate mind, and enslaved by a woman! HÆMON. [*Very coolly.*] Thou wilt never at-all-events find me the slave of what is base!

CREON. All this thy speech however is for her! HÆMON. And for thee too, and for myself, and for the infernal Gods!

CREON. It is not to be that thou ever marry her whilst living!

HÆMON. She dies then, and dying will destroy some-one.

CREON. [*Most intemperately.*] Ay—and threatening, dost thou thus advance in audacity! HÆMON. [*Calmly.*] And what threat is it, to argue against foolish purposes.

742. ὦ παγκάκιστε, *O! altogether-most-bad,—Oh! consummately base.* So in the Medéa of Eurípidēs, ver. 466. Yet some (see Porson's note at verse 301 of the Oréstēs) contend for ὦ παῖ κάκιστε.—Hermann makes this sentence interrogative.

747. Erfurdt and most others have γε for με, and ἐμέ for ποτέ: Brunck however speaks thus: "néminem non offéndat bis pósita in hôc vérsu partícula γε."

749. In most copies prior to Brunck's, τε occurs for γε, but in more recent editions, Brunck's emendation has, indeed with much propriety, been adopted.

<table>
<tr><td>ΚΡ. Κλαίων φρενώσεις, ὢν φρενῶν ἀυτὸς κενός.</td><td>--|⏑-||--|⏑-||--|⏑⏑</td></tr>
<tr><td>ΑΙ. Ἐι μὴ πατὴρ ἦσθ', ἐῖπον ἄν σ' ὀυκ ἐῦ φρονεῖν.</td><td>--|⏑-||--|⏑-||--|⏑-</td></tr>
<tr><td>ΚΡ. Γυναικὸς ὢν δούλευμα, μὴ κώτιλλέ με.</td><td>⏑-|⏑-||--|⏑-||--|⏑⏑</td></tr>
<tr><td>ΑΙ. Βούλει λέγειν τι, καὶ λέγων μηδὲν κλύειν;</td><td>--|⏑-||⏑-|⏑-||--|⏑-</td></tr>
<tr><td>ΚΡ. Ἄληθες; Ἀλλ' ὀυ, τόνδ' Ὄλυμπον, ἴσθ' ὅτι,</td><td>⏑-|⏑-||--|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>χαίρων ἐπὶ ψόγοισι δεννάσεις ἐμέ.</td><td>--|⏑-||⏑-|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>Ἄγετε τὸ μῖσος, ὡς κατ' ὄμματ' ἀυτίκα</td><td>⏑⏑⏑|⏑-||⏑-|⏑-||⏑-|⏑-</td></tr>
<tr><td>παρόντι θνήσκῃ πλησία τῷ νυμφίῳ.</td><td>⏑-|⏑-||--|⏑-||--|⏑-</td></tr>
<tr><td>ΑΙ. Ὀυ δῆτ' ἔμοιγε, τοῦτο μὴ δόξῃς ποτὲ,</td><td>--|⏑-||⏑-|⏑-||--|⏑⏑</td></tr>
<tr><td>ὀύθ' ἥδ' ὀλεῖται πλησία· σύ τ' ὀυδαμᾶ</td><td>--|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>τὀυμὸν προσόψει κρᾶτ' ἐν ὀφθαλμοῖς ὁρῶν,</td><td>--|⏑-||--|⏑-||--|⏑-</td></tr>
<tr><td>ὡς τοῖς θέλουσι τῶν φίλων μαίνῃ ξυνών.</td><td>--|⏑-||⏑-|⏑-||--|⏑-</td></tr>
<tr><td>ΧΟ. Ἁνὴρ, ἄναξ, βέβηκεν ἐξ ὀργῆς ταχύς·</td><td>--|⏑-||⏑-|⏑-||--|⏑⏑</td></tr>
<tr><td>νοῦς δ' ἔστι τηλικοῦτος ἀλγήσας, βαρύς.</td><td>--|⏑-||⏑-|⏑-||--|⏑⏑</td></tr>
<tr><td>ΚΡ. Δράτω· φρονείτω μεῖζον, ἢ κατ' ἄνδρ', ἰών·</td><td>--|⏑-||--|⏑-||⏑-|⏑-</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Κλαίων φρενώσεις, ων αύτος κένος φρένων. ΑΙ. Ει μη ήσθα πάτηρ, αν είπον σε ουκ ευ φρόνειν. ΚΡ. Ων δουλεύμα γυναίκος, μη κωτίλλε με. ΑΙ. Βούλει λέγειν τι, και λέγων κλύειν μήδεν; ΚΡ. Αλήθες; Ἀλλα, τόνδε Ολύμπον, ίσθι ὅτι ου χαίρων δέννασεις έμε έπι ψογοίσι. Ἄγετε το μίσος, ὡς αύτικα θνήσκῃ παρόντι τῳ νύμφιῳ πλήσια κάτα όμματα. ΑΙ. Ου δήτα, ούτε πλήσια εμοίγε ἥδε ολείται, μήποτε δόξῃς τούτο· τε συ ούδαμα προσόψει το έμον κράτα, ὅρων εν οφθάλμοις, ὡς ξύνων τοις θελούσι των φίλων μαίνῃ. ΧΟ. Ὁ άνηρ, άναξ, βεβήκε τάχυς εξ όργης· δε νους τηλικούτος αλγήσας έστι βάρυς. ΚΡ. Δράτω· ίων φρονείτω μείζον η κάτα άνδρα·

TRANSLATION.

Creon. [*In a violent rage.*] To thy cost shalt thou tutor me,—being thyself void of understanding! Hæmon. If thou wert not my father, I should affirm that thou art not in thy right mind.

Creon. Being the slave-thing of a woman thou, do not jabber me.

Hæmon. Wishest thou to say aught, and saying it to hear nothing? Creon. [*Astounded.*] Can this be true? But, [*Clenching his fist.*] by Olýmpus, know that thou shalt not with impunity insult me with thy censures! [*To his Attendants.*] Bring the odious-wretch, that she may instantly die in the presence of her bridegroom near to him before his eyes. [*Exeunt Attendants to bring Antígonë.*]

Hæmon. [*With fixed determination.*] No indeed,—not near me atleast shall she perish, never imagine it: and thou shalt no more behold my face, seeing it with thine eyes; since in thy intercourse with those who are desirous of being thy friends thou actest-the-part-of-a-madman. [*Exit Haémon franticly.*]

Chorus. [*To Créon.*] The man, O king, has departed precipitous with anger:—and the mind at his age, when pained, is dreadful!

Creon. Let him act: going let him meditate more than for mortal:

754. κλαίων,—literally, *wailing* or *sorrowing*:—so in verse 759 below, χαίρων, *joying* or *rejoicing*.

756. On κώτιλλε, Erfurdt says: "quándo hoc vérbum transitivum est, plerúmque *aduläri* signíficat: hîc níhil áliud ésse pótest, quàm *garriéndo moléstum ésse.*"

759. Hesýchius gives the synonyme of δεννάσεις to be ὑβρίσεις.—Hermann, on ἐπὶ ψόγοισι, says, "est *reprehendéndi caússâ,* et conjúngi débet cum δεννάσεις.

763. Erfurdt defends ὀυδαμά.—MSS. appear to fluctuate between this and ὀυδαμᾶ: a few have ὀυδαμοῦ.

765. Hermann's opinion was that μαίνῃ should be μαίνου. Aldus has μένῃ.

766. Brunck edited ὡνήρ:—some have ἀνὴρ, without the article, but faultily.

τὰ δ᾽ οὖν κόρα τάδ᾽ οὐκ ἀπαλλάξει μόρου.	– – | ˘ – ‖ – – | ˘ – ‖ – – | ˘ –	
ΧΟ. Ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς;	– – | ˘ – ‖ – – | ˘ – ‖ – – | ˘ –	
ΚΡ. Οὐ τήν γε μὴ θιγοῦσαν. Εὖ γὰρ οὖν λέγεις.	– – | ˘ – ‖ ˘ – | ˘ – ‖ ˘ – | ˘ –	
ΧΟ. Μόρῳ δὲ ποίῳ καί σφε βουλεύει κτανεῖν;	˘ – | ˘ – ‖ – – | ˘ – ‖ – – | ˘ –	
ΚΡ. Ἄγων ἔρημος ἔνθ᾽ ἂν ᾖ βροτῶν στίβος,	˘ – | ˘ – ‖ ˘ – | ˘ – ‖ ˘ – | ˘ ˘	
κρύψω πετρώδει ζῶσαν ἐν κατώρυχι,	– – | ˘ – ‖ – – | ˘ – ‖ ˘ – | ˘ ˘	
φορβῆς τοσοῦτον, ὡς ἄγος μόνον, προθεὶς,	– – | ˘ – ‖ ˘ – | ˘ – ‖ ˘ – | ˘ –	
ὅπως μίασμα πᾶσ᾽ ὑπεκφύγῃ πόλις.	˘ – | ˘ – ‖ ˘ – | ˘ – ‖ ˘ – | ˘ ˘	
Κἀκεῖ τὸν Ἅιδην, ὃν μόνον σέβει θεῶν,	– – | ˘ – ‖ – – | ˘ – ‖ ˘ – | ˘ –	
αἰτουμένη που, τεύξεται τὸ μὴ θανεῖν·	– – | ˘ – ‖ – – | ˘ – ‖ ˘ – | ˘ –	
ἢ γνώσεται γοῦν ἀλλὰ τηνικαῦθ᾽, ὅτι	– – | ˘ – ‖ – – | ˘ – ‖ ˘ – | ˘ ˘	
πόνος περισσός ἐστι τὰν Ἅιδου σέβειν.	˘ – | ˘ – ‖ ˘ – | ˘ – ‖ – – | ˘ –	
ΧΟΡΟΣ.		
Ἔρως ἀνίκατε μάχαν, [Στροφὴ α΄.]	˘ – | ˘ – ‖ – ˘ ˘ –	α΄
Ἔρως, ὃς ἐν κτήμασι πίπτεις,	˘ – | ˘ – ‖ – ˘ ˘ – ‖ –	β΄
ὃς ἐν μαλακαῖς παρειαῖς	˘ – ˘ ˘ ‖ – ˘ | – –	γ΄
νεάνιδος ἐννυχεύεις,	˘ – ˘ ˘ ‖ – ˘ | – –	δ΄
φοιτᾷς δ᾽ ὑπερπόντιος, ἔν τ᾽	– – | ˘ – ‖ – ˘ ˘ –	ε΄

THE ORDER, AND ENGLISH ACCENTUATION.

δε ουν ουκ απαλλάξει τα τάδε κόρα μόρου. ΧΟ. *Γαρ και νόεις κατακτείναι άμφω αύτα;* ΚΡ. *Ου την γε μη θιγούσαν· γαρ ουν λέγεις ευ.* ΧΟ. *Δε ποίῳ μόρῳ βουλεύει κτάνειν και σφε;* ΚΡ. *Ἀγων ένθα στίβος αν η ερήμος βρότων, κρύψω ζώσαν εν πετρώδει κατώρυχι, πρόθεις τοσούτον φόρβης, ώς άγος μόνον, ὅπως πάσα πόλις ὑπέκφυγῃ μιάσμα. Και έκει που αιτούμενη τον Ἁίδην, όν μόνον θέων σέβει, τεύξεται το μη θάνειν· η γουν γνώσεται, άλλα τηνικαύτα, ὅτι έστι περίσσος πόνος σέβειν τα εν Ἁίδου.* ΧΟ. *Ἔρως, μάχαν ανικάτε, Ἔρως, ὃς πίπτεις εν κτήμασι, ὃς εννυχεύεις εν μάλακαις παρείαις νεάνιδος, δε φοίτᾳς ὑπερπόντιος, τε εν*

TRANSLATION.

and yet he shall not release these-two maidens from their fate. Chorus. For dost thou really intend to put both of them to death?

Creon. [*Demurringly.*] Not her at-least who touched not *the body*. For there thou suggestest well. Chorus. [*With great feeling for Antígonë.*] But by what process dost thou mean to kill even her?

Creon. Conducting her unto where the path may be unfrequented by mortals, I will immure her alive in a rocky cavern,—furnishing so much food, as for expiation only,—that all the city may escape pollution. And there perhaps imploring Pluto, whom alone of Gods she reveres, she will obtain that she die not:—or will at-all-events know, but when too late, that it is redundant labor to reverence those in the shades. [*Exit Créon proudly, repairing into the palace.*]

Chorus. O Love,—of encounter invincible! O Love,—that alightest on possessions,—thou who in-the-night-reposest upon the mellow cheeks of the youthful-damsel,—and rovest beyond the sea, and amid

772. μόρῳ ποίῳ βουλεύει; *by what sort of fate* or *death determinest thou?*

774. κατώρυξ ought to be regarded rather as an adjective, "*defóssus*," than as a substantive, "*cavérna*."—We may here understand στέγη, or some similar substantive, in apposition with it. See verse 1100 below: see also the note at v. 818.

775. It was customary to enclose with persons shut in to die, more or less food, in order that the culprit might not be said to have died of famine.

781. Hémsterhuys proposed ἀνίκατ᾽, ἀμάχαν᾽, with the approbation of Valckenaer and Brunck, but with offence to the mètre. I have restored the old reading.

782. κτήμασι, *possessions*, in the sense of "*attractions* or *charms*."

ἀγρονόμοις αὐλαῖς· -⏑⏑-‖-- ζ'
καί σ' ὀύτ' ἀθανάτων --‖-⏑⏑- η'
φύξιμος ὀυδεὶς, -⏑⏑-‖- θ'
ὀύθ' ἁμερίων ἐπ' ἀν- --⏑⏑‖-⏑- ι'
θρώπων· ὁ δ' ἔχων, μέμηνε. --⏑⏑‖-⏑|-⏑ κ'

Σὺ καὶ δικαίων ἀδίκους ['Αντιστροφὴ α'.] ⏑-|⏑-‖-⏑⏑- α'
φρένας παρασπᾷς ἐπὶ λώβᾳ· ⏑-|⏑-‖-⏑⏑-‖- β'
σὺ καὶ τόδε νεῖκος ἀνδρῶν ⏑-⏑⏑‖-⏑|-- γ'
ξύναιμον ἔχεις ταράξας· ⏑-⏑⏑‖-⏑|-- δ'
νικᾷ δ' ἐναργὴς βλεφάρων --|⏑-‖-⏑⏑- ε'
ἵμερος εὐλέκτρου -⏑⏑-‖-- ζ'
νύμφας, τῶν μεγάλων --‖-⏑⏑- η'
πάρεδρος ἐν ἀρχαῖς ⏑⏑⏑⏑-‖- θ'
θεσμῶν· ἄμαχος γὰρ ἐμ- --⏑⏑‖-⏑- ι'
παίζει θεὸς 'Αφροδίτα. --⏑⏑‖-⏑|-- κ'

Νῦν δ' ἤδη 'γὼ κἀυτὸς θεσμῶν --|--‖--|--
ἔξω φέρομαι τάδ' ὁρῶν, ἴσχειν δ' --|⏑⏑-‖⏑⏑-|--
ὀυκ ἔτι πηγὰς δύναμαι δακρύων, -⏑⏑|--‖⏑⏑-|⏑⏑-
τὸν παγκοίταν ὅθ' ὁρῶ θάλαμον --|--‖⏑⏑-|⏑⏑-
τήνδ' 'Αντιγόνην ἀνύτουσαν. --|⏑⏑-‖⏑⏑-|⏑*

THE ORDER, AND ENGLISH ACCENTUATION.

αγρόνομοις αύλαις· σε και ούτε ούδεις αθάνατων φύξιμος, ούτε έπι ἁμέριων ανθρώπων· δε ὁ έχων, μεμήνε. Συ έπι λώβᾳ παράσπας φρένας και δικαίων άδικους· και τόδε ξυναίμον νείκος άνδρων έχεις συ ταράξας· δε βλέφαρων ευλέκτρου νύμφας ενάργης, ἵμερος, εν άρχαις πάρεδρος των μέγαλων θέσμων, νίκᾳ· γαρ άμαχος θέος Αφροδίτα εμπαίζει. Δε νυν ήδη και έγω αύτος φέρομαι έξω θέσμων ὅρων τάδε, δε ούκετι δύναμαι ίσχειν πήγας δάκρυων, ὅτε ὅρω τήνδε Αντίγονην ανυτούσαν τον παγκοίταν θάλαμον.

TRANSLATION.

rural cots: thee, troth, shall no one of immortals be able to escape, nor of short-lived men:—but he that feels thee is maddened!

Thou for ruin seducest the minds even of the just to be unjust: and this kindred strife of men hast thou stirred up:—for, from the eyes of the beauteous bride revealed, desire, that in sway holds-its-seat paramount to the potent laws, proves-victorious:—yea matchless-in-fight the Goddess Venus enjoys-her-sport!

[*Looking round.*] But now, at length, even I myself am out borne beyond the laws, beholding this spectacle:—and [*With weeping.*] I am no longer able to restrain the fountains of my tears—when I here see Antígonë passing, on her way to the chamber where all repose.

788. φύξιμος, *qui effúgere pótest:*—this verbal noun takes after it the accusative σὲ, being the proper regimen of φεύγω.

789. ἁμερίων, *ephémeral—enduring only for a day.*—Brunck edited ἔπ', and explained it to mean ἔπεστι. I have followed the common lection.

793—4. *This kindred strife of men*, for *this strife of kindred men*—viz. between Créon and Haémon—the father and son.

797—8—9. τῶν μεγάλων πάρεδρος ἐν ἀρχαῖς θεσμῶν, Brunck interprets:—"*cum máximis, inter initia rérum, légibus pári praéditum est potestáte!!*"—Erfurdt understood the meaning to be, "*sanctárum asséssor in administratióne légum.*" The Scholiast's view of the subject was altogether different from both.

<table>
<tr><td>AN. ʽΟρᾶτέ μ᾽, ὦ γᾶς πατρίας πολῖται, [Στροφὴ β′.]</td><td>⏑–|⏑–‖–⏑⏑–‖⏑–|⏑</td><td>α′</td></tr>
<tr><td>τὰν νεάταν ὁδὸν</td><td>–⏑⏑|–⏑⏑</td><td>β′</td></tr>
<tr><td>στείχουσαν, νέατον δὲ φέγγος</td><td>––‖–⏑⏑–‖⏑–|⏑</td><td>γ′</td></tr>
<tr><td>λεύσσουσαν ἀελίου,</td><td>––⏑–‖⏑⏑–</td><td>δ′</td></tr>
<tr><td>κοὔ ποτ᾽ αὖθις· ἀλλά μ᾽ ὁ παγκοίτας</td><td>–⏑|–⏑‖–⏑⏑–‖––</td><td>ε′</td></tr>
<tr><td>ʽΑίδας ζῶσαν ἄγει</td><td>––‖–⏑⏑–</td><td>ζ′</td></tr>
<tr><td>τὰν ᾽Αχέροντος</td><td>–⏑⏑|–⏑</td><td>η′</td></tr>
<tr><td>ἀκτὰν, οὔθ᾽ ὑμεναίων</td><td>–––⏑‖⏑––</td><td>θ′</td></tr>
<tr><td>ἔγκληρον, οὔτ᾽ ἐπινυμφίδιός</td><td>––|⏑–‖⏑⏑–|⏑⏑–</td><td>ι′</td></tr>
<tr><td>πω μέ τις ὕμνος</td><td>–⏑⏑|–⏑</td><td>κ′</td></tr>
<tr><td>ὕμνησεν, ἀλλ᾽ ᾽Αχέροντι νυμφεύσω.</td><td>––|⏑–‖⏑⏑–|⏑–‖––</td><td>λ′</td></tr>
<tr><td>XO. ᾽Ουκοῦν κλεινὴ καὶ ἔπαινον ἔχουσ᾽</td><td>––|––‖⏑⏑–|⏑⏑–</td><td></td></tr>
<tr><td>ἐς τόδ᾽ ἀπέρχει κεῦθος νεκύων,</td><td>–⏑⏑|––‖––|⏑⏑–</td><td></td></tr>
<tr><td>οὔτε φθινάσι πληγεῖσα νόσοις,</td><td>––|⏑⏑–‖––|⏑⏑–</td><td></td></tr>
<tr><td>οὔτε ξιφέων ἐπίχειρα λαχοῦσ᾽·</td><td>––|⏑⏑–‖⏑⏑–|⏑⏑–</td><td></td></tr>
<tr><td>ἀλλ᾽ αὐτόνομος, ζῶσα, μόνη δὴ</td><td>––|⏑⏑–‖–⏑⏑|––</td><td></td></tr>
<tr><td>θνατῶν, ᾽Αΐδαν καταβήσει.</td><td>––|⏑⏑–‖⏑⏑–|–*</td><td></td></tr>
<tr><td>AN. Ἤκουσα δὴ λυγροτάταν ὀλέσθαι [᾽Αντιστρ. β′.]</td><td>––|⏑–‖–⏑⏑–‖⏑–|⏑</td><td>α′</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

AN. ʽΟράτε με, ω πολίται πάτριας γας, στειχούσαν ταν νέαταν ὅδον, δε λευσσούσαν φέγγος αέλιου νέατον, και ούποτε αύθις· άλλα ʽΑίδας ὁ παγκοίτας άγει με ζώσαν ταν άκταν Αχερόντος, ούτε εγκλήρον ὑμεναίων, ούτε πω τις επινυμφίδιος ὕμνος ὑμνήσε με, άλλα Αχερόντι νυμφεύσω. XO. Ούκουν εχούσα κλείνη και επαίνον απέρχει ες τόδε κεύθος νέκυων, ούτε πληγείσα φθίνασι νόσοις, ούτε λαχούσα επιχείρα ξίφεων· άλλα αυτόνομος, ζώσα, μόνη δη θνάτων καταβήσει ʽΑΐδαν. AN. Ηκούσα δη λυγρόταταν ολέσθαι

TRANSLATION.

ANTIGONE. [*Entering mournfully from out the palace—guarded on both sides.*] Behold me, O ye citizens of the land of my fathers, advancing on this my last journey, and viewing the light of the sun for the last time—and never again: for Pluto, the chamberlain-of-all, is conducting me alive to the shore of Acheron,—neither a partaker of the-joys-of Hýmen, nor at any time hath any nuptial lay been chanted for me,—but unto Acheron shall I be bride!

CHORUS. Albeit having renown and praise thou goest down to the recess of the dead, neither smitten by wasting diseases, nor having received the award of the sword:—but in freedom, alive, the only one as yet of mortals, shalt thou descend to the grave!

ANTIGONE. I have heard, for troth, that most mournfully perished,

810. ὁ παγκοίτας, *the luller of all to repose—lord of the bed-chamber to all.*

818. Seidlérus (says Erfurdt) cóntulit ália nómina, quíbus íllud κεῦθος νεκύων in hâc fábulâ appellátur: πετρώδης κατώρυξ, v. 774: ἕργμα τυμβόχωστον, v. 848: κατηρεφὴς τύμβος, v. 885—6: θανόντων κατασκαφαὶ, v. 920: κατώρυξ στέγη, v. 1100: et λιθόστρωτον νυμφεῖον ʽΑίδου, v. 1204—05.

820. ἐπίχειρα, *wages* or *recompense—reward* or *punishment.*

821. αὐτόνομος, *having thine own way,* or *being thine own mistress*:—the Scholiast's interpretation is, "μετ᾽ ἐλευθερίας," *with freedom* or *liberty:* and he adds, ἰδίῳ καὶ καινῷ νόμῳ, which refers (Erfurdt informs us) to μόνη δὴ θνατῶν, but Hermann says, "ímmò, pértinet ad αὐτόνομος. Sîc énim scríbit Scholiástes: ὁυ διὰ ξιφῶν τὸν μισθὸν τοῦ πλημμελήματος λαχοῦσα καὶ τὴν τιμωρίαν, ἀλλὰ μετ᾽ ἐλευθερίας τεθνήξῃ, ἰδίῳ καὶ καινῷ νόμῳ περὶ τὸ τέλος χρησαμένη."

τὰν Φρυγίαν ξέναν |-⏑⏑|-⏑⏑   β′
Ταντάλου, Σιπύλῳ πρὸς ἄκρῳ |-⏑‖-⏑⏑-‖⏑-|-   γ′
τὰν, κισσὸς ὡς ἀτενὴς, |--⏑-‖⏑⏑-   δ′
πετραία βλάστα δάμασεν· καί νιν |-⏑|--‖-⏑⏑-‖-⏑   ε′
ὄμβρῳ τακομέναν, |--‖-⏑⏑-   ζ′
ὡς φάτις ἀνδρῶν, |-⏑⏑|--   η′
χιών τ᾽ οὐδαμὰ λείπει, |⏑--⏑‖⏑--   θ′
τέγγει θ᾽ ὑπ᾽ ὀφρύσι παγκλαύστοις |--|⏑-‖⏑⏑-|--   ι′
δειράδας· ᾇ με |-⏑⏑|-⏑   κ′
δαίμων ὁμοιοτάταν κατευνάζει. |--|⏑-‖⏑⏑-|⏑-‖--   λ′

ΧΟ. Ἀλλὰ θεός τοι καὶ θεογεννής· |-⏑⏑|--‖-⏑⏑|--
ἡμεῖς δὲ βροτοὶ καὶ θνητογενεῖς. |--|⏑⏑-‖--|⏑⏑-
Καίτοι φθιμένᾳ μέγ᾽ ἀκοῦσαι, |--|⏑⏑-‖⏑⏑-|⏑*
τοῖσιν ἰσοθέοις ἔγκληρα λαχεῖν. |-⏑⏑|⏑⏑-‖--|⏑⏑-

ΑΝ. Οἴμοι γελῶμαι. Τί με, πρὸς   [Στροφὴ γ′.] |--|⏑-‖-⏑⏑*   α′
θεῶν πατρῴων, |⏑-|⏑-‖-   β′
οὐκ ὀλομέναν ὑβρίζεις, |-⏑⏑⏑‖-⏑|--   γ′
ἀλλ᾽ ἐπίφαντον; |-⏑⏑|-⏑   δ′

THE ORDER, AND ENGLISH ACCENTUATION.

προς Σίπυλῳ ἀκρῳ ταν Φρύγιαν ξέναν Τάνταλου· ταν πετραία βλάστα, ὡς ἄτενης κίσσος, δάμασε· και νιν, τακόμεναν ὀμβρῳ, ὡς φάτις ἄνδρων, χίων τε οὔδαμα λείπει, τε ὕπο παγκλαύστοις ὀφρυσι τέγγει δείραδας· με ὁμοιόταταν ᾇ δαίμων κατευνάζει. ΧΟ. Ἀλλα τοι θέος και θεογέννης· δε ἥμεις βρότοι και θνητόγενεις. Καίτοι φθίμενᾳ μέγα ακυύσαι λάχειν εγκλήρα τοίσι ισόθεοις. ΑΝ. Οἴμοι γελώμαι. Τι, προς πατρῴων θέων, ὑβρίζεις με ουκ ολόμεναν, ἀλλα επιφάντον;

TRANSLATION.

on the summit of Sípylus, the Phrýgian stranger—daughter of Tántalus: her did shoots of rock, like the clinging ivy, subdue; and her, dissolving away in a shower, as the legends of men *tell*, the snow on-the-one-hand never leaves,—and-on-the-other from her eyes, that incessantly flow with tears, she bedews the cliffs:—

Me, the likest to her, does the deity lull-to-sleep!

Chorus. But she the while was a Goddess,—and of-celestial-origin:—whereas we are mortal, and of-mortals-born!

And therefore to thee a perishable creature it is high fame to meet with a lot like the peers-of-heaven!

Antigone. [*With bitterness.*] Woes me! I am derided! [*Sternly to the Chorus.*] Why, by the Gods of my fathers, dost thou insult me not yet dead, but still present on the Earth?

824. τὰν Φρυγίαν ξέναν,—*the Phrýgian stranger*, viz. *Niobë*, daughter of Tántalus king of Lýdia, who was changed into stone for her insolence to Latóna.

826. κισσὸς ἀτενὴς, Erfurdt renders "*hédera firmitèr adhaérens.*"—Musgrave's punctuation is as follows: τὰν, κισσὸς ὡς, ἀτενὴς πετραία βλάστα δάμασεν.

828. For ὄμβρῳ in this verse, Musgrave conjectured ὄμβροι.

831. Perhaps the more correct orthógraphy is παγκλαύτοις with Hermann and Morell, than παγκλαύστοις with Brunck, Erfurdt, and most MSS. Yet I have here retained Brunck's reading.

837. The more general lection is τοῖς ἰσοθέοις,—approved by Hermann, but condemned by Brunck. The first syllable of ἰσοθέοις is short,—but as it precedes two short syllables it may be lengthened. For ἔγκληρα Schaefer suggested σύγκληρα.

840. Erfurdt contended for ὀλλυμέναν.

<table>
<tr><td>Ὦ πόλις, ὦ πόλεως</td><td></td><td>-⏑⏑-‖⏑⏑-</td><td>ε′</td></tr>
<tr><td>πολυκτήμονες ἄνδρες.</td><td></td><td>⏑-‖-⏑⏑-‖⏑</td><td>ζ′</td></tr>
<tr><td>Ἰὼ Διρκαῖαι κρῆναι,</td><td></td><td>⏑---‖--⏑</td><td>η′</td></tr>
<tr><td>Θήβας τ᾽ εὐαρμάτου ἄλσος· ἔμπας</td><td></td><td>---‖-⏑⏑-‖⏑--</td><td>θ′</td></tr>
<tr><td>ξυμμάρτυρας ὔμμ᾽ ἐπικτῶμαι,</td><td></td><td>--⏑⏑‖-⏑--‖⏑</td><td>ι′</td></tr>
<tr><td>οἵα φίλων ἄκλαυστος, οἵοις</td><td></td><td>--⏑‖-⏑-‖⏑--</td><td>κ′</td></tr>
<tr><td>νόμοις πρὸς ἕργμα τυμβόχωστον</td><td></td><td>⏑-|⏑-‖⏑-|⏑-‖⏑</td><td>λ′</td></tr>
<tr><td>ἔρχομαι τάφου ποταινίου.</td><td></td><td>-⏑|-⏑‖-⏑|-⏑‖-</td><td>μ′</td></tr>
<tr><td>Ἰὼ δύστανος,</td><td></td><td>⏑---‖⏑</td><td>ν′</td></tr>
<tr><td>οὔτ᾽ ἐν βροτοῖς οὔτ᾽ ἐν νεκροῖσι</td><td></td><td>--⏑-‖--⏑-‖⏑</td><td>ξ′</td></tr>
<tr><td>μέτοικος, οὐ ζῶσιν, οὐ θανοῦσι.</td><td></td><td>⏑-|⏑-‖-⏑|-⏑‖-⏑</td><td>ο′</td></tr>
<tr><td>ΧΟ. Προβᾶσ᾽ ἐπ᾽ ἔσχατον θράσους,</td><td></td><td>⏑-|⏑-‖⏑-|⏑-</td><td></td></tr>
<tr><td>ὑψηλὸν ἐς Δίκας βάθρον</td><td></td><td>--|⏑-‖⏑-|⏑⏑</td><td></td></tr>
<tr><td>προσέπαισας, ὦ τέκνον, πολύ.</td><td></td><td>⏑⏑-|⏑-‖⏑-|⏑⏑</td><td></td></tr>
<tr><td>Πατρῷον ἐκτίνεις τιν᾽ ἆθλον.</td><td></td><td>⏑-|⏑-‖⏑-|⏑-‖⏑</td><td></td></tr>
<tr><td>ΑΝ. Ἔψαυσας ἀλγεινοτάτας</td><td>[Ἀντιστροφὴ γ′.]</td><td>--|⏑-‖-⏑⏑-</td><td>α′</td></tr>
<tr><td>ἐμοὶ μερίμνας,</td><td></td><td>⏑-|⏑-‖-</td><td>β′</td></tr>
<tr><td>πατρὸς τριπόλιστον οἶτον,</td><td></td><td>--⏑⏑‖-⏑|-⏑</td><td>γ′</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Ω πόλις, ω ἄνδρες πόλεως πολυκτήμονες. Ἰω Διρκαίαι κρήναι, τε άλσος ευάρματου Θήβας· επικτώμαι ὑμμε ξυμμάρτυρας έμπας, οία ακλαύστος φίλων, οίοις νόμοις έρχομαι προς τυμβοχώστον ἕργμα ποταίνιου τάφου. Ἰω δυστάνος, μετοίκος ούτε εν βρότοις ούτε εν νεκροίσι, ου ζώσι, ου θανούσι. ΧΟ. Προβάσα έπι έσχατον θράσους, προσεπαίσας, ω τέκνον, πόλυ ες ύψήλον βάθρον Δίκας. Ἐκτινεις τίνα πατρώον άθλον. ΑΝ. Εψαύσας μερίμνας αλγεινότατας έμοι, τριπολίστον οίτον πάτρος,

TRANSLATION.

O my country! O my countryfolks rich-in-wealth! O! ye fountains of Dírcë, and thou grove of Thebes the renowned for the car! I take you-both conjoint-witnesses withal,—how unlamented by my friends, *and* by what laws I go to the sepulchral dungeon of my novel tomb!

Ah! wretched me, who am a dweller neither among men nor among spectres,—neither with the living, nor the dead!

Chorus. [*Feelingly.*] Having advanced to the extreme of audacity, thou hast dashed, O child, with violence against the lofty throne of Justice. Thou art paying some penalty on thy father's account.

Antigone. [*With pathos and lamentation.*] Thou hast touched on a sorrow the most painful to me, the accumulate affliction of my father,

845. Θήβας ἐυαρμάτου, *of splendidly* or *well charioted Thebes*, that is, *of Thebes renowned in war*, or rather, *of Thebes the mistress of many a chariot.*

846. ἐπικτῶμαι, gl. λαμβάνω. Brunck.

847. Aldus, who at verse 831 above, edited παγκλαύστοις, has here, and again in verse 876 below, ἄκλαυτος.

849. τάφου ποταινίου, *of an uncustomary* or *an unusual tomb—of a grave different from the commonality of graves.*

855. In MSS. and editions in general we find προσέπεσες,—and with which the Scholiast appears to have been satisfied. Erfurdt finds fault with Brunck, because he adopted προσέπαισας.

859. οἶτον (or οἶκτον, as many will have it,) may either be governed by some participle, such as λέγων, or λέξας, plainly understood; or it may be taken as the accusative absolute, the proper regimen of ἔψαυσας being the genitive case. Hermann has πατρὶ τριπόλιστον οἶκον, verbátim, *pátri tèr-cónditam dómum.*

τοῦ τε πρόπαντος	-⏑⏑|-⏑	δ'
ἁμετέρου πότμου	-⏑⏑-||--	ε'
κλεινοῖς Λαβδακίδαισιν.	--||-⏑⏑-||⏑	ζ'
Ἰὼ ματρῷαι λέκτρων	⏑---||---	η'
ἆται, κοιμήματ' αὐτογέννητ'	---||-⏑-||⏑--	θ'
ἐμῷ πατρὶ δυσμόρου ματρὸς,	⏑--⏑||-⏑--||⏑	ι'
οἵων ἐγώ ποθ' ἁ ταλαίφρων	--⏑||-⏑-||⏑--	κ'
ἔφυν· πρὸς οὓς ἀραῖος, ἄγαμος,	⏑-|⏑-||⏑-|⏑⏑⏑||⏑	λ'
ἅδ' ἐγὼ μέτοικος ἔρχομαι.	-⏑|-⏑||-⏑|-⏑||⏑	μ'
Ἰὼ δυσπότμων	⏑---||-	ν'
κασίγνητε γάμων κυρήσας,	⏑--⏑||⏑-⏑-||-	ξ'
θανὼν ἔτ' οὖσαν κατήναρές με.	⏑-|⏑-||-⏑|-⏑||-⏑	ο'
ΧΟ. Σέβειν μὲν, εὐσέβειά τις·	⏑-|⏑-||⏑-|⏑⏑	
κράτος δ', ὅτῳ κράτος μέλει,	⏑-|⏑-||⏑-|⏑-	
παραβατὸν οὐδαμῆ πέλει.	⏑⏑⏑|⏑-||⏑-|⏑-	
Σὲ δ' αὐτόγνωτος ὤλεσ' ὀργά.	⏑-|⏑-||⏑-|⏑-||-	
ΑΝ. Ἄκλαυστος, ἄφιλος, ἀνυμέναιος,	⏑-|⏑⏑⏑||⏑⏑⏑|⏑-||⏑	
ταλαίφρων ἄγομαι τάνδ'	⏑--||⏑⏑--	

THE ORDER, AND ENGLISH ACCENTUATION.

τε του προπάντος ἁμέτερου πότμου κλείνοις Λαβδακιδαίσι. Ἰω ματρῴαι άται λέκτρων, αυτογεννήτα κοιμήματα δύσμορου μάτρος έμῳ πάτρι, οἵων έγω ἁ ταλαίφρων πότε έφυν· ἅδε αραίος, άγαμος, έγω έρχομαι μετοίκος προς οὓς. Ἰω κασιγνήτε, κυρήσας δυσπότμων γάμων, θάνων κατήναρες με έτι ούσαν. ΧΟ. Σέβειν μεν, τις ευσεβεία· δε κράτος, ὅτῳ κράτος μέλει, πέλει ούδαμη παράβατον. Σε δε αυτογνώτος όργα ώλεσε. ΑΝ. Ακλαύστος, άφιλος, ανυμεναίος, ταλαίφρων άγομαι τάνδε

TRANSLATION.

and the utter-ruin of our entire race—the illustrious children of Lábdacus! [*Shedding many tears.*] Oh! the curses attendant on the nuptials of my mother,—the incestuous couplement of my hapless mother with my father,—from which I, wretched, aforetime sprang:—here, doomed-to-ruin,—unwedded,—I depart to be a sojourner with them!

Oh! my brother,—having met with an ill-fated marriage, thou hast in-thy-death destroyed me still in being!

Chorus. To act-with-veneration indeed, is some piety: yet sovereign-rule, to whomsoever sovereign-rule is-a-care, must upon no account be transgressed! Thee, however, hath self-willed pride cut off!

Antigone. [*Moving forward with bitter sobs.*] Unlamented, unbefriended, bridal-songless, I, a wretched-virgin, am conducted-on, this

861—2. ἁμέτερου πότμου κλεινοῖς Λαβδακίδαισιν, *of our fate* or *dynasty—the illustrious descendants of Lábdacus:* Λαβδακίδαισι for Λαβδακιδῶν. Erfurdt gave the signification to be, "*pátris et univérsi géneris nóstri comploratiónem, múltùm iterándam cláris Labdácidis.*"

863—4. ματρῷαι λέκτρων ἆται, literally, *maternal woes of wedlock.*

867. πρὸς οὓς, *with whom,* viz. *my father and mother.* In the ordo these two words ought more properly to stand next after ἔφυν, than in the end of the sentence, did the translation, I have given, permit.

870. γάμων,—with allusion to Polynícēs's having married Argia, daughter of Adrástus king of Argos.

875. Erfurdt in his larger edition gives the meaning of αὐτόγνωτος rightly to be—"*qui ex suâ tántùm ánimi senténtiâ* (γνώμη) *unumquídque ágit.*"

876. MSS. and Aldus (as was noticed at verse 847, above,) have ἄκλαυτος, and this reading Hermann approves.

ἑτοίμαν ὁδόν. Ὀυκ ἔτι |⏑ – –‖⏑ ⏑ – ⏑‖⏑
μοι τόδε λαμπάδος ἱερὸν ὄμμα |– ⏑ ⏑|– ⏑ ⏑‖– ⏑ ⏑|– ⏑
θέμις ὁρᾶν ταλαίνᾳ· |⏑ ⏑ ⏑ – ⏑ –‖–
τὸν δ' ἐμὸν πότμον ἀδάκρυτον |– ⏑|– ⏑‖⏑ ⏑ ⏑|– ⏑
ὀυδεὶς φίλων στενάζει. |– –|⏑ –‖⏑ –|–

ΚΡΕΩΝ.

Ἆρ' ἴστ', ἀοιδὰς καὶ γόους πρὸ τοῦ θανεῖν |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ὡς ὀυδ' ἂν εἷς παύσαιτ' ἄν, ἐι χρείη λέγειν; |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
Ὀυκ ἄξεθ' ὡς τάχιστα, καὶ κατηρεφεῖ |– –|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
τύμβῳ περιπτύξαντες, ὡς εἴρηκ' ἐγώ, |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
ἄπιτε, μόνην ἔρημον, εἴτε χρὴ θανεῖν, |⏑ ⏑ ⏑|⏑ –‖⏑ –|⏑ –‖⏑ –|⏑ –
εἴτ' ἐν τοιαύτῃ ζῶσα τυμβεύσει στέγῃ; |– –|⏑ –‖– –|⏑ –‖– –|⏑ –
Ἡμεῖς γὰρ ἁγνοὶ τοὐπὶ τήνδε τὴν κόρην, |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
μετοικίας δ' ὄυν τῆς ἄνω στερήσεται. |⏑ –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
ΑΝ. Ὦ τύμβος, ὦ νυμφεῖον, ὦ κατασκαφὴς |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
ὀίκησις ἀιείφρουρος, οἷ πορεύομαι |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ ⏑
πρὸς τοὺς ἐμαυτῆς, ὧν ἀριθμὸν ἐν νεκροῖς |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –
πλεῖστον δέδεκται Περσέφασσ' ὀλωλότων· |– –|⏑ –‖– –|⏑ –‖⏑ –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ἑτοίμαν ὅδον. Ούκετι θέμις ταλαίνᾳ μοι ὅραν τόδε ἵερον όμμα λάμπαδος· δε ούδεις φίλων στενάζει τον έμον αδακρύτον πότμον. ΚΡ. Ἀρα ίστε ὡς ούδε ἑις αν παυσαίτε αν αοίδας και γόους προ του θάνειν, ει χρείη λέγειν; Ουκ άξετε ὡς ταχίστα, και περιπτυξάντες μόνην ερήμον κατήρεφει τύμβῳ, ὡς έγω ειρήκα, άπιτε, είτε χρη θάνειν, είτε τυμβεύσει ζώσα εν τοιαύτῃ στέγῃ; Γαρ ἥμεις ἅγνοι τα έπι τήνδε την κόρην, δε ουν στερήτεται της μετοίκιας άνω. ΑΝ. Ω τύμβος, ω νυμφείον, ω κατάσκαφης αιειφρούρος οικήσις, ὁι πορεύομαι προς τους εμαύτης, ὧν ολώλοτων Περσεφάσσα δεδέκται πλείστον αρίθμον εν νέκροις·

TRANSLATION.

destined way! No longer is it allowed unhappy me to look on the sacred eye of the sun: and no friend bewails my unpitied doom!

Creon. [*Entering with abruptness.*] Do ye know that no one would cease from dirges and from lamentations before death,—if it were of use to utter them? [*To the officers of Justice.*] Will ye not conduct her on as quickly as possible, and, having inclosed her by her solitary self in the caverned sepulchre, as I directed, depart,—whether it be fated that she die, or that she tomb-it alive in such a dwelling? For we are free-from-pollution as to what respects this virgin, and therefore shall she be deprived of abode above-ground!

Antigone. [*Moving slowly onward, and sobbing piteously.*] O grave! O bridal-chamber! O hollow dwelling [*With great pathos.*] that must for ever contain me; where I go unto my own, of whom, that have been slain, Próserpine hath received the greatest number among the dead:

879. λαμπάδος ὄμμα, *lamp's eye*, that is, *face of the sun—light of heaven.*

881. ἀδάκρυτον, *sine lácrymis—tearless* or *unmourned—not exciting compassion.* The Scholiast says, ἀντὶ τοῦ πολυδάκρυτον, *vastly to be pitied,—truly lamentable* or *deeply wrětched:* but this, Hermann denies: his interpretation is, ὀυδεὶς στενάζει, ὥστε μὴ δακρύειν.

884. Schaefer gives the signification of ἐι χρείη, to be "*si útile ésset.*" Many have ἐι χρεῖ or ἐι χρεῖ ᾖ, badly.

887. For ἄπιτε, μόνην ἔρημον, some few editions have μόνην ἀφῆτ' ἔρημον, others ἀφῆτε or ἀφεῖτε μόνην ἔρημον.

888. ζῶσα τυμβεύσει, *she shall tomb it alive*, that is, *she shall continue alive in the tomb.* "*To tomb it*" may be a new phrase, yet we say "*to lord it.*" Brunck gives the meaning to be, ζῶσα ἐντάφιος κείσεται.

ὧν λοισθία 'γὼ καὶ κάκιστα δὴ μακρῷ   --|⏑-||--|⏑-||⏑-|⏑-
κάτειμι, πρίν μοι μοῖραν ἐξήκειν βίου.   ⏑-|⏑-||--|⏑-||--|⏑-
'Ελθοῦσα μέντοι, κάρτ' ἐν ἐλπίσι τρέφω   --|⏑-||--|⏑-||⏑-|⏑-
φίλη μὲν ἥξειν πατρὶ, προσφιλὴς δὲ σοὶ,   ⏑-|⏑-||--|⏑-||⏑-|⏑-
μῆτερ, φίλη δὲ σοὶ, κασίγνητον κάρα·   --|⏑-||⏑-|⏑-||--|⏑-
ἐπεὶ θανόντας αὐτόχειρ ὑμᾶς ἐγὼ   ⏑-|⏑-||⏑-|⏑-||--|⏑-
ἔλουσα, κἀκόσμησα, κἀπιτυμβίους   ⏑-|⏑-||--|⏑-||⏑-|⏑-
χοὰς ἔδωκα· νῦν δὲ, Πολύνεικες, τὸ σὸν   ⏑-|⏑-||⏑-|⏑⏑⏑||--|⏑⏑
δέμας περιστέλλουσα, τοιάδ' ἄρνυμαι.   ⏑-|⏑-||--|⏑-||⏑-|⏑⏑
Καίτοι σ' ἐγὼ 'τίμησα τοῖς φρονοῦσιν εὖ.   --|⏑-||--|⏑-||⏑-|⏑-
'Ου γάρ ποτ' οὔτ' ἄν, ἐι τέκνων μήτηρ ἔφυν,   --|⏑-||⏑-|⏑-||--|⏑-
οὔτ' ἐι πόσις μοι κατθανὼν ἐτήκετο,   --|⏑-||--|⏑-||⏑-|⏑⏑
βίᾳ πολιτῶν τόνδ' ἂν ἠρόμην πόνον.   ⏑-|⏑-||--|⏑-||⏑-|⏑⏑
Τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω;   ⏑-|⏑-||--|⏑-||⏑-|⏑-
Πόσις μὲν ἄν μοι, κατθανόντος, ἄλλος ἦν,   ⏑-|⏑-||--|⏑-||⏑-|⏑-
καὶ παῖς ἀπ' ἄλλου φωτὸς, ἐι τοῦδ' ἤμπλακον·   --|⏑-||--|⏑-||--|⏑⏑
μητρὸς δ' ἐν 'Αίδου καὶ πατρὸς κεκευθότοιν,   --|⏑-||--|⏑-||⏑-|⏑-
ὀυκ ἔστ' ἀδελφὸς ὅστις ἂν βλάστοι ποτέ.   --|⏑-||⏑-|⏑-||--|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

ὧν ἐγω κατείμι λοίσθια, και δη μάκρῳ κακίστα, πριν εξήκειν μοίραν βίου μοι. Ελθοῦσα *μέντοι, κάρτα τρέφω εν ἐλπισι ἥξειν φίλην μεν πάτρι, δε πρόσφιλης σοι, μήτερ, δε φίλη σοι, κασιγνήτον κάρα· ἐπει αὐτοχειρ ἐγω ελούσα ὕμας θανόντας, και εκοσμήσα, και εδώκα επιτύμβιους χόας· δε νυν, Πολυνείκες, περιστελλούσα το σον δέμας, τοίαδε ἀρνυμαι. Καίτοι τοις ευ φρονούσι ἐγω ετιμήσα σε. Γαρ ούτε αν, ει ἔφυν μήτηρ τέκνων, ούτε ει πόσις μοι κάτθανων ετήκετο, αν ούποτε ἠρομην τόνδε πόνον βίᾳ πολίτων. Προς χάριν τίνος νόμου δη λέγω ταύτα; Αν ην μεν άλλος πόσις μοι, κατθανόντος, και παις άπο άλλου φώτος, ει ἠμπλακον τούδε· δε μήτρος και πάτρος κεκεύθοτοιν εν 'Αίδου, ουκ ἐστι αδέλφος ὅστις αν πότε βλάστοι.*

TRANSLATION.

of these I descend the last, and by a fate troth by far the most wretched, before having accomplished my term of life! Departing, however, I am strongly possessed with the hopes that I shall arrive dear indeed to my father, and most dear unto thee, my mother, and dear to thee, O face of my brother:—since, with mine own hand, I washed you when dead, and decked you out, and administered over you the burial libations:—and now, Polynícēs, having interred thy body, this is the reward I obtain! And yet praiseworthily in the opinion of those who entertain just sentiments did I honor thee!

For neither would I, if I had been the mother of children, nor if my husband having expired had been mouldering away, would I ever have undertaken this task against the will of the citizens.

On account of what behoof now say I this?

[*Replyingly.*] There might indeed have been another husband for me, if the first had died,—and a child by another man, if I had lost this one:—but, my mother and father having been both laid in the grave, there is not for me a brother, who could ever spring up!

897. *ἐν ἐλπίσι τρέφω*, very literally, *I feed* or *I nourish in hopes*, that is, *I feed upon* or *indulge in the hope.*

899. On *κασίγνητον κάρα*, the Scholiast writes thus: *ὦ 'Ετεόκλεις· ἑξῆς γὰρ τοῦ Πολυνείκους μετὰ οἴκτου μνημονεύει.*

903. *περιστέλλουσα*, *having composed* or *decently and ritually inhumed.*

904. *τοῖς φρονοῦσιν εὖ*, *judício eórum qui sápiunt*. ERFURDT.

907. For *ἂν ἠρόμην*, Aldus and several MSS. have *ἀνηρόμην*, badly.

Τοιῷδε μέντοι σ' ἐκπροτιμήσασ' ἐγὼ
νόμῳ, Κρέοντι ταῦτ' ἔδοξ' ἁμαρτάνειν,
καὶ δεινὰ τολμᾶν, ὦ κασίγνητον κάρα.
Καὶ νῦν ἄγει με διὰ χερῶν οὕτω λαβὼν,
ἄλεκτρον, ἀνυμέναιον, οὔτε του γάμου
μέρος λαχοῦσαν, οὔτε παιδείου τροφῆς·
ἀλλ' ὧδ' ἔρημος πρὸς φίλων ἡ δύσμορος,
ζῶσ' εἰς θανόντων ἔρχομαι κατασκαφάς·
ποίαν παρεξελθοῦσα δαιμόνων δίκην;
Τί χρή με τὴν δύστηνον ἐς θεοὺς ἔτι
βλέπειν; Τίν' αὐδᾶν ξυμμάχων; Ἐπεί γε δὴ
τὴν δυσσέβειαν εὐσεβοῦσ' ἐκτησάμην.
Ἀλλ', εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλὰ,
παθόντες ἂν ξυγγνοῖμεν ἡμαρτηκότες·
εἰ δ' οἵδ' ἁμαρτάνουσι, μὴ πλείω κακὰ
πάθοιεν, ἢ καὶ δρῶσιν ἐκδίκως ἐμέ.

--|⏑-||--|⏑-||--|⏑-
⏑-|⏑-||⏑-|⏑-||⏑-|⏑-
--|⏑-||--|⏑-||--|⏑-
--|⏑-||⏑⏑⏑|⏑-||--|⏑-
⏑-|⏑⏑⏑||⏑-|⏑-||⏑-|⏑-
⏑-|⏑-||⏑-|⏑-||--|⏑-
--|⏑-||--|⏑-||--|⏑⏑
--|⏑-||--|⏑-||⏑-|⏑-
--|⏑-||--|⏑-||⏑-|⏑-
⏑-|⏑-||--|⏑-||⏑-|⏑⏑
⏑-|⏑-||--|⏑-||⏑-|⏑-
--|⏑-||⏑-|⏑-||--|⏑-
--|⏑-||⏑-|⏑-||⏑-|⏑⏑
⏑-|⏑-||--|⏑-||--|⏑⏑
--|⏑-||⏑-|⏑-||--|⏑⏑
⏑-|⏑-||--|⏑-||⏑-|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

Ἔγω, μέντοι, τοιώδε νόμῳ, ω κασιγνήτον κάρα, εκπροτιμησάσα σε, ταύτα εδόξα Κρεόντι ἁμάρτανειν, και τόλμαν δεῖνα. Και νυν λάβων οὔτω άγει με δία χέρων, αλέκτρον, ανυμεναίον, ούτε λαχούσαν μέρος του γάμου, ούτε παιδείου τρόφης· άλλα ὥδε ἡ δύσμορος προς φίλων ερήμος, έρχομαι ζώσα εις κατάσκαφας θανόντων· παρεξελθούσα ποίαν δίκην δαίμονων; Τι χρη την δυστήνον με βλέπειν έτι ες θέους; Τίνα ξύμμαχων αύδαν; Ἐπει δη γε ευσεβούσα εκτήσαμην την δυσσεβείαν. Ἀλλα ει ουν τάδε μεν έστι κάλα εν θέοις, παθόντες αν ξυγγνοίμεν ἡμαρτήκοτες· δε ει οἵδε ἁμαρτανούσι, μη παθοίεν πλείω κάκα, η και έκδικως δρώσι έμε.

TRANSLATION.

I, then, having for such reason, O respected brother, preferred thee to all other considerations, have thereby appeared unto Créon to act-iniquitously, and to dare what was dreadful!

And now he, having seized me, is thus leading me away, by force of hands, never having enjoyed the nuptial bed,—nor heard the nuptial lay,—nor having gained the lot at all of marriage,—nor that of rearing my children:—but thus I, unhappy-woman, by my friends deserted, am repairing alive to the catacomb of the dead! having transgressed what ordinance of the Gods?

Of what use is it, for wretched me, to look-up any longer unto the Gods? What ally can I invoke? Since now at least, by acting piously, I have obtained the reward of impiety! [*Appears greatly afflicted, her bosom heaving with conflicting thoughts.*]

But if, then, these things, in sooth, be approved by the Immortals, we may by suffering be made conscious that we have erred: whereas, if these persons [*Looking at Créon.*] be in the wrong,—may they not suffer greater ills, than those even they unjustly inflict upon me!

914. νόμος, of which the strictly literal English is "*law*," here means "*absolute cause*, *rational motive* or *consideration*," as in verse 908 above. The reason Antigonë gives for her conduct, (lame indeed, in the extreme,) is that given in Heródotus, by the wife of Intaphérnës, who chose to save her brother in preference to all others: πατρὸς δὲ καὶ μητρὸς οὐκ ἔτι μευ ζώντων, ἀδελφεὸς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο.

915. κασίγνητον κάρα, *fraternal head!*

918. Aldus and several MSS. have παιδίου, but faultily.

924. *Impietátem piè agéndo contráxi.*

926. παθόντες, particípium pluráie mascolínum de singulári mulíere. Hæc géneris enállage lócum hábet tántùm in plurāli número. Brunck.

ΧΟ. Ἁι τῶν ἀυτῶν ἀνέμων ἀυταὶ |--|--||˘˘-|--
ψυχῆς ῥιπαὶ τήνδ᾽ ἔτ᾽ ἔχουσιν. |--|--||-˘˘|--
ΚΡ. Τοιγὰρ τούτων τοῖσιν ἄγουσι |--|--||-˘˘|--
βραδυτῆτος ὕπερ κλαύμαθ᾽ ὑπάρξει. |˘˘-|˘˘-||-˘˘|--
ΑΝ. Ὀίμοι· θανάτου τοῦτ᾽ ἐγγυτάτω |--|˘˘-||--|˘˘-
τοὖπος ἀφῖκται. |-˘˘|--
ΚΡ. Θαρσεῖν ὀυδὲν παραμυθοῦμαι |--|--||˘˘-|--
μὴ ὀυ τάδε ταύτῃ κατακυροῦσθαι. |-˘˘|--||˘˘-|--
ΑΝ. Ὦ γῆς Θήϐης ἄστυ πατρῷον, |--|--||-˘˘|--
θεοί τε πατρογενεῖς, |-˘˘|˘˘-
ἄγομαι δὴ, κὀυκ ἔτι μέλλω. |˘˘-|--||˘˘-|- *
Λεύσσετε, Θήϐης ὁι κοιρανίδαι, |-˘˘|--||--|˘˘-
τὴν βασιλίδα τὴν μούνην λοιπὴν, |-˘˘|˘˘-||--|--
ὅῖα πρὸς ὁίων ἀνδρῶν πάσχω, |-˘˘|--||--|--
τὴν ἐυσεϐίαν σεϐίσασα. |--|˘˘-||˘˘-|˘ *

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Ἁι *αύται ῥίπαι των αύτων άνεμων ψύχης έτι εχούσι τήνδε.* ΚΡ. *Κλαύματα τοίγαρ τούτων ὑπάρξει τοίσι αγούσι ὕπερ βραδυτήτος.* ΑΝ. *Οίμοι· τούτο το έπος αφίκται εγγύτατω θάνατου.* ΚΡ. *Παραμυθούμαι ούδεν θάρσειν, τάδε μη ου κατακυρούσθαι ταύτῃ.* ΑΝ. *Ω πατρῷον άστυ γης Θήϐης, τε πατρόγενεις θέοι, δη άγομαι, και μέλλω ούκετι. Λεύσσετε, ὁι κοιράνιδαι Θήϐης, την μούνην την λοίπην βασίλιδα, ὁία πάσχω προς ὁίων άνδρων, σεϐισάσα την ευσέϐιαν.*

TRANSLATION.

Chorus. [*To Créon.*] The same fury of the same tempest of soul still possesses her!

Creon. [*Menacingly.*] Tears, however, shall for this arise to those who are conducting her,—because of their slowness!

Antigone. [*Sorrowfully.*] Woes me! That threat comes very close upon death! [*The officers hurry her on.*]

Creon. [*Sternly.*] I do encourage no ground-of-hope in thee, that these things shall not be consummated in this way!

Antigone. [*Proceeding on reluctantly, with moaning.*] Oh! my native city of the land of Thebes, and Gods of my father's race, I am now hurried along, and tarry no more!

[*Loudly and impassionately.*] Behold me, ye rulers of Thebes, the only one remaining of the royal line,—what treatment I endure at the hands of what men, for having revered religion! [*Exit Antígonë—led onward to her fate.*]

929. MSS. and editions in general have *ἔτι* for *ἁι* in this verse—and *γ᾽* for *ἔτ᾽* in the next. Brunck speaks of the omission of *ἁι*, as follows: "per se *ἀυταὶ* non válet id quod senténtia flágitat, *eaédem:* opórtet *ἁι ἀυταί.*"—Hermann, however, has not adopted Brunck's reading.

931. *τούτων* hîc non régitur à *βραδυτῆτος*, sed refértur ad *ῥιπαὶ ἀνέμων*, hôc sénsu: *feróciam puéllæ lúent, qui íllam cunctántur abdúcere.* Erfurdt.

932. In Erfurdt's text this line stands thus: *κλαύμαθ᾽ ὑπάρξει βραδυτῆτος ὕπερ:*—on which Hermann remarks, "prodúctio sýllabæ in fíne vérsûs à persónæ mutatióne, excusatiónem hábet."—But even as Brunck has it, the terminational syllable of the verse needs excuse.

933. Erfurdt assigned this sentence to the Chorus—but Hermann has very properly rejected his arrangement.

935. *θαρσεῖν ὀυδὲν παραμυθοῦμαι*, *I consolingly-afford thee no confidence—I encourage in thee no hope.*

937. *Θήϐης* non pro adjectívo est—sèd cum *ἄστυ* júngi débet. Sénsus est énim, *ὦ γῆς πατρῷον ἄστυ Θηϐαῖον.* Hermann.

941. Antígonë, here styles herself the last of the royal race,—thus insinuating that Isménë is nobody.

<table>
<tr><td>ΧΟ. Ἔτλα καὶ Δανάας οὐράνιον φῶς [Στροφὴ α'.]</td><td>--||-⏑⏑-||-⏑⏑-||-</td><td>α'</td></tr>
<tr><td>ἀλλάξαι δέμας ἐν χαλκοδέτοις</td><td>--||-⏑⏑-||-⏑⏑-</td><td>β'</td></tr>
<tr><td>αὐλαῖς· κρυπτομένα δ' ἐν</td><td>--||-⏑⏑-||⏑</td><td>γ'</td></tr>
<tr><td>τυμβήρει θαλάμῳ κατεζεύχθη.</td><td>--||-⏑⏑-||⏑---</td><td>δ'</td></tr>
<tr><td>Καίτοι καὶ γενεᾷ τίμιος, ὦ παῖ, παῖ,</td><td>--||-⏑⏑-||-⏑⏑-||--</td><td>ε'</td></tr>
<tr><td>καὶ Ζηνὸς ταμιεύεσκε</td><td>--||-⏑⏑-||-⏑</td><td>ζ'</td></tr>
<tr><td>γονὰς χρυσορύτους.</td><td>⏑-||-⏑⏑-</td><td>η'</td></tr>
<tr><td>Ἀλλ' ἁ μοιριδία τις δύνασις δεινά·</td><td>--||-⏑⏑-||-⏑⏑-||-⏑</td><td>θ'</td></tr>
<tr><td>οὔτ' ἄν νιν ὄμβρος, οὔτ' Ἄρης,</td><td>--|⏑-||⏑-|⏑-</td><td>ι'</td></tr>
<tr><td>οὐ πύργος, οὐχ ἁλίκτυποι</td><td>--|⏑-||⏑-|⏑⏑</td><td>κ'</td></tr>
<tr><td>κελαιναὶ νᾶες ἐκφύγοιεν.</td><td>⏑--||-⏑-||⏑-⏑</td><td>λ'</td></tr>
<tr><td>Ζεύχθη δ' ὀξύχολος παῖς ὁ Δρύαντος, [Ἀντιστρ. α'.]</td><td>--||-⏑⏑-||-⏑⏑-||⏑</td><td>α'</td></tr>
<tr><td>Ἠδωνῶν βασιλεύς, κερτομίοις</td><td>--||-⏑⏑-||-⏑⏑-</td><td>β'</td></tr>
<tr><td>ὀργαῖς, ἐκ Διονύσου</td><td>--||-⏑⏑-||-</td><td>γ'</td></tr>
<tr><td>πετρώδει κατάφρακτος ἐν δεσμῷ·</td><td>--||-⏑⏑-||⏑---</td><td>δ'</td></tr>
<tr><td>οὕτω τᾶς μανίας δεινὸν ἀποστάζει</td><td>--||-⏑⏑-||-⏑⏑-||--</td><td>ε'</td></tr>
<tr><td>ἀνθηρόν τε μένος. Κεῖνος</td><td>--||-⏑⏑-||-⏑</td><td>ζ'</td></tr>
<tr><td>ἐπέγνω μανίαις</td><td>⏑-||-⏑⏑-</td><td>η'</td></tr>
<tr><td>ψαύων τὸν θεὸν ἐν κερτομίοις γλώσσαις.</td><td>--||-⏑⏑-||-⏑⏑-||--</td><td>θ'</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Δέμας Δάναας και έτλα ἀλλάξαι οὐράνιον φως εν χαλκόδετοις αύλαις· δε κρυπτόμενα εν τυμβήρει θάλαμῳ κατεζεύχθη. Καὶ καίτοι, ω παι, παι, τίμιος γένεᾳ, και ταμιεύεσκε χρυσόρυτους γόνας Ζήνος. Ἀλλα τις ἁ δείνα μοιρίδια δύνασις· νιν ούτε αν όμβρος, ούτε Ἄρης, ου πύργος, ου κελαίναι νάες ἁλίκτυποι εκφυγοίεν. Δε ζεύχθη οξύχολος παις ὁ Δρυάντος, βάσιλευς Ηδώνων, καταφράκτυς εκ Διονύσου εν πετρώδει δέσμῳ, κερτόμιοις όργαις· ούτω αποστάζει δείνον τε ανθήρον μένος τας μάνιας. Κείνος επέγνω μάνιαις ψαύων τον θέον εν κερτόμιοις γλώσσαις.

TRANSLATION.

Chorus. [*Exhortingly.*] The form of Dánaë, too, forwent to barter the light of heaven for darkness in brass-girt dungeons—and shut-up in a sepulchral chamber was bowed to confinement's yoke. And yet, O child, child, was she honored in her race, and cherished the golden-shower-flowing seed of Jove!

But there is a certain marvellous power of fate:—it, nor can tempest—nor can war—nor can rampire—nor can sable ships that-dash-through-the-briny-waves, escape. And to-that-yoke-was-bowed the irascible son of Drýas,—king of the Edónians,—being imprisoned by Bacchus in bonds of rock for his virulent temper:—thus distils he the dread and ever-fresh venom of madness. Now became he sensible of having in his frenzy glanced at the God with intemperate tongue!

944. Dánaë, daughter of Acrísius king of Argos, was confined by her father in a brazen tower, because he had by an oracle been informed that his daughter's son should put him to death. Júpiter introduced himself, however, in the form of a golden shower, and begat Pérseus. Musgrave rightly interpreted οὐράνιον φῶς ἀλλάξαι, "*ténebris mutáre lúcem cœléstem.*" Ἔτλα ἀλλάξαι, *she sustained to forego.*

948. I have, (as has Hermann,) inserted in this verse the word καὶ before γενεᾷ.

950. Many give χρυσοῤῥύτους, badly.

955. For ὀξύχολος, with Reiske, Scáliger, Brunck, Erfurdt and several others, MSS. not a few have ὀξυχόλως, or ὀξυχόλῳ: Hermann, ὀξυχόλοις.—Παῖς ὁ Δρύαντος, viz., Lycúrgus king of Thrace, who banished the vine from his dominions, to keep his subjects from drunkenness.

959. Brunck rejected τᾶς,—and in the next line changed τε to τι.

<table>
<tr><td>Παύεσκε μὲν γὰρ ἐνθέους</td><td></td><td>– – | ⏑ – ‖ ⏑ – | ⏑ –</td><td>ι'</td></tr>
<tr><td>γυναῖκας, εὔϊόν τε πῦρ,</td><td></td><td>⏑ – | ⏑ – ‖ ⏑ – | ⏑ –</td><td>κ'</td></tr>
<tr><td>φιλαύλους τ' ἠρέθιζε Μούσας.</td><td></td><td>⏑ – – ‖ – ⏑ – ‖ ⏑ – –</td><td>λ'</td></tr>
<tr><td>Παρὰ δὲ Κυανέων πελαγέων</td><td>[Στροφὴ β'.]</td><td>⏑ ⏑ ⏑ ⏑ ⏑ ‖ ⏑ – ⏑ ⏑ ‖ –</td><td>α'</td></tr>
<tr><td>διδύμας ἁλὸς,</td><td></td><td>⏑ ⏑ – ⏑ ⏑</td><td>β'</td></tr>
<tr><td>ἀκταὶ Βοσπόριαι,</td><td></td><td>– – ‖ – ⏑ ⏑ ⏑</td><td>γ'</td></tr>
<tr><td>ἠδ' ὁ Θρηκῶν Σαλμυδησὸς,</td><td></td><td>– ⏑ | – – ‖ – ⏑ | – ⏑</td><td>δ'</td></tr>
<tr><td>ἵν' ἀγχίπολις * * Ἄρης,</td><td></td><td>– – ⏑ ⏑ ‖ – * * ⏑ ‖ –</td><td>ε'</td></tr>
<tr><td>δισσοῖσι Φινείδαις</td><td></td><td>– – | ⏑ – ‖ – –</td><td>ζ'</td></tr>
<tr><td>εἶδεν ἀρατὸν ἕλκος,</td><td></td><td>– ⏑ ⏑ – ‖ ⏑ – | ⏑</td><td>η'</td></tr>
<tr><td>τυφλωθὲν ἐξ ἀγρίας δάμαρτος,</td><td></td><td>⏑ – | ⏑ – ‖ – ⏑ | – ⏑ ‖ – ⏑</td><td>θ'</td></tr>
<tr><td>ἀλαὸν ἀλαστόροισιν ὀμμάτων κύκλοις</td><td></td><td>⏑ ⏑ ⏑ | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ –</td><td>ι'</td></tr>
<tr><td>ἀραχθὲν ἐγχέων, ἁιματηραῖς</td><td></td><td>⏑ – ⏑ – ‖ – – | ⏑ – ‖ –</td><td>κ'</td></tr>
<tr><td>χείρεσσι, καὶ κερκίδων ἀκμαῖσι·</td><td></td><td>– – ⏑ ‖ – – ⏑ ‖ – ⏑ | – ⏑</td><td>λ'</td></tr>
<tr><td>κατὰ δὲ τακόμενοι μέλεοι</td><td>[Ἀντιστροφὴ β'.]</td><td>⏑ ⏑ ⏑ ⏑ ⏑ ‖ ⏑ – ⏑ ⏑ ‖ –</td><td>α'</td></tr>
<tr><td>μελέαν πάθαν</td><td></td><td>⏑ ⏑ – ⏑ –</td><td>β'</td></tr>
<tr><td>κλαῖον ματρὸς, ἐχού-</td><td></td><td>– – ‖ – ⏑ ⏑ –</td><td>γ'</td></tr>
<tr><td>σας ἀνύμφευτον γονάν· ἁ</td><td></td><td>– ⏑ | – – ‖ – ⏑ | – –</td><td>δ'</td></tr>
<tr><td>δὲ σπέρμα μὲν ἀρχαιογόνων</td><td></td><td>– – ⏑ ⏑ ‖ – – ⏑ ⏑ ‖ –</td><td>ε'</td></tr>
<tr><td>ἄντασ' Ἐρεχθειδᾶν·</td><td></td><td>– – | ⏑ – ‖ – –</td><td>ζ'</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ μεν παυέσκε ένθεους γυναίκας, τε εὔϊον πυρ, τε ηρεθίζε φιλαύλους Μούσας. Δε πάρα Κυάνεων πελάγεων δίδυμας ἅλος, Βοσπόριαι άκται, ήδε ὁ Θρήκων Σαλμυδήσος, ἵνα αγχίπολις Ἀρης, είδε αράτος ἕλκος, τυφλώθεν εξ άγριας δαμάρτος δισσοίσι Φινείδαις, άλαον αράχθεν αλαστοροίσι κύκλοις όμματων, ἁιματήραις χειρέσσι, ακμαίσι έγχεων και κέρκιδων· δε κατατακόμενοι μέλεοι, κλαίον μέλεαν πάθαν μάτρος, εχούσας ανυμφεύτον γόναν· δε ἁ μεν αντάσε σπέρμα αρχαιόγονων Ερεχθείδαν·

TRANSLATION.

For he, indeed, had suppressed the inspired maids, and the mystic flame,—and had provoked the tuneful Muses! Likewise beside the Cyánean depths of the double sea, the shores of the Bósphorus and the Thrácian Salmydéssus, (where near to the city dwells Mars,) saw the accursed wound, inflicted-with-blindness, by a fell step-mother, on the two sons of Phíneus,—a darkening-wound imprinted on the wretched balls of their eyes, with bloody hands,—by the points of spears, and of shuttles: and they pining-away in misery, bewailed the pitiful sufferings of their mother, who bare the children of an ill-fated marriage: for she troth was of the seed of the sons of Eréctheus of ancient lineage:

965. φιλαύλους, *cántum amántes tibiarúmque sónos—delighting in music.*

966. The Pétræ Cyáneæ, or Symplégadës, were two rocks at the mouth of the Thrácian Bósphorus.

969. Σαλμυδησὸς, a bay in the Euxine.

970. A word (of two syllables) is here wanting to complete the metre. Various conjectures, indeed, such as, ναῖεν, ναίει, νάσσατ', ἐστὶν, θοῦρος, &c. have been formed to fill up the deficiency.—In lieu of ἵν', MSS. partially have ὅν.

971. δισσοῖσι Φινείδαις,—Plexippus and Pandíon, sons of Phíneus king of Bithýnia, by Cleopátra daughter of Bóreas and Orythyía, whom their stepmother Idaéa cruelly blinded.

979. The common reading is ἔχοντες.

982. Cleopátra's mother was daughter of Eréctheus, the sixth king of Athens.

τηλεπόροις δ' ἐν ἄντροις |–⏑⏑–||⏑–|–
τράφη θυέλλησιν ἐν πατρῴαις |⏑–|⏑–||–⏑|–⏑||––
Βορεὰς ἅμιππος ὀρθόποδος ὑπὲρ πάγου |⏑⏑⏑|⏑–||⏑–|⏑⏑⏑||⏑–|⏑–
θεῶν παῖς· ἀλλὰ κἀπ' ἐκείνᾳ |⏑–––||⏑–|⏑–||–
Μοῖραι μακραίωνες ἔσχον, ὦ παῖ. |––⏑|––⏑||–⏑|––

ΤΕΙΡΕΣΙΑΣ.

Θήϐης ἄνακτες, ἥκομεν κοινὴν ὁδὸν |––|⏑–||⏑–|⏑–||––|⏑⏑
δύ' ἐξ ἑνὸς βλέποντε· τοῖς τυφλοῖσι γὰρ |⏑–|⏑–||⏑–|⏑–||⏑–|⏑⏑
αὕτη κέλευθος ἐκ προηγητοῦ πέλει. |––|⏑–||⏑–|⏑–||––|⏑–
ΚΡ. Τί δ' ἔστιν, ὦ γεραιὲ Τειρεσία, νέον; |⏑–|⏑–||⏑–|⏑–||⏑⏑–|⏑⏑
ΤΕΙ. Ἐγὼ διδάξω· καὶ σὺ τῷ μάντει πιθοῦ. |⏑–|⏑–||––|⏑–||––|⏑–
ΚΡ. Οὔκουν πάρος γε σῆς ἀπεστάτουν φρενός. |––|⏑–||⏑–|⏑–||⏑–|⏑⏑
ΤΕΙ. Τοιγὰρ δι' ὀρθῆς τήνδ' ἐναυκλήρεις πόλιν. |––|⏑–||––|⏑–||––|⏑⏑
ΚΡ. Ἔχω πεπονθὼς μαρτυρεῖν ὀνήσιμα. |⏑–|⏑–||––|⏑–||⏑–|⏑⏑
ΤΕΙ. Φρόνει βεϐὼς αὖ νῦν ἐπὶ ξυροῦ τύχης. |⏑–|⏑–||––|⏑–||⏑–|⏑–
ΚΡ. Τί δ' ἔστιν; Ὡς ἐγὼ τὸ σὸν φρίσσω στόμα. |⏑–|⏑–||⏑–|⏑–||––|⏑⏑

THE ORDER, AND ENGLISH ACCENTUATION.

δε εν τηλέποροις άντροις τράφη εν πατρῴαις θυελλήσι Βόρεας ἀμίππος ὕπερ ορθόποδος πάγου παις θέων· άλλα και έπι εκείνᾳ μακραιώνες Μοίραι, ω παι, έσχον. ΤΕΙ. Ανάκτες Θήϐης, ἥκομεν κοίνην ὅδον δύο βλεπόντε εξ ἕνος· γαρ ἀύτη κελεύθος τοις τυφλοίσι πέλει εκ προηγήτου. ΚΡ. Δε τι έστι νέον, ω γεραίε Τειρέσια; ΤΕΙ. Ἐγω διδάξω· και συ πίθου τῳ μάντει. ΚΡ. Ούκουν πάρος γε απέστατουν σης φρένος. ΤΕΙ. Τοίγαρ εναυκλήρεις δία όρθης τήνδε πόλιν. ΚΡ. Ἐχω μάρτυρειν ονήσιμα πεπόνθως. ΤΕΙ. Φρόνει νυν αυ βέϐως έπι ξύρου τύχης. ΚΡ. Δε τι έστι; Ὡς έγω φρίσσω το σον στόμα.

TRANSLATION.

and in far distant caves was she nursed amid the storms of her father, a daughter of Bóreas, bounding-with-courser's-speed over steep mountain, child of the Gods:—but even upon her did the eternal Fates, O daughter, lay-grasp!

Tiresias. [*Entering, with his left hand on his guide's shoulder.*] Ye princes of Thebes, we are come along the common path,—two seeing by one:—for the journey of the blind is by means of a guide!

Creon. But what is it new, O aged Tirésias?

Tiresias. I will inform thee:—and do thou obey the prophet!

Creon. [*In a tone of willingness and assent.*] I was not aforetime at-least wont to depart from thy counsel.

Tiresias. [*Grantingly.*] For-this-reason thou directest aright the helm of this state!

Creon. I can testify the advantages I have experienced!

Tiresias. [*With an air of unfeigned sincerity.*] Consider that thou art now again treading on the brink of fortune.

Creon. [*Starting.*] But what is it? How I shudder at thy tale!

985. Βορεὰς, Βορεάδος, *daughter of Bóreas*,—viz., Cleopátra or Cleobúla, wife of Phíneus: ἅμιππος (for which some MSS. had ἁμίπποις,—but indefensibly,) means "*endowed with the fleetness of a horse.*" Ὀρθόποδος ὑπὲρ πάγου, "*over steep hill,*" or "*over lofty mountain:*" but Hermann and a few others give the signification to be, "*over the concrete* or *solid ice.*"

986. θεῶν παῖς, *deórum progénies—offspring of the Gods—child of heaven.*

987. ἔσχον, (in conjunction with ἐπὶ of the preceding verse,) *invaded—prevailed over*:—ὦ παῖ, viz., Antigonë.

994. For τήνδ' ἐναυκλήρεις, Erfurdt, Aldus, and MSS. have τήνδε ναυκληρεῖς.

996. ἐπὶ ξυροῦ, *upon the brink* or *edge*, literally, *razor*,—a proverb of old.

<table>
<tr><td>ΤΕΙ. Γνώσει, τέχνης σημεῖα τῆς ἐμῆς κλύων.</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>Ἐις γὰρ παλαιὸν θᾶκον ὀρνιθοσκόπον</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑</td></tr>
<tr><td>ἵζων, ἵν' ἦν μοι παντὸς ὀιωνοῦ λιμὴν,</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>ἀγνῶτ' ἀκούω φθόγγον ὀρνίθων, κακῷ</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>κλάζοντας ὀίστρῳ καὶ βεβαρβαρωμένῳ·</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς</td><td>– – | ⏑ – || – – | ⏑ – || – – | ⏑ –</td></tr>
<tr><td>ἔγνων· πτερῶν γὰρ ῥοῖβδος οὐκ ἄσημος ἦν.</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>Ἐυθὺς δὲ δείσας, ἐμπύρων ἐγευόμην</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>βωμοῖσι παμφλέκτοισιν· ἐκ δὲ θυμάτων</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>Ἥφαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῷ</td><td>– – | ⏑ – || ⏑ – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>μυδῶσα κηκὶς μηρίων ἐτήκετο,</td><td>⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>κἄτυφε, κἀνέπτυε· καὶ μετάρσιοι</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>χολαὶ διεσπείροντο, καὶ καταῤῥυεῖς</td><td>⏑ – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ –</td></tr>
<tr><td>Τοιαῦτα παιδὸς τοῦδ' ἐμάνθανον πάρα,</td><td>– – | ⏑ – || – – | ⏑ – || ⏑ – | ⏑ ⏑</td></tr>
<tr><td>φθίνοντ' ἀσήμων ὀργίων μαντεύματα·</td><td>⏑ – | ⏑ – || – – | ⏑ – || – – | ⏑ ⏑</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΕΙ. Γνώσει, κλύων σημεία της έμης τέχνης. Γαρ ἵζων εις παλαίον ορνιθόσκοπον θάκον, ἵνα ην μοι λίμην πάντος οιώνου, ακούω αγνώτα φθόγγον ορνίθων, κλαζόντας κάκω και βεβαρβαρώμενω οίστρῳ· και έγνων σπώντας αλλήλους εν φόναις χηλαίσι· γαρ ρόιβδος πτέρων ουκ ην ασήμος. Δε δείσας, εύθυς έμπυρων εγεύομην παμφλεκτοίσι βωμοίσι· δε εκ θύματων Ἡφαίστος ουκ ελάμπε, άλλα μυδώσα κήκις μήριων ετήκετο έπι σπόδῳ, και ετύφε, και ανεπτύε· και χόλαι διεσπειρόντο μετάρσιοι, και μήροι κατάρρυεις εξεκείντο καλύπτης πίμελης. Τοιαύτα φθινόντα μαντεύματα ασήμων όργιων εμάνθανον πάρα τούδε παίδος·

TRANSLATION.

TIRESIAS. [*Leaning both his hands upon his staff.*] Thou shalt know, hearing the indications of my calling:—

"*For, sitting on my ancient augural seat, where has been my station for all augury, I hear an unfamiliar sound of birds—rending-the-air with ill-omened and savage fury:—and I understood that they were tearing one another with bloody talons,—for the clashing of their wings was not un-indicative.*

And being filled-with-apprehension I straightway by fire essayed-the-divination on the blazing altars: and from the sacrifices flame shone not forth, but a clammy steam from the thighs kept-oozing on the ashes, and smoked, and sputtered: and the gall was dissipated in air, and the thigh-bones prolapsing, fell out from the involving fat."

Such expiring bodings of mysterious rites did I learn from this boy:

1001. Maltby, in a remark at page 89 of Morell's Thesaúrus, condemns Brunck's punctuation of this part of seer Tirésias's speech:—and instead of a comma, he places a colon after ὀρνίθων, and a comma instead of a colon after βεβαρβαρωμένῳ: making κλάζοντας as well as σπῶντας depend on ἔγνων. Hermann, however, greatly reprobates this manner of pointing; but to me it appears good—although I have not prevailed on myself to adopt it.

1002. κλάζοντας, némpè φθόγγον ὀρνίθων válet sénsu et potestáte ὄρνιθας. Hanc figúram Grammátici vócant σχῆμα πρὸς τὸ σημαινόμενον. MUSGRAVE.

1004. πτερῶν ῥοῖβδος, says Erfurdt, in his note on this verse, "est véhemens àc túrbidus alárum strépitus—ideóque infaústus: quùm meátus ávium faústus soléret ésse plácidus et lénis."

1005. ἐγευόμην, *I tried the omen.*

1011. καλυπτῆς, id est, τῆς καλυπτούσης. Nómen verbále actívam hìc significatiónem hábet. BRUNCK.

1013. φθίνοντα, *evanescéntia,*—máli ó-minis: ὀργίων, *sacrificiórum.*

ἐμοὶ γὰρ οὗτος ἡγεμὼν, ἄλλοις δ᾽ ἐγώ. ⏑ – | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ –
Καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις· – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑
βωμοὶ γὰρ ἡμῖν ἐσχάραι τε παντελεῖς, – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
πλήρεις ὑπ᾽ οἰωνῶν τε καὶ κυνῶν βορᾶς – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
τοῦ δυσμόρου πεπτῶτος Οἰδίπου γόνου. – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
Κᾆτ᾽ οὐ δέχονται θυστάδας λιτὰς ἔτι – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑
θεοὶ παρ᾽ ἡμῶν, οὐδὲ μηρίων φλόγα· ⏑ – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ ⏑
οὐδ᾽ ὄρνις εὐσήμους ἀποῤῥοιβδεῖ βοὰς, – – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ –
ἀνδροφθόρου βεβρῶτες αἵματος λίπος. – – | ⏑ – ‖ ⏑ ⏑ | ⏑ – ‖ ⏑ – | ⏑ ⏑
Ταῦτ᾽ οὖν, τέκνον, φρόνησον· ἀνθρώποισι γὰρ – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ – – | ⏑ ⏑
τοῖς πᾶσι κοινόν ἐστι τοὐξαμαρτάνειν· – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ –
ἐπὴν δ᾽ ἁμάρτῃ, κεῖνος οὐκ ἔτ᾽ ἔστ᾽ ἀνὴρ ⏑ – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
ἄβουλος οὐδ᾽ ἄνολβος, ὅστις ἐς κακὸν ⏑ – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ ⏑
πεσὼν ἀκεῖται, μηδ᾽ ἀκίνητος πέλει· ⏑ – | ⏑ – ‖ – – | ⏑ – ‖ – – | ⏑ –
αὐθαδία τοι σκαιότητ᾽ ὀφλισκάνει. – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –
Ἀλλ᾽ εἶκε τῷ θανόντι, μηδ᾽ ὀλωλότα – – | ⏑ – ‖ ⏑ – | ⏑ – ‖ ⏑ – | ⏑ ⏑
κέντει. Τίς ἀλκὴ τὸν θανόντ᾽ ἐπικτανεῖν; – – | ⏑ – ‖ – – | ⏑ – ‖ ⏑ – | ⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

γαρ ούτος έμοι ἥγεμων, δε έγω άλλοις. Και ταύτα πόλις νόσει εκ της σης φρένος· γαρ πάντελεις βώμοι τε έσχαραι ἥμιν πλήρεις βόρας τε οιώνων και κύνων ὕπο του δύσμορου πεπτώτος γόνου Οίδιπου. Και είτα θέοι ούκετι δεχόνται πάρα ἥμων θύσταδας λίτας, ούδε φλόγα μήριων· ούδε όρνις αποῤῥοίβδει ευσήμους βόας, βεβρώτες λίπος ανδρόφθορου άιματος. Ταύτα ουν, τέκνον, φρονήσον· γαρ έστι κοίνον πάσι τοις ανθρώποις το εξαμάρτανειν· δε έπην ἁμάρτῃ, κείνος έστι ούκετι αβούλος ούδε ανόλβος άνηρ, ὅστις πέσων ες κάκον ακείται, μήδε πέλει ανικήτος· αυθάδια τοι οφλίσκανει σκαιοτήτα. Ἀλλα είκε τῳ θανόντι, μήδε κέντει ολώλοτα. Τις άλκη επίκτανειν τον θανόντα;

TRANSLATION.

for he to me is guide, and I to others.—And on-this-wise is the city afflicted from thy determination:—

" *For all our altars and hearths are full of the feasting of birds and of dogs on the unfortunate fallen son of Œdipus. And then the Gods no longer accept from us the sacrificial prayer, nor the flame of the thighs: neither does bird send forth the notes of propitious omen, being gorged with the fat of human gore.*"

These-things, accordingly, my son consider: for it is common to all men to err,—but when one may have erred, he is no longer an imprudent and infatuated man, who, having fallen into the wrong, is cured, nor continues immoveable: obstinacy, however, incurs the imputation of folly. [*Entreatingly.*] Wherefore give-in to the dead, nor wound the slain. What prowess is it to kill the killed?

1016. Eustathius, with allusion to this verse, says: Σοφοκλῆς δὲ καὶ ἀντὶ βωμοῦ οἶδεν ἐσχάραν. By παντελεῖς, Brunck and Erfurdt understood nothing more than *ómnes*: but Musgrave speaks thus: παντελεῖς, àn *sanctissimi?* Quo fortásse sénsu Júpiter πατὴρ παντελὴς Æschylo aúdit Séptem cóntra Thébas, 120.

1020. Of a victim the thighs were the parts offered up in sacrifice to the Gods: and hence, οὐ δέχονται θεοὶ μηρίων φλόγα.

1022. Aldus and some others have βεβρῶτος, very badly. Schéma est σολοικοφανὲς, (thus speaks Brunck) quùm singulári ὄρνις subjungátur plurále βεβρῶτες, syntáxi ad intelléctum, non ad vócem, relátâ. Erfurdt gives the sense of αἷμα ἀνδροφθόρον to be αἷμα ἀνδρὸς φθαρέντος.

1025. For ἐπὴν δ᾽ ἁμάρτῃ, the emendation of Brunck, (and which Erfurdt also had adopted,) Hermann has again substituted the vulgate reading, ἐπεὶ δ᾽ ἁμάρτη.

1026. ἄνολβος, glóssæ, μωρός, *wisdomless—silly:*—so in the Ajax, 1156.

<table>
<tr><td>Ἐῦ σοι φρονήσας ἐῦ λέγω· τὸ μανθάνειν δ'</td><td>--|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>ἥδιστον ἐῦ λέγοντος, ἐι κέρδος φέρει.</td><td>--|⏑-||⏑-|⏑-||--|⏑-</td></tr>
<tr><td>ΚΡ. Ὦ πρέσβυ, πάντες, ὥστε τοξόται σκοποῦ,</td><td>--|⏑-||⏑-|⏑-||⏑-|⏑-</td></tr>
<tr><td>τοξεύετ' ἀνδρὸς τοῦδε· κὀυδὲ μαντικῆς</td><td>--|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>ἄπρακτος ὑμῖν ἐιμί· τῶν δ' ὑπαὶ γένους</td><td>⏑-|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>ἐξημπόλημαι κἀκπεφόρτισμαι πάλαι.</td><td>--|⏑-||--|⏑-||--|⏑-</td></tr>
<tr><td>Κερδαίνετ', ἐμπολᾶτε τὸν πρὸς Σάρδεων</td><td>--|⏑-||⏑-|⏑-||--|⏑-</td></tr>
<tr><td>ἤλεκτρον, ἐι βούλεσθε, καὶ τὸν Ἰνδικὸν</td><td>--|⏑-||--|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>χρυσόν· τάφῳ δ' ἐκεῖνον ὀυχὶ κρύψετε.</td><td>--|⏑-||⏑-|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>Ὀυδ' ἐι θέλουσ' ὁι Ζηνὸς ἀιετοὶ βορὰν</td><td>--|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>φέρειν νιν ἁρπάζοντες ἐς Διὸς θρόνους·</td><td>⏑-|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>ὀυδ' ὣς, μίασμα τοῦτο μὴ τρέσας, ἐγὼ</td><td>--|⏑-||⏑-|⏑-||⏑-|⏑-</td></tr>
<tr><td>θάπτειν παρήσω κεῖνον. Ἐῦ γὰρ ὀῖδ' ὅτι</td><td>--|⏑-||--|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>θεοὺς μιαίνειν ὀύτις ἀνθρώπων σθένει.</td><td>⏑-|⏑-||--|⏑-||--|⏑-</td></tr>
<tr><td>Πίπτουσι δ', ὦ γεραιὲ Τειρεσία, βροτῶν</td><td>--|⏑-||⏑-|⏑-||⏑⏑-|⏑-</td></tr>
<tr><td>χ' ὁι πολλὰ δεινοὶ πτώματ' ἀίσχρ', ὅταν λόγους</td><td>--|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>ἀισχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.</td><td>--|⏑-||⏑-|⏑-||--|⏑⏑</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Ευ φρονήσας σοι λέγω ευ· δε το μάνθανειν λεγόντος ευ ἡδίστον, ει φέρει κέρδος. ΚΡ. Ω πρέσβυ, πάντες, ὥστε τόξοται σκόπου, τοξεύετε τούδε άνδρος· και μάντικης ούδε είμι απράκτος ὕμιν· δε ὕπαι των γένους πάλαι εξημπολήμαι και εκπεφορτίσμαι. Κερδαίνετε, εμπολάτε, ει βουλέσθε, τον ηλέκτρον προς Σάρδεων, και τον Ἰνδικον χρύσον· δε εκείνον ούχι κρύψετε τάφῳ. Ούδε ει ὁι αίετοι Ζήνος ἁρπαζόντες νιν βόραν θελούσι φέρειν ες θρόνους Δίος· ούδε ὡς, μη τρήσας τούτο μιάσμα, έγω παρήσω θάπτειν κείνον. Γαρ ευ οίδα ὅτι ούτις ανθρώπων σθένει μιαίνειν θέους. Δε, ω γεραίε Τειρέσια, και ὁι βρότων δείνοι πόλλα πιπτούσι αίσχρα πτώματα, ὅταν χάριν του κέρδους κάλως λεγώσι αίσχρους λόγους.

TRANSLATION.

[*With great sincerity.*] Being well disposed towards thee, I advise thee well:—and to learn from one advising well, is most pleasant, if it bring advantage!

Creon. [*Unyieldingly.*] Ah! old man, ye all, like archers at a mark, discharge-your-shafts at this [*Pointing to himself.*] person—and with the art of divination I am not untried by you:—moreover, by those of my own kin I have long since been made the subject of barter and of traffic! [*Sneeringly.*] Pursue your gain,—purchase, if ye choose, the amber of Sardis, and the gold of India: but him [*Resolvedly.*] ye shall never enclose in the tomb! Not even though the eagles of Jove, seizing him as their prey, should have a mind to bear him to the throne of Júpiter: not even in this event, dreading the pollution, would I grant permission to bury him. [*Seriously.*] For well do I know that no one of human kind is able to pollute the Gods!—But, O aged Tirésias, even those of mortal men who are clever in many-respects, fall disgraceful falls, when for the sake of lucre they speciously plead in a base cause.

1031. On the elision of δ' in the end of this verse, Erfurdt says:—" in fíne senariórum vocáles étiàm póterant elídi. Ab Æschylo id fáctum est núnquàm: à Sóphocle décies: ab Eurípide sémel."

1033. Aldus from MSS. edited τοξότου: another lection is τοξόται σκοπῷ.

1035. Brunck omits δ', and some read τῶνδ' for τῶν δ'. Many commentators refer τῶν to μαντέων, implied in μαντικῆς.

1037. It is doubtful whether "*amber*" be the meaning of ἤλεκτρον here; for Pliny speaks of a mixed metal, of which four fifths were gold and one fifth silver, called "*eléctrum.*" Sárdës or Sárdis, was a town of Asia Minor, and capital of Lýdia.

ΤΕΙ. Φεῦ. Ἆρ' οἶδεν ἀνθρώπων τις, ἆρα φράζεται—; - ‖ - - | ◡ - ‖ - - | - - ‖ ◡ - | ◡ ◡
ΚΡ. Τί χρῆμα; Ποῖον τοῦτο πάγκοινον λέγεις; ◡ - | ◡ - ‖ - - | ◡ - ‖ - - | - -
ΤΕΙ. Ὅσῳ κράτιστον κτημάτων εὐβουλία; ◡ - | ◡ - ‖ - - | ◡ - ‖ - - | ◡ -
ΚΡ. Ὅσῳπερ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη. ◡ - | ◡ - ‖ - - | ◡ - ‖ - - | ◡ -
ΤΕΙ. Ταύτης σὺ μέντοι τῆς νόσου πλήρης ἔφυς. - - | ◡ - ‖ - - | ◡ - ‖ - - | ◡ -
ΚΡ. Ὀυ βούλομαι τὸν μάντιν ἀντειπεῖν κακῶς. - - | ◡ - ‖ - - | ◡ - ‖ - - | ◡ -
ΤΕΙ. Καὶ μὴν λέγεις, ψευδῆ με θεσπίζειν λέγων. - - | ◡ - ‖ - - | ◡ - ‖ - - | ◡ -
ΚΡ. Τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος. ◡ - | ◡ - ‖ - - | ◡ - ‖ ◡ - | ◡ ◡
ΤΕΙ. Τὸ δ' ἐκ τυράννων, αἰσχροκέρδειαν φιλεῖ. ◡ - | ◡ - ‖ - - | ◡ - ‖ - - | ◡ -
ΚΡ. Ἆρ' οἶσθα ταγοὺς ὄντας, ἃ ἂν λέγῃς, λέγων; - - | ◡ - ‖ - - | ◡ - ‖ ◡ - | ◡ -
ΤΕΙ. Οἶδ'. Ἐξ ἐμοῦ γὰρ τήνδ' ἔχεις σώσας πόλιν. - - | ◡ - ‖ - - | ◡ - ‖ - - | ◡ ◡
ΚΡ. Σοφὸς σὺ μάντις, ἀλλὰ τἀδικεῖν φιλῶν. ◡ - | ◡ - ‖ ◡ - | ◡ - ‖ ◡ - | ◡ -
ΤΕΙ. Ὄρσεις με τἀκίνητα διὰ φρενῶν φράσαι. - - | ◡ - ‖ - - | ◡ ◡ ◡ ‖ ◡ - | ◡ ◡
ΚΡ. Κίνει, μόνον δὲ μὴ 'πὶ κέρδεσιν λέγων. - - | ◡ - ‖ ◡ - | ◡ - ‖ ◡ - | ◡ -
ΤΕΙ. Οὕτω γὰρ ἤδη καὶ δοκῶ, τὸ σὸν μέρος. - - | ◡ - ‖ - - | ◡ - ‖ ◡ - | ◡ ◡

THE ORDER, AND ENGLISH ACCENTUATION.

ΤΕΙ. Φευ. Ἁρα τις ανθρώπων οίδε, άρα φράζεται——; ΚΡ. Τι χρήμα; Ποίον παγκοίνον τούτο λέγεις; ΤΕΙ. Ὅσῳ ευβούλια κρατίστον κτήματων; ΚΡ. Ὁσῷπερ, οίμαι, μη φρόνειν πλείστη βλάβη. ΤΕΙ. Συ έφυς μέντοι πλήρης της ταύτης νόσου. ΚΡ. Ου βούλομαι αντείπειν τον μάντιν κάκως. ΤΕΙ. Και μην λέγεις, λέγων με θεσπίζειν ψεύδη. ΚΡ. Γαρ το παν μάντικον γένος φιλάργυρον. ΤΕΙ. Δε το εκ τυράννων φίλει αισχροκερδείαν. ΚΡ. Ἁρα οίσθα λέγων, ά αν λέγῃς, όντας τάγους; ΤΕΙ. Οίδα. Γαρ σώσας τήνδε πόλιν εξ έμου, έχεις. ΚΡ. Συ σόφος μάντις, άλλα φίλων το άδικειν. ΤΕΙ. Ὀρσεις με φράσαι τα δία φρένων ακινήτα. ΚΡ. Κίνει, δε μόνον μη λέγων έπι κέρδεσι. ΤΕΙ. Γαρ ούτω και ήδη δόκω, το σον μέρος.

TRANSLATION.

Tiresias. [*Holding up both his hands.*] Alas! Does any one of men know, does he consider ——? Creon. [*Interruptingly.*] What is the matter? What trite saying this—thou utterest?

Tiresias. By how much is wisdom the best of possessions?

Creon. By so much, methinks, as folly is the greatest bane.

Tiresias. [*Fearlessly.*] Thou art-by-nature, however, full of this affection. Creon. [*Bridling his anger.*] I wish not to answer a prophet disrespectfully. Tiresias. And yet thou doest it,—saying that I prophesy what is false! Creon. For all the prophetic race is fond of money! Tiresias. But that of kings loves base-gain!

Creon. [*Piqued.*] Dost thou know thou art addressing, what thou sayest, to those who are thy rulers? Tiresias. I know it. For having preserved the city through me thou swayest it!

Creon. Thou art a skilful seer, but given to injustice! Tiresias. Thou wilt rouse me to tell the secrets that in my bosom lie unmoved. Creon. Move them,—but only not speaking for gain! Tiresias. For thus even already seem I *to have spoken*, in as far as regards thy part.

1050. Brunck for ἐυβουλία in this line edited ἡὐβουλία, and subjoined this observation:—"pérperàm libri ómnes, omísso articulo, ἐυβουλία. Sîc in Philoctéte, vérsu 1443, ἡὐσέβεια." But Schaefer writes as follows:—"Brúnckius ex conjectúrâ ἡὐβουλία. Non opus. Státìm séquitur síne artículo μὴ φρονεῖν:—reperítur étiàm ἐυβουλίας, vérsu 1098, infra."

1058. τήνδ' ἔχεις σώσας πόλιν, *having saved this city thou hast it*: Hermann renders these words, "*ténes úrbem, eámque sálvam.*" He ought rather to have said, "*úrbe servátâ, éam ténes.*"

1060. τἀκίνητα, i. e., τὰ ἄῤῥητα. Víde Œdip. Col. 1526. Musgrave.

1062. The Scholiast explains this passage by, οὕτω νομίζεις, ὅτι ἐπὶ κέρδεσι λέγω.

<table>
<tr><td>ΚΡ. Ὡς μὴ ᾿μπολήσων ἴσθι τὴν ἐμὴν φρένα.</td><td>--|⏑-||--|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>ΤΕΙ. Ἀλλ᾿ εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι</td><td>--|⏑-||⏑-|⏑-||--|⏑⏑</td></tr>
<tr><td>τροχοὺς ἁμιλλητῆρας Ἡλίου τελῶν,</td><td>⏑-|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχνων ἕνα</td><td>⏑-|⏑-||--|⏑-||--|⏑⏑</td></tr>
<tr><td>νέκυν νεκρῶν ἀμοιβὸν ἀντιδοὺς ἔσει,</td><td>⏑-|⏑-||⏑-|⏑-||⏑-|⏑-</td></tr>
<tr><td>ἀνθ᾿ ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτω,</td><td>--|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>ψυχήν τ᾿ ἀτίμως ἐν τάφῳ κατῴκισας·</td><td>--|⏑-||--|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>ἔχεις δὲ τῶν κάτωθεν ἐνθάδ᾿ αὖ θεῶν</td><td>⏑-|⏑-||⏑-|⏑-||⏑-|⏑-</td></tr>
<tr><td>ἄμοιρον, ἀκτέριστον, ἀνόσιον νέκυν.</td><td>⏑-|⏑-||⏑-|⏑⏑⏑||⏑-|⏑⏑</td></tr>
<tr><td>Ὧν οὔτε σοὶ μέτεστιν οὔτε τοῖς ἄνω</td><td>--|⏑-||⏑-|⏑-||⏑-|⏑-</td></tr>
<tr><td>θεοῖσιν· ἀλλ᾿ ἐκ σοῦ βιάζονται τάδε.</td><td>⏑-|⏑-||--|⏑-||--|⏑⏑</td></tr>
<tr><td>Τούτων σε λωβητῆρες ὑστεροφθόροι</td><td>--|⏑-||--|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>λοχῶσιν Ἅιδου καὶ θεῶν Ἐριννύες,</td><td>⏑-|⏑-||--|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>ἐν τοῖσιν αὐτοῖς τοῖσδε ληφθῆναι κακοῖς.</td><td>--|⏑-||--|⏑-||--|⏑-</td></tr>
<tr><td>Καὶ ταῦτ᾿ ἄθρησον εἰ κατηργυρωμένος</td><td>--|⏑-||⏑-|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>λέγω. Φανεῖ γὰρ οὐ μακροῦ χρόνου τριβὴ</td><td>⏑-|⏑-||⏑-|⏑-||⏑-|⏑-</td></tr>
<tr><td>ἀνδρῶν, γυναικῶν, σοῖς δόμοις κωκύματα.</td><td>--|⏑-||--|⏑-||--|⏑⏑</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Ἴσθι ὡς μη εμπολήσων την έμην φρένα. ΤΕΙ. Ἀλλα κατίσθι γε τοι ευ μη έτι τέλων πόλλους ἁμιλλητήρας τρόχους Ἥλιου, εν οἷσι αύτος έσει άντιδους ἕνα εκ των σων σπλάγχνων νέκυν αμοίβον νέκρων, άντι ὧν έχεις των άνω βάλων μεν κάτω, τε ατίμως κατῴκισας ψύχην εν τάφῳ· δε ένθαδε αυ έχεις αμοίρον των θέων κατώθεν, ακτερίστον, ανόσιον νέκυν. Ὧν μετέστι ούτε σοι, ούτε τοις θεοίσι άνω· άλλα εκ σου τάδε βιαζόνται. Τούτων Ερίννυες Ἅιδου και θέων ὑστερόφθοροι λωβητήρες λοχώσι σε, ληφθήναι εν τοίσι αύτοις τοίσδε κάκοις. Και αθρήσον ει κατηργυρώμενος λέγω ταύτα. Γαρ τρίβη ου μάκρου χρόνου φάνει κωκύματα άνδρων, γυναίκων, σοις δόμοις.

TRANSLATION.

Creon. [*Firmly.*] Know that thou shalt not sell my resolution. Tiresias. [*With warmth.*] But know thou too for certain that, "*thou shalt not yet witness to their close many hastening courses of the Sun, in which thou thyself shalt* not *be a giver-in-retaliation of one sprung from thine own bowels,—dead, a recompence for the dead,—in return for that thou hast sent one of those upon the Earth, down fortroth below, and hast dishonorably lodged a living-being in the grave:—and here again detainest from communion with the infernal deities, one-deprived-of-funeral-rites, an unhallowed corse. In respect of whom it concerns neither thee,—nor the Gods above:—but by thee these things are done with violence.*

For this are the Furies of Hell and of the Gods, pursuers with penal vengeance, lying in wait for thee,—that thou mayest be insnared in the very same misfortunes."

And see whether, induced-by-money, I say this.—"*For the lapse of no long time shall exhibit the mourning of men, of women, in thy palace:*

1065. For τροχοὺς, *cúrsus*, Erfurdt edited τρόχους, *rótas:* but Hermann has restored τροχούς. Schaefer here speaks as follows:—"pro τροχοὺς non scríbam τρόχους. Intélligo énim circumáctum rotárum cúrrûs soláris. Quò brévius scílicet témpus, èò mínæ vátis terribilióres." —The Scholiast explained τροχοὺς, by δρόμους, rightly; adding ὅ ἐστιν, ἡμέρας.

1068. τῶν ἄνω, *of those above,*—that is, *those on the face* or *surface of the Earth:* understand τινὰ, *a certain one.*

1069. Seidler preferred κατοικίσας, the participle, "quía (says he) síbi respóndeant ἔχεις μὲν—ἔχεις δέ."

1074. ὑστεροφθόροι,—αἱ ὕστερον μέλλουσαι βλάψαι. Scholiast.

1079. ἀνδρῶν, γυναικῶν,—pro ἀνδρῶν καὶ γυναικῶν. Graéci in hôc génere loquéndi cópulam férè omíttere sólent. Erfurdt.

ἐχθραὶ δὲ πᾶσαι ξυνταράσσονται πόλεις, - - | ⏑ - || - - | ⏑ - || - - | ⏑ -
ὅσων σπαράγματ' ἢ κύνες καθήγισαν, ⏑ - | ⏑ - || ⏑ - | ⏑ - || ⏑ - | ⏑ ⏑
ἢ θῆρες, ἤ τις πτηνὸς οἰωνὸς, φέρων - - | ⏑ - || - - | ⏑ - || - - | ⏑ -
ἀνόσιον ὀσμὴν ἑστιοῦχον ἐς πόλιν. ⏑ ⏑ ⏑ | ⏑ - || - - | ⏑ - || ⏑ - | ⏑ ⏑
Τοιαῦτά σου, λυπεῖς γὰρ, ὥστε τοξότης, ⏑ - | ⏑ - || - - | ⏑ - || ⏑ - | ⏑ -
ἀφῆκα θυμῷ καρδίας τοξεύματα ⏑ - | ⏑ - || - - | ⏑ - || - - | ⏑ ⏑
βέβαια, τῶν σὺ θάλπος οὐχ ὑπεκδραμεῖ. ⏑ - | ⏑ - || ⏑ - | ⏑ - || ⏑ - | ⏑ -
Ὦ παῖ, σὺ δ' ἡμᾶς ἄπαγε πρὸς δόμους, ἵνα - - | ⏑ - || - ⏑ ⏑ | ⏑ - || ⏑ - | ⏑ ⏑
τὸν θυμὸν οὗτος ἐς νεωτέρους ἀφῇ, - - | ⏑ - || ⏑ - | ⏑ - || ⏑ - | ⏑ -
καὶ γνῷ τρέφειν τὴν γλῶσσαν ἡσυχωτέραν, - - | ⏑ - || - - | ⏑ - || ⏑ - | ⏑ -
τὸν νοῦν τ' ἀμείνω τῶν φρενῶν, ὧν νῦν φέρει. - - | ⏑ - || - - | ⏑ - || - - | ⏑ -
ΧΟ. Ἁνὴρ, ἄναξ, βέβηκε δεινὰ θεσπίσας· - - | ⏑ - || ⏑ - | ⏑ - || ⏑ - | ⏑ -
ἐπιστάμεσθα δ', ἐξ ὅτου λευκὴν ἐγὼ ⏑ - | ⏑ - || ⏑ - | ⏑ - || - - | ⏑ -
τήνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα, - - | ⏑ - || - - | ⏑ - || ⏑ - | ⏑ ⏑
μή πώ ποτ' αὐτὸν ψεῦδος ἐς πόλιν λακεῖν. - - | ⏑ - || - - | ⏑ - || ⏑ - | ⏑ -
ΚΡ. Ἔγνωκα κἀυτὸς, καὶ ταράσσομαι φρένας. - - | ⏑ - || - - | ⏑ - || ⏑ - | ⏑ ⏑

THE ORDER, AND ENGLISH ACCENTUATION.

δε πάσαι πόλεις ξυνταρασσόνται έχθραι, ὅσων σπαράγματα η κύνες καθήγισαν, η θήρες, η τις πτήνος οιώνος, φέρων ανόσιον όσμην ες ἑστιούχον πόλιν. Τοιαύτα βεβαία τοξεύματα, γαρ λύπεις, ὥστε τόξοτης, θύμῳ κάρδιας αφήκα σου, θάλπος των συ ουκ ὑπέκδραμει. Δε, ω παι, συ άπαγε ἥμας προς δόμους, ἵνα ούτος άφῃ τον θύμον ες νεώτερους, και γνῳ τρέφειν την ἡσυχώτεραν γλώσσαν, τε τον νουν αμείνω των φρένων, ὧν νυν φέρει. ΧΟ. Ὁ άνηρ, άναξ, βεβήκε θέσπισας δείνα· δε επισταμέσθα, εξ ὅτου έγω αμφιβάλλομαι τήνδε λεύκην τρίχα εκ μελαίνης, αύτον μη πότε πω λάκειν ψεύδος ες πόλιν. ΚΡ. Και αύτος εγνώκα, και ταράσσομαι φρένας.

TRANSLATION.

and all the states shall be stirred-up-together in enmity, whose mangled-dead either the dogs have polluted, or beasts-of-prey, or any winged bird, bearing an unhallowed stench into the sanctuaries of the city."

[*With émphasis.*] Such unerring arrows, (for thou vexest me,) have I, like an archer, in anger of heart discharged at thee,—the smart of which thou shalt not escape!

[*To his guide.*] But, O boy, do thou conduct us to our home, that he may vent his passion upon those of fewer years,—and may know to cherish a more temperate tongue, and a frame-of-mind better than the feelings which he now harbours. [*Exit Tirésias led by his guide.*]

Chorus. [*To Créon.*] The man, O king, is gone—after predicting dreadful events: and [*Appearing truly sorry.*] we know that from the time I changed this hoary hair from black, that he never on any occasion declared to the city what was false.

Creon. [*In faltering accents.*] I have known it too myself,—and I am disturbed in my thoughts!

1080. πόλεις, *the cities* or *states*, that is, those which had leagued with king Adrástus against Thebes—and whose dead were left unburied. The seer alludes to the expedition of the Epigoni, who invaded and conquered Thebes several years afterwards, to avenge the death of their fathers who had fallen under its walls.

1081. ὅσων σπαράγματα—*the mangled-remains of as many of whom*, that is, *the dead bodies of whose citizens.* Erfurdt has given the meaning of ὅσων, to be ὅτι τόσων. For καθήγισαν, (see καθαγίζω,) many have καθήγνισαν, badly. Hesýchius explains καθαγίσω by συντελέσω, καὶ καθιερώσω.

1083. ἑστιοῦχον πόλιν, *the hearth-sacred* or *altar-hallowed city.*

1090. The common reading is ἢ νῦν φέρει, which Brunck condemns, but which Erfurdt and Hermann retain.

<table>
<tr><td>Τό τ᾽ εἰκάθειν γὰρ δειλόν· ἀντιστάντα δὲ</td><td>|⏑–|⏑–||––|⏑–||––|⏑⏑</td></tr>
<tr><td>ἄτῃ πατάξαι θυμὸν, ἐν δεινῷ πάρα.</td><td>|––|⏑–||––|⏑–||––|⏑⏑</td></tr>
<tr><td>ΧΟ. Ἐυβουλίας δεῖ, παῖ Μενοικέως Κρέον.</td><td>|––|⏑–||––|⏑–||⏑–|⏑⏑</td></tr>
<tr><td>ΚΡ. Τί δῆτα χρὴ δρᾶν; Φράζε· πείσομαι δ᾽ ἐγώ.</td><td>|⏑–|⏑–||––|⏑–||⏑–|⏑–</td></tr>
<tr><td>ΧΟ. Ἐλθὼν, κόρην μὲν ἐκ κατώρυχος στέγης</td><td>|––|⏑–||⏑–|⏑–||⏑–|⏑–</td></tr>
<tr><td>ἄνες· κτίσον δὲ τῷ προκειμένῳ τάφον.</td><td>|⏑–|⏑–||⏑–|⏑–||⏑–|⏑⏑</td></tr>
<tr><td>ΚΡ. Καὶ ταῦτ᾽ ἐπαινεῖς, καὶ δοκεῖς παρεικάθειν;</td><td>|––|⏑–||––|⏑–||⏑–|⏑–</td></tr>
<tr><td>ΧΟ. Ὅσον γ᾽, ἄναξ, τάχιστα· συντέμνουσι γὰρ</td><td>|⏑–|⏑–||⏑–|⏑–||––|⏑⏑</td></tr>
<tr><td>θεῶν ποδώκεις τοὺς κακόφρονας βλάβαι.</td><td>|⏑–|⏑–||––|⏑–||⏑–|⏑⏑</td></tr>
<tr><td>ΚΡ. Ὀί μοι. Μόλις μὲν, καρδίας δ᾽ ἐξίσταμαι</td><td>|––|⏑–||––|⏑–||––|⏑⏑</td></tr>
<tr><td>τὸ δρᾶν· ἀνάγκῃ δ᾽ ὀυχὶ δυσμαχητέον.</td><td>|⏑–|⏑–||––|⏑–||⏑–|⏑⏑</td></tr>
<tr><td>ΧΟ. Δρᾶ νῦν τάδ᾽ ἐλθὼν, μηδ᾽ ἐπ᾽ ἄλλοισι τρέπε.</td><td>|––|⏑–||––|⏑–||––|⏑⏑</td></tr>
<tr><td>ΚΡ. Ὧδ᾽ ὡς ἔχω στείχοιμ᾽ ἄν. Ὁι δ᾽ ὀπάονες,</td><td>|––|⏑–||––|⏑–||⏑–|⏑⏑</td></tr>
<tr><td>ὁί τ᾽ ὄντες, ὁί τ᾽ ἀπόντες, ἀξίνας χεροῖν</td><td>|⏑–|⏑–||⏑–|⏑–||––|⏑–</td></tr>
<tr><td>ὁρμᾶσθ᾽ ἑλόντες ἐις ἐπόψιον τόπον.</td><td>|––|⏑–||⏑–|⏑–||⏑–|⏑⏑</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Τε γαρ το είκαθειν δείλον· δε πάρα εν δείνῳ αντιστάντα πατάξαι θύμον άτῃ. ΧΟ. Ευβούλιας δει, Κρέον, παι Μενοίκεως. ΚΡ. Τι δήτα χρη δραν; Φράζε· δε έγω πείσομαι. ΧΟ. Ἐλθων, άνες μεν κόρην εκ κατώρυχος στέγης· δε κτίσον τάφον τῳ προκείμενῳ. ΚΡ. Και επαίνεις ταύτα, και δόκεις παρείκαθειν; ΧΟ. Ὅσον ταχίστα γε, άναξ· γαρ ποδώκεις βλάβαι θέων συντεμνούσι τους κακόφρονας. ΚΡ. Οι μοι. Μόλις μεν, δε εξίσταμαι κάρδιας το δραν· δε ούχι δυσμαχήτεον ανάγκῃ. ΧΟ. Ἐλθων νυν δρα τάδε, μήδε τρέπε έπι αλλοίσι. ΚΡ. Ὧδε ώς έχω αν στειχοίμι. Δε όι οπάονες, τε όι όντες, τε όι απόντες, ἑλόντες αξίνας χέροιν ὁρμάσθε εις επόψιον τόπον.

TRANSLATION.

And yet to yield were cowardly:—but there is danger that by resisting I may afflict my mind with anguish!

Chorus. Of prudent counsel there is need, O Créon—son of Menoéceus! Creon. What then must I do? Tell me, and I will obey!

Chorus. Going, release indeed the virgin from her subterraneous abode:—and prepare a tomb for the body that lies exposed.

Creon. [*With true obsequiousness.*] And dost thou really approve of these-measures, and think I ought to yield?

Chorus. As quickly as possible, too, O king:—for the swift-footed vengeance of heaven cuts short those of wicked minds!

Creon. Ah! me! [*Hesitatingly.*] It is with difficulty, insooth, but I am changed in my purpose to do it:—for we must not maintain an unequal combat with Necessity!

Chorus. [*Entreatingly.*] Going now, do those things, nor entrust them to others!

Creon. [*Undelayingly.*] Thus as I am will I go. [*Imperatively.*] But ye my attendants, both those present, and those absent, taking axes in your hands, rush to the observable spot.

1097. ἐν δεινῷ πάρα, *it is present unto us for danger:* on this passage Erfurdt says: "sénsus est: *veheméntiam* (sc. Tirésiæ) *calamitáte feríre, non síne perículo lícet.*" But Hermann gives the meaning, and by far more correctly, to be, "*nàm et cédere gráve, et resisténti málum ínstat.*"

1106. Brunck at this verse was nearly adopting another reading, *viz.* τὸ δρᾶν ἀνάγκη, κὀυχὶ δυσμαχητέον,—*to do it is necessary, and not wage an unequal war.*

1108. For ὁι δ᾽ ὀπάονες, some have ὁί τ᾽ ὀπάονες,—and others, ἴτ᾽ ἴτ᾽, ὀπάονες.

1110. On ἐις ἐπόψιον τόπον, the Scholiast says, φανερὸν διὰ τὸ ὕψος· φησὶ δὲ τὸν τάφον. Hermann laughs at this, and asserts the command to be with reference to the burial of Polynícës!!

<table>
<tr><td>Ἐγὼ δ', ἐπειδὴ δόξα τῆδ' ἐπεστράφη,</td><td></td><td>⏑-|⏑-||--|⏑-||⏑-|⏑-</td><td></td></tr>
<tr><td>αὐτός τ' ἔδησα, καὶ παρὼν ἐκλύσομαι·</td><td></td><td>--|⏑-||⏑-|⏑-||⏑-|⏑⏑</td><td></td></tr>
<tr><td>δέδοικα γὰρ, μὴ τοὺς καθεστῶτας νόμους</td><td></td><td>⏑-|⏑-||--|⏑-||--|⏑-</td><td></td></tr>
<tr><td>ἄριστον ᾖ σώζοντα, τὸν βίον τελεῖν.</td><td></td><td>⏑-|⏑-||--|⏑-||⏑-|⏑-</td><td></td></tr>
<tr><td>ΧΟΡΟΣ.</td><td></td><td></td><td></td></tr>
<tr><td>Πολυώνυμε, Καδμείας</td><td>[Στροφὴ α'.]</td><td>⏑⏑-⏑||⏑---</td><td>α'</td></tr>
<tr><td>Νύμφας ἄγαλμα, καὶ Διὸς</td><td></td><td>--|⏑-||⏑-|⏑⏑</td><td>β'</td></tr>
<tr><td>βαρυβρεμέτα γένος,</td><td></td><td>⏑-⏑⏑||-⏑-</td><td>γ'</td></tr>
<tr><td>κλυτὰν ὃς ἀμφέπεις</td><td></td><td>--⏑||-⏑-</td><td>δ'</td></tr>
<tr><td>Ἰταλίαν, μέδεις δὲ παγ-</td><td></td><td>-⏑⏑-||⏑-|⏑-</td><td>ε'</td></tr>
<tr><td>κοίνου Ἐλευσινίας</td><td></td><td>--⏑||-⏑⏑-</td><td>ζ'</td></tr>
<tr><td>Δηοῦς ἐν κόλποις,</td><td></td><td>---|--</td><td>η'</td></tr>
<tr><td>ὦ Βακχεῦ, Βακχᾶν μητρόπολιν Θήβαν</td><td></td><td>---||---||⏑⏑--||-</td><td>θ'</td></tr>
<tr><td>ναίων παρ' ὑγρῶν Ἰσμηνοῦ</td><td></td><td>--|⏑⏑-||--|-*</td><td>ι'</td></tr>
<tr><td>ῥεέθρων, ἀγρίου τ'</td><td></td><td>⏑⏑-|⏑⏑-</td><td>κ'</td></tr>
<tr><td>ἐπὶ σπορᾷ δράκοντος·</td><td></td><td>⏑-|⏑-||⏑-|⏑</td><td>λ'</td></tr>
<tr><td>σὲ δ' ὑπὲρ διλόφου πέτρας</td><td>[Ἀντιστροφὴ α'.]</td><td>⏑⏑-⏑||⏑---</td><td>α'</td></tr>
<tr><td>στέροψ ὄπωπε λιγνὺς, ἔν-</td><td></td><td>⏑-|⏑-||⏑-|⏑-</td><td>β'</td></tr>
<tr><td>θα Κωρύκιαι Νύμφαι</td><td></td><td>⏑-⏑⏑||-⏑-</td><td>γ'</td></tr>
<tr><td>στείχουσι Βακχίδες,</td><td></td><td>--⏑||-⏑-</td><td>δ'</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Δε, επείδη δόξα επέστραφη τήδε, τε αύτος εδήσα, και πάρων έγω εκλύσομαι· γαρ δεδοίκα, μη η αρίστον τέλειν τον βίον σωζόντα τους καθεστώτας νόμους. ΧΟ. Πολυώνυμε, αγάλμα Καδμείας Νύμφας, και γένος βαρυβρέμετα Δίος, ὁς άμφεπεις κλύταν Ιτάλιαν, δε εν χόλποις Ελευσίνιας μέδεις Δήους παγκοίνου, ω Βάκχευ, ναίων Θήβαν μητρόπολιν Βάκχαν πάρα ὕγρων ῥέεθρων Ισμήνου, τε έπι σπόρᾳ άγριου δρακόντος· σε δε λίγνυς οπώπε στέροψ ὕπερ δίλοφου πέτρας, ένθα στειχούσι Κωρύκιαι Νύμφαι Βάκχιδες,

TRANSLATION.

And, since my purpose has been converted in this way, as I myself bound her, so, being present will I liberate her: for I fear lest it be not best to close existence preserving the established laws! [*Exeunt Créon and Attendants.*]

CHORUS. O thou designated-by-many-a-name, glory of the Theban Nymph, and son of deeply-thundering Jove,— who swayest renowned Itália, and in the vales of Eleúsis presidest over the rites of Cérës free to all, O Bacchus, dwelling in Thebes (mother-city of the Bacchanals) by the winding streams of Isménus, and on the seed-soil of the fell dragon: thee also the smoke is wont to see as it bursts into flame above the two-peaked rock,—where roam the Corýcian Nymphs, the Bácchidës,

1115. πολυώνυμε,—*O thou* (Bácchus) *of many names:* among these were, Líber, Brómius, Lyaéus, Lenaéus, Euíus, Bássereus, Thyonaéus, Psílas, Iácchus, &c.

1116. νύμφας ἄγαλμα, *Sémelē's darling.*

1117. For γένος some read γέννα, which answers well to Νύμφαι in ver. 1128, below. If γένος be the correct lection here, then it is probable that Νύμφαι in the antístrophë (unless the penult of this word be sometimes short) should be κόραι.

1119. Italy is mentioned with propriety, as the Tuscans were religious observers of the rites of Bacchus.

1120. Cérës, the goddess of corn and of harvests, was worshipped with enthusiasm in the vales of Eleúsis in Attica.

1126. διλόφου πέτρας, viz. *Parnássus.*

1127. στέροψ—λιγνὺς, *lúcidus,* vel *cándens, fúlgidus vápor.* MUSGRAVE.

1128. Κωρύκιαι Νύμφαι, so called from the Corýcian grotto, their abode

Κασταλίας τε νᾶμα· καί | -⏑⏑-‖⏑-|⏑- ε'
σε Νυσίων ὀρέων | ⏑--‖-⏑⏑- ζ'
κισσήρεις ὄχθαι, | ---|-- η'
χλωρά τ' ἀκτὰ πουλυστάφυλος πέμπει, | ---‖---‖⏑⏑--‖- θ'
ἀβρότων ἐπέων εὐαζόν- | ⏑⏑-|⏑⏑-‖--|-* ι'
των, Θηβαίας | --|-- κ'
ἐπισκοποῦντ' ἀγυιάς· | ⏑-|⏑-‖⏑-|- λ'

τὰν ἐκ πασᾶν [Στροφὴ β'.] | --|-- α'
τιμᾷς ὑπερτάταν πόλεων | --|⏑-‖⏑-|⏑⏑- β'
ματρὶ σὺν κεραυνίᾳ. | -⏑|-⏑‖-⏑|- γ'
Καί νυν, ὡς βιαίας | -⏑|-⏑‖-- δ'
πάνδημος ἔχεται πόλις | --⏑⏑‖⏑-⏑⏑ ε'
ἐπὶ νόσου, μολεῖν ποδὶ | ⏑⏑⏑-‖⏑-⏑⏑ ζ'
καθαρσίῳ Παρνησίαν | ⏑-|⏑-‖--|⏑- η'
ὑπὲρ κλιτὺν, ἢ | ⏑--⏑‖- θ'
στονόεντα πορθμόν. | ⏑⏑-|⏑-‖⏑ ι'

Ἰὼ πῦρ πνει- ['Αντιστροφὴ β'.] | --|-- α'
όντων χοράγ' ἄστρων, νυχίων | --|⏑-‖--|⏑⏑- β'
φθεγμάτων ἐπίσκοπε, | -⏑|-⏑‖-⏑|⏑ γ'
παῖ, Διὸς γένεθλον, | -⏑|-⏑‖-⏑ δ'

THE ORDER, AND ENGLISH ACCENTUATION.

τε νάμα Κastάλιας· και σε κισσήρεις όχθαι Νυσίων όρεων, τε χλώρα άκτα πουλυστάφυλος πέμπει, άβροτων έπεων ευαζόντων, επισκοπούντα Θηβαίας αγυίας· εκ πάσαν πόλεων ταν τίμᾳς υπέρταταν, συν κεραύνιᾳ μάτρι. Και νυν, ὡς πανδήμος πόλις έχεται βιαίας νόσου, μόλειν καθάρσιῳ πόδι ὕπερ Παρνήσιαν κλίτυν, η στονοέντα πόρθμον. 'Ιω χοράγε άστρων πνειόντων πυρ, επίσκοπε νύχιων φθέγματων, παι, γενέθλον Δίος,

TRANSLATION.

and the fountain of Castália *flows:* and thee the ivy-crowned steeps of the Nýsian mountains, and the green shore clothed-with-vines sends along (immortal words wafting thy acclaim) to reign the guardian of the Theban streets:—of all cities this thou honorest the highest, together with thy mother who perished by the thunder.

And now, since the town with its-entire-population is agitated by a violent feeling, come thou with healing step over the Parnássian brow, or the resounding frith. O leader of the choir of stars breathing flame, director of the voices that sound by night, youthful God, son of Jove,

1131. Aldus in this verse has Νυσσαίων, and Erfurdt Νυσίων,—but Hermann contends for Νυσαίων. In a few MSS. we find Νυσέων, and in others Νισαίων. There were various mountains named Nýsa, hence it is not clear which of them is meant: it is most probable, however, from what follows, viz. ὑπὲρ στονόεντα πορθμὸν, that Nýsa in Euboéa is the one alluded to.

1134. ἀβρότων. Pérperàm Aldus ἀμβρότων. "Αβροτα ἔπεα sunt "*vóces sánctæ, vóces in sácris éditæ.*" ERFURDT.

1139. Sémelë perished by the thunders of Jove, being unable to endure the presence of the God whom she had requested to visit her, arrayed in his majesty.

1141. For πάνδημος ἔχεται πόλις, Hermann gives ἔχεται πανδήμιος πόλις.

1145. πορθμὸν, *gulf* or *strait*, viz. that between Euboéa and Bœótia.

1149. Hermann condemns the comma after παῖ in this verse; and he adds, 'jungénda hæc in úuum, ut ídem sint quod ἐκ Διὸς γεγὼς παῖς.'

προφάνηθι Ναξίαις |⏑⏑–⏑‖–⏑–   ι'
Θυιάσιν ἅμα περιπόλοις, |–⏑⏑⏑‖⏑⏑⏑⏑–   ζ'
αἵ πάννυχοί σε μαινόμεναι |––|⏑–‖⏑–|⏑⏑⏑   η'
χορεύουσι, τὸν |⏑––⏑‖–   θ'
ταμίαν Ἴακχον. |⏑⏑–‖⏑–‖⏑   ι'

ΑΓΓΕΛΟΣ.

Κάδμου πάροικοι καὶ δόμων Ἀμφίονος, |––|⏑–‖––|⏑–‖––|⏑⏑
οὐκ ἔσθ' ὁποῖον στάντ' ἂν ἀνθρώπου βίον |––|⏑–‖––|⏑–‖––|⏑⏑
οὔτ' αἰνέσαιμ' ἄν, οὔτε μεμψαίμην ποτέ· |––|⏑–‖⏑–|⏑–‖––|⏑⏑
Τύχη γὰρ ὀρθοῖ καὶ Τύχη καταῤῥέπει |⏑–|⏑–‖––|⏑–‖⏑–|⏑–
τὸν εὐτυχοῦντα, τόν τε δυστυχοῦντ', ἀεί· |⏑–|⏑–‖⏑–|⏑–‖⏑–|⏑–
καὶ μάντις οὐδεὶς τῶν καθεστώτων βροτοῖς. |––|⏑–‖––|⏑–‖––|⏑–
Κρέων γὰρ ἦν ζηλωτὸς, ὡς ἐμοὶ, ποτὲ, |⏑–|⏑–‖––|⏑–‖⏑–|⏑⏑
σώσας μὲν ἐχθρῶν τήνδε Καδμείαν χθόνα, |––|⏑–‖––|⏑–‖––|⏑⏑
λαβὼν δὲ χώρας παντελῆ μοναρχίαν, |⏑–|⏑–‖––|⏑–‖⏑–|⏑–
ἴθυνε, θάλλων εὐγενεῖ τέκνων σπορᾷ· |––|⏑–‖––|⏑–‖⏑–|⏑–

THE ORDER, AND ENGLISH ACCENTUATION.

προφανῆθι ἅμα Νάξιαις Θυίασι περίπολοις, αἱ μαινόμεναι πάννυχοι χορευούσι σε, τον τάμιαν Ιάκχον. ΑΓ. Παροίκοι δόμων Κάδμου και Αμφίονος, ουκ ἐστι αν πότε ούτε αν αινεσαίμι, ούτε μεμψαίμην βίον ανθρώπου ὁποίον στάντα· γαρ Τύχη άει όρθοι, και Τύχη κατάρρεπει τον ευτυχόντα, τε τον δυστυχούντα· και ούδεις μάντις των καθεστώτων βρότοις. Γαρ Κρέων πότε, ὡς έμοι, ην ζηλώτος, σώσας μεν τήνδε Καδμείαν χθόνα έχθρων, δε λάβων πάντελη μονάρχιαν χώρας, ευθύνε, θάλλων εύγενει σπόρᾳ τέκνων·

TRANSLATION.

reveal thyself together with the Náxian Thýads thy ministering companions,—who frolicking through the live-long-night celebrate thee with dances, their lord Iácchus.

Messenger. [*Entering.*] Ye inhabitants of the mansions of Cádmus and of Amphíon, it is not for me that I should ever either extol or decry the life of man—in whatever condition circumstanced:—for Fortune is always raising up, and Fortune is always casting down the prosperous and the unprosperous:—and no one is prescient of the events-decreed to mortals. [*With much sympathy.*] For Créon once, as it appeared to me, was enviable,—having preserved indeed this Theban land from the foe; and having received the entire sovereignty of the country, he directed it, flourishing with a noble race of children:

1150. Náxos or Náxia, from which the Náxian votaries of Bácchus derived their name, was the largest, and most fertile, of all the Cýcladës, a set of islands in the Ægéan sea, which in the form of a circle surround Délos.—In Aldus, and most of the old editions, the reading here is, Ναξίαις σαῖς ἅμα περιπόλοις Θυιάσιν, αἵ σε μαινόμεναι. Triclínius has it, ξὺν Ναξίαις σαῖς Θυιάσι προσπόλοις, αἳ δή σε μαινόμεναι.

1151. Θυιάσι, *the Thýadës,* an appellation common to the Bacchanals in general, and received from Thýas, daughter of Castálius, and mother of Délphus by Apóllo. Thýas is said to have been the first woman who was priestess of Bácchus.

1153. On the word χορεύουσι, Brunck has the following observation:—"vérbum χορεύειν hîc actívum est: χορεύειν θεὸν, *Déum choréis celebráre.*"

1156. Musgrave explains στάντα βίον, by *supérstitem vítam:*—adding, "réspicit dictum Solónis,—néminem duránte vitâ ob felicitátem prædicándum ésse." Upon which Hermann says, "málè interpretátur Musgrávius: conjungénda ὁποῖον στάντα, *quæcúmque stet vítæ condítio.*"

1158. καταῤῥέπει, the Scholiast interprets by πίπτει· καταβάλλει· and he adds, γράφεται δὲ καταῤῥέπειν, ὅ ἐστι πίπτειν ποιεῖ.

1163. λαβὼν δέ: códices λαβών τε. Mendósè Aldus λαβόντε. Brunck.

<table>
<tr><td>καὶ νῦν ἀφεῖται πάντα. Τὰς γὰρ ἡδονὰς</td><td>--|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>ὅταν προδῶσιν ἄνδρες, ὀυ τίθημ' ἐγὼ</td><td>⏑-|⏑-||⏑-|⏑-||⏑-|⏑-</td></tr>
<tr><td>ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν.</td><td>--|⏑-||--|⏑-||--|⏑⏑</td></tr>
<tr><td>Πλούτει τε γὰρ κατ' οἶκον, ἐι βούλει, μέγα,</td><td>--|⏑-||⏑-|⏑-||--|⏑⏑</td></tr>
<tr><td>καὶ ζῆ τύραννον σχῆμ' ἔχων· ἐὰν δ' ἀπῆ</td><td>--|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>τούτων τὸ χαίρειν, τἄλλ' ἐγὼ καπνοῦ σκιᾶς</td><td>--|⏑-||--|⏑-||--|⏑-</td></tr>
<tr><td>ὀυκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.</td><td>--|⏑-||--|⏑-||--|⏑-</td></tr>
<tr><td>ΧΟ. Τί δ' ἀῦ τόδ' ἄχθος βασιλέων ἥκεις φέρων;</td><td>⏑-|⏑-||-⏑⏑|⏑-||--|⏑-</td></tr>
<tr><td>ΑΓ. Τεθνᾶσιν· ὁι δὲ ζῶντες ἀίτιοι θανεῖν.</td><td>--|⏑-||--|⏑-||⏑-|⏑-</td></tr>
<tr><td>ΧΟ. Καὶ τίς φονεύει; Τίς δ' ὁ κείμενος; Λέγε.</td><td>--|⏑-||--|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>ΑΓ. Αἵμων ὄλωλεν, ἀυτόχειρ δ' ἁιμάσσεται.</td><td>--|⏑-||⏑-|⏑-||--|⏑⏑</td></tr>
<tr><td>ΧΟ. Πότερα πατρῴας, ἢ πρὸς ὀικείας χερός;</td><td>⏑⏑⏑|⏑-||--|⏑-||--|⏑⏑</td></tr>
<tr><td>ΑΓ. Ἀυτὸς πρὸς ἀυτοῦ, πατρὶ μηνίσας φόνου.</td><td>--|⏑-||--|⏑-||--|⏑-</td></tr>
<tr><td>ΧΟ. Ὦ μάντι, τοὔπος ὡς ἄρ' ὀρθὸν ἤνυσας.</td><td>--|⏑-||⏑-|⏑-||⏑-|⏑⏑</td></tr>
<tr><td>ΑΓ. Ὡς ὧδ' ἐχόντων, τἄλλα βουλεύειν πάρα.</td><td>--|⏑-||--|⏑-||--|⏑⏑</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

και νυν πάντα αφεῖται. Γαρ ὅταν ἄνδρες προδῶσι τας ἥδονας, ἐγω ου τιθήμι τούτον ζην, ἀλλα ἡγούμαι εμψύχον νέκρον. Γαρ τε πλούτει, ει βούλει, μέγα κάτα οίκον, και ζη ἐχων τυράννον σχήμα· δε ἐαν τούτων ἀπη το χαίρειν, ἐγω ουκ αν πριαίμην τα άλλα σκίας κάπνου προς την ἥδονην ἀνδρι. ΧΟ. *Δε τι ἄχθος βασίλεων τόδε αυ ἥκεις φέρων.* ΑΓ. *Τεθνάσι· δε ὁι ζώντες αίτιοι θάνειν.* Χ. *Και τις φονεύει; Τις δε ὁ κείμενος; Λέγε.* ΑΓ. *Ἁίμων ολώλε, δε αύτοχειρ ἀιμάσσεται.* Χ. *Πότερα πατρῴας, η προς οικείας χέρος;* ΑΓ. *Αύτος προς ἀύτου, μηνίσας πάτρι φόνου.* Χ. *Ω μάντι, ὡς ὀρθον ἀρα ἡνυσας το ἐπος.* ΑΓ. *Εχόντων ὡς ὧδε, πάρα βουλεύειν τα ἀλλα.*

TRANSLATION.

and now all is gone. For when persons lose the pleasures of life, I account not a man to live, but consider him a breathing corpse.

For let him be in possession (if thou wilt) of vast riches in his house, and let him subsist having the exterior of royalty;—yet, if unto these there be wanting joy, I would not purchase the rest with the shadow of smoke in comparison of true-pleasure for a man.

Chorus. [*Anxiously.*] But what burden of sorrow on our princes is this again thou art come bearing?

Messenger. [*Feelingly.*] They are dead: and the living are guilty of their death!

Chorus. And who slew them? Who, too, is the one slain? Speak.

Messenger. Hæmon has perished, and by violent-act lies drenched in blood! Chorus. [*Agitatedly.*] Whether by his father's, or by his own hand? Messenger. Himself by the same, being enraged against his father on account of the death-doom! Chorus. [*Solemnly.*] O prophet, how truly then thou declaredst this event! Messenger. Things being as they thus are, it is now for us to think of other-matters.

1166. In Aldus's and all the earlier editions this verse is found as follows:—ὅταν προδῶσιν, ἀνδρὸς ὀυ τίθημ' ἐγώ. One MS. has ὅταν προδῶσιν ἄνδρας, ὀυ τίθημ' ἐγώ.

1167. On τοῦτον, Brunck speaks thus: "tránsitus fit a número plurali, ad singulárem; ut Ajáce, 760." In all editions prior to that of Turnebus, and in almost all, if not all MSS., this verse is wanting.

1168. πλούτει μέγα,—***let him be vastly rich.*** Hermann says, "Eustáthius imperatívos ex tragoédiâ commémorat, πλούτει τε γὰρ κατ' οἶκον, ἐι βούλει, μέγα, καὶ ζῆ.

1169. For ζῆ, Erfurdt has ζῆ, with this remark: "ζῆ pro ζῆθι dícitur."

1171. πρὸς τὴν ἡδονήν—***si cum voluptáte comparétur.*** Musgrave.

1175. ἀυτόχειρ—***having on himself laid violent hands,*** or, ***having received*** (as in a duel) ***a deadly thrust*** or ***wound from some other*** (especially a relative's) ***hand.***

1178. τοὔπος, ***this word*** or ***prediction.***

ΧΟ. Καὶ μὴν ὁρῶ τάλαιναν Ἐυρυδίκην ὁμοῦ	--|⏑-||⏑-|⏑-||⏑⏑⏑|⏑-
δάμαρτα τὴν Κρέοντος· ἐκ δὲ δωμάτων,	⏑-|⏑-||⏑-|⏑-||⏑-|⏑-
ἤτοι κλύουσα παιδὸς, ἢ τύχῃ, περᾷ.	--|⏑-||⏑-|⏑-||⏑-|⏑-
ΕΥΡΥΔΙΚΗ.	
Ὦ πάντες ἀστοὶ, τοῦ λόγου γ' ἐπῃσθόμην	--|⏑-||--|⏑-||⏑-|⏑-
πρὸς ἔξοδον στείχουσα, Παλλάδος θεᾶς	⏑-|⏑-||--|⏑-||⏑-|⏑-
ὅπως ἱκοίμην εὐγμάτων προσήγορος;	⏑-|⏑-||--|⏑-||⏑-|⏑⏑
Καὶ τυγχάνω γε κλεῖθρ' ἀνασπαστοῦ πύλης	--|⏑-||⏑-|⏑-||--|⏑-
χαλῶσα, καί με φθόγγος οἰκείου κακοῦ	⏑-|⏑-||--|⏑-||--|⏑-
βάλλει δι' ὤτων· ὑπτία δὲ κλίνομαι	--|⏑-||--|⏑-||⏑-|⏑⏑
δείσασα πρὸς δμωαῖσι, κἀποπλήσσομαι.	--|⏑-||--|⏑-||⏑-|⏑⏑
Ἀλλ' ὅστις ἦν ὁ μῦθος, αὖθις εἴπατε·	--|⏑-||⏑-|⏑-||⏑-|⏑⏑
κακῶν γὰρ οὐκ ἄπειρος οὖσ' ἀκούσομαι.	⏑-|⏑-||⏑-|⏑-||⏑-|⏑⏑
ΑΓ. Ἐγὼ, φίλη δέσποινα, καὶ παρὼν, ἐρῶ,	⏑-|⏑-||--|⏑-||⏑-|⏑-
κοὐδὲν παρήσω τῆς ἀληθείας ἔπος.	--|⏑-||--|⏑-||--|⏑⏑
Τί γάρ σε μαλθάσσοιμ' ἂν, ὧν ἐς ὕστερον	⏑-|⏑-||--|⏑-||⏑-|⏑⏑
ψεῦσται φανούμεθ'; Ὀρθὸν ἡ 'λήθει' ἀεί.	--|⏑-||⏑-|⏑-||--|⏑-

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Και μην ὅμου ὅρω ταλαίναν Ευρύδικην, την δαμάρτα Κρεόντος· δε, ήτοι κλυούσα παίδος, η τύχῃ, πέρᾳ εκ δώματων. ΕΥ. Ω άστοι πάντες, του λόγου γε επήσθομην στειχούσα προς έξοδον, ὅπως ἱκοίμην θέας Πάλλαδος προσήγορος εύγματων; Και τύγχανω γε χαλώσα κλείθρα ανασπάστου πύλης, και φθόγγος οικείου κάκου βάλλει με δία ώτων· δε δεισάσα κλίνομαι ὕπτια προς δμωαίσι, και αποπλήσσομαι. Ἀλλα ὅστις ην ὁ μύθος, είπατε αύθις· γαρ ούσα κάκων ουκ απείρος ακούσομαι. ΑΓ. Ἐγω, φίλη δεσποίνα, και πάρων έρω, και παρήσω ούδεν έπος της αληθείας. Γαρ τι αν μαλθασσοίμι σε, ὡς ες ὕστερον φανούμεθα ψεύσται; Ἡ αληθεία άει όρθον.

TRANSLATION.

Chorus. And lo! at hand I see the wretched Eurýdicë, the wife of Créon: for, either having heard of her son, or by chance, she is coming out from the palace.

Eurydice. [*Entering solemnly sorrowful.*] O! citizens all, what rumour at least did I hear, as I was proceeding forth in order that I might repair unto *the temple* of the Goddess Pallas—her addresser in supplication? And I chance indeed to be undoing the bolts of the fastened gate, when the voice of family affliction pierces me through the ears: and, terror-stunned, I fall prostrate in the arms of my attendants; and faint away!—[*With earnestness.*] But whatever was the tale, tell it again:—for being by misfortunes not untried, will I hear it.

Messenger. I, my dear mistress, having been there present will inform thee, and I will omit not one word of the truth. [*With candour.*] For why should I mitigate to thee incidents, in which we must afterwards be detected of falsehood? The truth is always right.

1180. ὁμοῦ, ἀντὶ τοῦ ἐγγύς· ἔστι δὲ τοῦτο πολὺ παρὰ τοῖς Ἀττικοῖς, ὡς καὶ Μένανδρος· ἤδη γὰρ τοῦ τίκτειν ὁμοῦ. Phótii Léxicon MS. Brunck.

1182. Aldus and MSS. have πάρα, *ádest;* Erfurdt, following Brunck, here edited περᾷ, *incédit*, without any necessity.

1183. For τοῦ λόγου γ', some MSS. and editions have τῶν λόγων, but less aptly.—Hermann says:—"intérrogat Eurýdice, et τοῦ pro τίνος pósitum. Ità vérò réctè se hábet γέ: *quid ádeò audívi?*"

1184. Erfurdt construed Παλλάδος εὐγμάτων as a double genitive after προσήγορος, like two accusatives after the verb προσαγορεύειν.

1195. The vulgate reading is ἡ ἀλήθει'. Hermann gives 'ἀλήθει', different indeed from all others, yet with the semblance, at least, of correctness.

Ἔγωγε σῷ ποδαγὸς ἑσπόμην πόσει ∪-|∪-||∪-|∪-||∪-|∪-
πεδίον ἐπ' ἄκρον, ἔνθ' ἔκειτο νηλεὲς ∪∪∪|∪-||∪-|∪-||∪-|∪∪
κυνοσπάρακτον σῶμα Πολυνείκους ἔτι· ∪-|∪-||--|∪∪∪||--|∪∪
καὶ τὸν μὲν, αἰτήσαντες ἐνοδίαν θεὸν, --|∪-||--|∪∪∪||∪-|∪∪
Πλούτωνά τ', ὀργὰς εὐμενεῖς κατασχέθειν, --|∪-||--|∪-||∪-|∪-
λούσαντες ἁγνὸν λουτρὸν, ἐν νεοσπάσι --|∪-||--|∪-||∪-|∪∪
θαλλοῖς ὃ δὴ λέλειπτο συγκατήθομεν· --|∪-||∪-|∪-||∪-|∪∪
καὶ τύμβον ὀρθόκρανον οἰκείας χθονὸς --|∪-||∪-|∪-||--|∪∪
χώσαντες, αὖθις πρὸς λιθόστρωτον κόρης --|∪-||--|∪-||--|∪-
νυμφεῖον Ἅιδου κοῖλον εἰσεβαίνομεν. --|∪-||--|∪-||∪-|∪∪
Φωνῆς δ' ἄπωθεν ὀρθίων κωκυμάτων --|∪-||∪-|∪-||--|∪-
κλύει τις ἀκτέριστον ἀμφὶ παστάδα, ∪-|∪-||∪-|∪-||∪-|∪∪
καὶ δεσπότῃ Κρέοντι σημαίνει μολών· --|∪-||∪-|∪-||--|∪-
τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς --|∪-||∪-|∪∪∪||--|∪-
ἕρποντι μᾶλλον ἆσσον· οἰμώξας δ', ἔπος --|∪-||∪-|∪-||--|∪∪
ἵησι δυσθρήνητον· Ὦ τάλας ἐγὼ, --|∪-||--|∪-||∪-|∪-

THE ORDER, AND ENGLISH ACCENTUATION.

Εγώγε ἕσπομην σῳ πόσει ποδάγος ἔπι άκρον πέδιον, ένθα έτι εκείτο νήλεες σώμα Πολυνείνους κυνοσπαράκτον· και τον μεν, αιτησάντες ενόδιαν θέον, τε Πλουτώνα, κατάσχεθειν εύμενεις όργας, λουσάντες ἅγνον λούτρον, συγκατήθομεν ὁ δη λελείπτο εν νεόσπασι θάλλοις· και χωσάντες ορθοκράνον τύμβον οικείας χθόνος, αύθις εισεβαίνομεν προς λιθοστρώτον κοίλον κόρης νυμφείον Ἁίδου. Δε τις κλύει απώθεν φώνης όρθιων κωκύματων άμφι ακτερίστον πάσταδα, και μόλων σημαίνει Κρεόντι δέσποτῃ· δε τῳ ἑρπόντι μάλλον άσσον περιβαίνει ασήμα άθλιας βόης· δε οιμώξας, ἱήσι δυσθρηνήτον έπος· Ω τάλας έγω,

TRANSLATION.

"I myself followed thy husband an-attendant-on-foot to the extremity of the plain, where still lay the unpitied body of Polynícës, mangled-by-dogs:—and him, indeed, after imploring the Goddess guardian-of-roads, and Pluto, to entertain kindly feelings, having bathed with holy lavation, we consumed (whatever of him yet remained) with fresh-plucked boughs; and, after piling up on him a lofty barrow of his native mould, we again proceed onward unto the rocky cavern of the virgin—the bridal-house of the grave.

And some one hears, at a distance, the sound of loud lamentations in the direction of that unconsecrated chamber,—and coming he acquaints Créon our lord:—and around him, as he approaches more closely, there float the indistinct-notes of dolorous wailing:—whereupon he, uttering a shrill scream, ejaculates these mournful words:—" **O, unhappy me,**

1196. MSS. and editions without exception (I believe) have ἐγὼ δὲ, bad in the opinion of Brunck: but Erfurdt says:—"imò óptimè: δὲ saépiùs ab inítio oratiónis pónitur post ἐγώ."

1197. MSS. seem divided between πεδίον ἐπ' ἄκρον, and πεδίων ἐπ' ἄκρων. Brunck very judiciously preferred the former.

1199. ἐνοδίαν θεὸν, *the Goddess stationed in highways—the Goddess presiding over ways and cross roads*, viz. *Hécatè* or *Próserpine*, called also *Trívia—Tergémina—Díva Trifórmis.*

1200. Musgrave gave the signification of ὀργὰς εὐμενεῖς κατασχέθειν, to be, *"ánimum mítem et propítium habére."*

1204. λιθόστρωτον κόρης νυμφεῖον Ἅιδου κοῖλον, literally, *the virgin's rock-shelved bridal cave of Plúto;* but more freely, *the rocky cavern,—bridal-bed of the grave's betrothed.*

1209. ἄσημα βοῆς, used most elegantly for ἄσημος βοή. Schaefer conjectured περισαίνει in the room of περιβαίνει in this verse, but unnecessarily,—and with the dative (τῷ) hardly admissible.

1211. For ὦ Hermann hath recalled ὤ, and, I think, with very great propriety.

ἆρ' εἰμὶ μάντις; Ἆρα δυστυχεστάτην	– –|⏑ –||⏑ –|⏑ –||⏑ –|⏑ –
κέλευθον ἕρπω τῶν παρελθουσῶν ὁδῶν;	⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
Παιδός με σαίνει φθόγγος. Ἀλλὰ, πρόσπολοι,	– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἴτ' ἆσσον ὠκεῖς, καὶ παραστάντες τάφῳ	⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
ἀθρήσαθ', ἁρμὸν χώματος λιθοσπαδῆ	⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
δύντες πρὸς αὐτὸ στόμιον, εἰ τὸν Αἵμονος	– –|⏑ –||– ⏑ ⏑|⏑ –||⏑ –|⏑ ⏑
φθόγγον ξυνίημ', ἢ θεοῖσι κλέπτομαι.	– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
Τάδ' ἐξ ἀθύμου δεσπότου κελεύσμασιν	⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
ἠθροῦμεν· ἐν δὲ λοισθίῳ τυμβεύματι	– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
τὴν μὲν, κρεμαστὴν αὐχένος, κατείδομεν	– –|⏑ –||– –|⏑ –||⏑ –|⏑ ⏑
βρόχῳ μιτώδει σινδόνος καθημμένην·	⏑ –|⏑ –||– –|⏑ –||⏑ –|⏑ –
τὸν δ', ἀμφὶ μέσσῃ περιπετῆ προσκείμενον,	⏑ –|⏑ –||– ⏑ ⏑|⏑ –||– –|⏑ ⏑
εὐνῆς ἀποιμώζοντα τῆς κάτω φθορὰν,	– –|⏑ –||– –|⏑ –||⏑ –|⏑ –
καὶ πατρὸς ἔργα, καὶ τὸ δύστηνον λέχος.	– –|⏑ –||⏑ –|⏑ –||– –|⏑ ⏑
Ὁ δ' ὡς ὁρᾷ σφε, στυγνὸν οἰμώξας, ἔσω	⏑ –|⏑ –||– –|⏑ –||– –|⏑ –
χωρεῖ πρὸς αὐτὸν, κἀνακωκύσας καλεῖ·	– –|⏑ –||– –|⏑ –||– –|⏑ –

THE ORDER, AND ENGLISH ACCENTUATION.

ἀρα εἰμι μάντις; Ἀρα ἕρπω δυστυχέστατην κελεύθον των ὅδων παρελθούσων; Φθόγγος παίδος σαίνει με. Ἀλλα ἴτε ὠκεις, πρόσπολοι, ἄσσον, και παραστάντες τάφῳ, αθρήσατε, ἅρμον χώματος λιθόσπαδη δύντες προς ἀυτο στόμιον, ει ξυνιήμι τον φθόγγον Αἵμονος, η κλέπτομαι θεοίσι. Κελεύσμασι αθύμου δέσποτου τάδε εξηθρούμεν· δε εν λοίσθιῳ τυμβεύματι κατείδομεν την μεν, κρεμάστην αὐχενος, καθήμμενην μιτώδει βρόχῳ σίνδονος· δε τον προσκείμενον περίπετη ἀμφι μέσσῃ, αποιμωζόντα φθόραν την εὐνης κάτω, και ἔργα πάτρος, και το δυστήνον λέχος. Δε ὁ ὡς ὅρᾳ σφε, οιμώξας στύγνον, χώρει ἐσω προς αύτον, και ανακωκύσας κάλει·

TRANSLATION.

am I then a prophet? Do I advance on the most ill-fated journey of roads hereunto trodden? The voice of my son yearns me! But go, with speed, ye attendants, nearer: and having taken your station by the tomb, ascertain at the barrier of the mound where the stone is drawn aside, proceeding into the very mouth, whether I hear the voice of Haemon, or am deceived by the Gods."

Agreeably unto the commands of our desponding master in respect of these things, we surveyed the place:—and in the furthest part of the sepulchre we discover the maiden indeed, hanging by the neck, strangled in a twined noose of her linen robe;—and the youth procumbent beside her, having thrown his arms around her waist—deploring the unhăppy-destiny of his bride beneath the Earth,—and the deeds of his father,—and the luckless nuptials. But the father, as soon as ever he observes him, having groaned dolefully, goes in towards him, and piteously-wailing exclaims:

1212. If, as Hermann at this verse observes, we take the superlative δυστυχεστάτην in its more literal sense, it implies that which is impossible; for "*praésens via non est in íllis, quas jàm ántè ívit Créon.*" The true meaning is,—"*víam lóngè infeliciórem, quàm íllæ fuérunt víæ.*"

1214. μὲ σαίνει,—*me móvet*—*moves* or *affects me.*

1216. Schaefer discarded the comma after ἀθρήσαθ', and placed one at the end of this as also of the preceding verse, but contrary to MSS. and the best editions. Erfurdt explains ἁρμὸς λιθοσπαδὴς, by *ríma evúlsis sáxis fácta*.

1219. Brunck's version of this passage is:—"*hæc, ut jússerat exanimátus hérus, inspéximus.*"

1222. μιτώδει, vúlgò μιτρώδει, quod ineptum est: βρόχος μιτώδης σινδόνος est βρόχος στερεὸς σινδόνος—βρόχος πολυμίτου σινδόνος. Βρόχος μιτώδης idem est quod, βρόχος εὔμιτος.—Καθημμένην, *demissam* vel *suspénsam*, gl. ἀπηωρημένην. BRUNCK.

<table>
<tr><td>Ὦ τλῆμον, οἷον ἔργον εἴργασαι; Τίνα</td><td>– –|˘ –||˘ –|˘ –||˘ –|˘ ˘</td></tr>
<tr><td>νοῦν ἔσχες; Ἐν τῷ ξυμφορᾶς διεφθάρης;</td><td>– –|˘ –||– –|˘ –||˘ –|˘ –</td></tr>
<tr><td>Ἔξελθε, τέκνον· ἱκέσιός σε λίσσομαι.</td><td>– –|˘ –||˘ ˘ ˘|˘ –||˘ –|˘ ˘</td></tr>
<tr><td>Τὸν δ' ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς,</td><td>– –|˘ –||– –|˘ –||– –|˘ –</td></tr>
<tr><td>πτύσας προσώπῳ, κοὐδὲν ἀντειπὼν, ξίφους</td><td>– –|˘ –||– –|˘ –||– –|˘ –</td></tr>
<tr><td>ἕλκει διπλοῦς κνώδοντας· ἐκ δ' ὁρμωμένου</td><td>– –|˘ –||– –|˘ –||– –|˘ –</td></tr>
<tr><td>πατρὸς φυγαῖσιν, ἤμπλακ'· εἶθ' ὁ δύσμορος</td><td>˘ –|˘ –||˘ –|˘ –||˘ –|˘ ˘</td></tr>
<tr><td>αὑτῷ χολωθεὶς, ὥσπερ εἶχ', ἐπενταθεὶς</td><td>– –|˘ –||– –|˘ –||˘ –|˘ –</td></tr>
<tr><td>ἤρεισε πλευραῖς μέσσον ἔγχος, ἐς δ' ὑγρὸν</td><td>– –|˘ –||– –|˘ –||˘ –|˘ ˘</td></tr>
<tr><td>ἀγκῶν' ἔτ' ἔμφρων παρθένον προσπτύσσεται·</td><td>– –|˘ –||– –|˘ –||– –|˘ ˘</td></tr>
<tr><td>καὶ φυσιῶν ὀξεῖαν ἐκβάλλει πνοὴν</td><td>– –|˘ –||– –|˘ –||– –|˘ –</td></tr>
<tr><td>λευκῇ παρειᾷ φοινίου σταλάγματος.</td><td>– –|˘ –||– –|˘ –||˘ –|˘ ˘</td></tr>
<tr><td>Κεῖται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ</td><td>– –|˘ –||– ˘ ˘|˘ –||˘ –|˘ –</td></tr>
<tr><td>τέλη λαχὼν δείλαιος εἰν Ἅιδου δόμοις,</td><td>˘ –|˘ –||– –|˘ –||– –|˘ –</td></tr>
<tr><td>δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν,</td><td>– –|˘ –||– –|˘ –||˘ –|˘ –</td></tr>
<tr><td>ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν.</td><td>˘ –|˘ –||˘ –|˘ –||– –|˘ ˘</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Ὠ τλήμον, οἷον ἔργον εἴργασαι; Τίνα νουν ἔσχες; Εν τῳ ξύμφορας διέφθαρης; Εξέλθε, τέκνον· ἱκέσιος λίσσομαι σε. Δε ὁ παις παπτήνας τον ἄγριοις οσσοίσι, πτύσας προσώπῳ, και αντείπων ούδεν, ἕλκει δίπλους κνωδόντας ξίφους· δε πάτρος εξορμώμενου φυγαίσι, ἠμπλακε· είτα ὁ δύσμορος χολώθεις ἀύτῳ επένταθεις, ὥσπερ είχε, ἔγχος, ηρείσε μέσσον πλεύραις, δε ἐτι ἔμφρων προσπτύσσεται πάρθενον ες ὕγρον αγκώνα· και φύσιων εκβάλλει οξείαν πνόην φοίνιου σταλάγματος λεύκη παρείᾳ. Δε νέκρος κείται πέρι νέκρῳ, λάχων δειλαίος τα νύμφικα τέλη ειν δόμοις Ἀίδου, δείξας εν ανθρωποίσι την αβούλιαν, ὅσῳ προσκείται άνδρι μεγίστον κάκον.

TRANSLATION.

"O wretched man, what sort of deed hast thou done? What frame of mind hadst thou? In what circumstance of calamity art thou ruined? Come forth, my son: suppliant I beseech thee."

But his son, scowling upon him with savage eyes, having spitten in his face, and replying not a word, draws his double-edged sword: but the father rushing away in flight, he missed him: then the ill-fated man, being enraged with himself, extending, as he was, the sword, drove it up to the middle in his side; —and still in possession of his senses, he embraces the virgin with feeble arm:—and panting, he spirts up the keen blast of gory drops on her snowy cheek. And dead he lies around the dead, having obtained, unhappy man, his nuptial rites in the mansions of Pluto, exhibiting to the world [Here Eurýdicë steals away, wringing her hands in agony.] *a proof of rashness, how it attaches to man—his greatest bane!"*

1232. I have translated πτύσας προσώπῳ literally, though I am of opinion that the meaning of πτύσας here is no more than, "*glaring disdainfully.*" Erfurdt's version is "*vúltu abóminans pátrem:*"—Musgrave's, "*pátris fáciem ínspuens.*"

1233. διπλοῦς κνώδοντας,—*dúplices mucrónes—dúplicem áciem.* There is something brutal, and degrading to Tragedy, in the attempt of a son to slay his father. Aristotle most justly censures this incident,—whilst some other critics indeed seem decidedly of opinion that Haémon drew his sword, not to wound, far less to slay his father—but (merely) to threaten him, in order that he might accomplish his own destruction uninterruptedly.

1235. Musgrave explains ἐπενταθεὶς by ἐπεντειναμενος,—*sîc, ut érat, énsem inténtans:*—Erfurdt, again, gives the sense to be, "*in énsem proténtus.*"

1237. For παρθένον some give παρθένῳ.

1241. Brunck edited ἐν Ἀΐδου: Heath, ἐν γ' Ἀΐδου. I have followed the vulgate.

<table>
<tr><td>ΧΟ. Τί τοῦτ' ἂν εἰκάσειας; Ἡ γυνὴ πάλιν</td><td>˘-|˘-||˘-|˘-||˘-|˘˘</td></tr>
<tr><td>φρούδη, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον.</td><td>--|˘-||--|˘-||˘-|˘˘</td></tr>
<tr><td>ΑΓ. Κἀυτὸς τεθάμβηκ'· ἐλπίσιν δὲ βόσκομαι,</td><td>--|˘-||--|˘-||˘-|˘˘</td></tr>
<tr><td>ἄχη τέκνου κλύουσαν, ἐς πόλιν γόους</td><td>˘-|˘-||˘-|˘-||˘-|˘-</td></tr>
<tr><td>ὀυκ ἀξιώσειν, ἀλλ' ὑπὸ στέγης ἔσω</td><td>--|˘-||--|˘-||˘-|˘-</td></tr>
<tr><td>δμωαῖς προθήσειν πένθος οἰκεῖον στένειν·</td><td>--|˘-||--|˘-||--|˘-</td></tr>
<tr><td>γνώμης γὰρ ὀυκ ἄπειρος, ὥσθ' ἁμαρτάνειν.</td><td>--|˘-||˘-|˘-||˘-|˘-</td></tr>
<tr><td>ΧΟ. Ὀυκ οἶδ'· ἔμοιγ' ὀῦν ἥ τ' ἄγαν σιγὴ βαρὺ</td><td>--|˘-||--|˘-||--|˘˘</td></tr>
<tr><td>δοκεῖ προσεῖναι, χ' ἡ μάτην πολλὴ βοή.</td><td>˘-|˘-||--|˘-||--|˘-</td></tr>
<tr><td>ΑΓ. Ἀλλ' εἰσόμεσθα, μή τι καὶ κατάσχετον</td><td>--|˘-||˘-|˘-||˘-|˘˘</td></tr>
<tr><td>κρυφῆ καλύπτει καρδίᾳ θυμουμένη,</td><td>˘-|˘-||--|˘-||--|˘-</td></tr>
<tr><td>δόμους παραστείχοντες· εὖ γὰρ ὀῦν λέγεις·</td><td>˘-|˘-||--|˘-||˘-|˘-</td></tr>
<tr><td>καὶ τῆς ἄγαν γάρ ἐστί που σιγῆς βάρος.</td><td>--|˘-||˘-|˘-||--|˘˘</td></tr>
<tr><td>ΧΟ. Καὶ μὴν ὅδ' ἄναξ αὐτὸς ἐφήκει</td><td>--|˘˘-||-˘˘|--</td></tr>
<tr><td>μνῆμ' ἐπίσημον διὰ χειρὸς ἔχων,</td><td>-˘˘|--||˘˘-|˘˘-</td></tr>
<tr><td>εἰ θέμις εἰπεῖν, ὀυκ ἀλλοτρίαν</td><td>-˘˘|--||--|˘˘-</td></tr>
<tr><td>ἄτην, ἀλλ' αὐτὸς ἁμαρτών.</td><td>--|--||˘˘-|-*</td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Τι αν εικασείας τούτο; Ἡ γύνη φρούδη πάλιν, πριν είπειν λόγον έσθλον η κάκον. ΑΓ. Και αύτος τεθαμβήκα· δε βόσκομαι έλπισι, κλυούσαν άχη τέκνου, ουκ αξιώσειν γόους ες πόλιν, άλλα έσω ὕπο στέγης προθήσειν δμώαις στένειν οικείον πένθος· γαρ ουκ απείρος γνώμης, ὥστε ἁμάρτανειν. ΧΟ. Ουκ οίδα· ουν εμοίγε τε ἡ άγαν σίγη δόκει προσείναι βάρυ, και ἡ πόλλη βόη μάτην. ΑΓ. Ἀλλα, παραστειχόντες δόμους, εισομέσθα, μη και κρύφη καλύπτει τι κατάσχετον θυμούμενη κάρδια· γαρ ουν λέγεις ευ· και γαρ έστι που βάρος της άγαν σίγης. ΧΟ. Και μην ὅδε εφήκει άναξ αύτος έχων επισήμον μνήμα δία χείρος, άτην, ει θέμις είπειν, ουκ αλλότριαν, άλλα αύτος ἁμάρτων.

TRANSLATION.

Chorus. [*To the Messenger.*] What canst thou conjecture this to mean? The woman is gone again,—before uttering one word, good or bad! Messenger. I myself, too, am astonished: but I live in the hope that, having heard of her son's misfortune, she will not deign to vent her sorrows in public,—but that, within under the roof of the palace, she will appoint her maids to moan a domestic dirge: — for she is not devoid of judgment, so as to act-culpably.

Chorus. I know not:—however, to me at least, an excessively profound silence seems to portend something-grievous,—and much clamor, *to be* without result! Messenger. But, repairing into the house, we will acquaint ourselves, whether she is not hiddenly concealing any unlawful-purpose in her troubled mind: for there thou suggestest well—in as much as there is a something grievous in too profound a silence. [*Exit Messenger, proceeding into the palace.*]

Chorus. And lo! here comes the king himself—having across his arm an unequivocal token,—a destruction (if to say this be lawful) not of another's doing,—but himself being the guilty author of it!

1248. With ἀξιώσειν, Schaefer here understood προτιθέναι: Seidler and Erfurdt, στένειν. Schaefer says:—"in tálibus sémpèr *primárium* vérbum è sequéntibus repeténdum, quod hôc lóco est προτίθημι."

1251. The vulgate reading is ἐμοὶ δ' ὀῦν.

1253. κατάσχετον, *kept back—held-in.*

1258. Erfurdt's explication of μνῆμα, is "*monuméntum,*"—scílicet, eórum quæ fácta sunt: the Scholiast's, τὸν νεκρόν.

ΚΡ. Ἰὼ φρενῶν δυσφρόνων	[Στροφὴ α'.]	⏑–‖⏑––⏑–	α'
ἁμαρτήματα στερεὰ,		⏑––⏑–‖⏑⏑⏑	β'
θανατόεντ'. Ὦ κτανόντας τε καὶ		⏑⏑⏑––‖⏑––⏑–	γ'
θανόντας βλέποντες ἐμφυλίους.		⏑––⏑–‖⏑––⏑–	δ'
Ὤ μοι ἐμῶν ἄνολβα βουλευμάτων.		–⏑⏑–⏑–‖⏑––⏑–	ε'
Ἰὼ παῖ, παῖ, νέος νέῳ ξὺν μόρῳ,		⏑–––⏑–‖⏑––⏑–	ζ'
αἶ, αἶ, αἶ, αἶ,		––|––	η'
ἔθανες, ἀπελύθης,		⏑⏑⏑⏑⏑⏑–	θ'
ἐμαῖς, οὐδὲ σαῖσι δυσβουλίαις.		⏑––⏑–‖⏑––⏑–	ι'

ΧΟ. Οἴ μ', ὡς ἔοικας ὀψὲ τὴν δίκην ἰδεῖν.		––|⏑–‖⏑–|⏑–‖⏑–|⏑–

ΚΡ. Οἴμοι·	[Στροφὴ β'.]	––	α'
ἔχω μαθὼν δείλαιος· ἐν δ' ἐμῷ κάρᾳ		⏑–⏑––‖⏑⏑–⏑–⏑–	β'
θεὸς τότ' ἄρα τότε μέγα βάρος ἔχων		⏑–⏑⏑⏑⏑⏑‖⏑⏑⏑⏑⏑–	γ'
ἔπαισεν, ἐν δ' ἔσεισεν ἀγρίαις ὁδοῖς,		⏑–⏑–⏑–‖⏑–⏑–⏑–	δ'
οἴμοι, λαξπάτητον ἀντρέπων χαράν.		–––⏑–‖⏑––⏑–	ε'
Φεῦ, φεῦ·		––	ζ'
ὦ πόνοι βροτῶν δύσπονοι.		–⏑–⏑⏑‖–⏑⏑	η'

THE ORDER, AND ENGLISH ACCENTUATION.

ΚΡ. Ἰω στέρεα, θανατοέντα ἁμαρτήματα δύσφρονων φρένων. Ω βλεπόντες τε εμφύλιους κτανόντας και θανόντας. Ω μοι ανόλβα έμων βουλεύματων. Ἰω παι, παι, νέος ξυν νέῳ μόρῳ, αι, αι, αι, αι, έθανες, απέλυθης, έμαις, ούδε σαίσι δυσβούλιαις. ΧΟ. Οίμε, ώς εοίκας ίδειν την δίκην όψε. Οίμοι· δείλαιος έχω μάθων· δε εν έμῳ κάρᾳ τότε θέος επαίσε άρα τότε έχων μέγα βάρος, δε εσείσε εν άγριαις ὅδοις, οίμοι, άντρεπων χάραν λαξπατήτον. Φευ, φευ· ω δύσπονοι πόνοι βρότων.

TRANSLATION.

Creon. [*Entering,—preceded by several persons supporting his lifeless son, the king himself bearing up the head.*] Alas! the irreparable, the deadly errors of a perverted mind!—O ye who look upon the kindred slayers and the slain! Oh! me, the infatuation of my counsels. [*With weeping.*] Oh! my son, my son, in thy youth by an untimely fate, alas! alas! alas! alas! thou hast died—thou hast departed—by mine, not thy own rashness! [*The monarch appears overpowered by his feelings.*]

Chorus. [*Sighing in pity.*] Ah! me,—how thou seemest to discern justice when too late!

Creon. Woes me! I wretched have learnt: and on my head at that time did the God smite, ay at that time, with heavy impulse, and drove me on to furious ways,—having, ah! me, overturned my former joy to be trampled under foot. Alas! alas! Oh! the toilsome toils of mortals!

1262. στερεὰ, *harsh, rigid, unbending.*

1263. The Scholiast states the meaning of θανατόεντα, to be, either, θανάτου ἄξια, *meriting death*, or θανάτου αἴτια, *guilty of death.* The latter interpretation is here more suitable than the former.

1264. βλέποντες. Chórum his vérbis affári vidétur: "*O cernéntes!* pro *éheu! cérnitis.*" Musgrave.

1266. Erfurdt and MSS. partially have παῖ only once:—and in the antístrophë, τί φῄς; Τίνα λέγεις νέον μοι λόγον.

1272. On ἐν δ' ἐμῷ κάρᾳ—et sequéntia, Erfurdt says:—"vérte: *tunc ígitur Déus gráviter míhi iráscens in cáput méum saévis módis impégit átque írruit:*—μέγα βάρος μ' ἔχων ídem est quod μέγα βαρυνόμενος ἐμοί."—And he adds, with allusion to τότε, verse 1273, "dóchmii última lónga in bréves dúas solúta est."

1275. For λαξπάτητον, some give λεωπάτητον,—and others, λακπάτητον. One MS. has λὰξ πάτητον:—likewise in a few copies for ἀντρέπων, we find ἂν τρέπων.

ΕΞΑΓΓΕΛΟΣ.

῏Ω δέσποθ', ὡς ἔχων τε καὶ κεκτημένος,	--|⏑-||⏑-|⏑-||--|⏑⏑
τὰ μὲν πρὸ χειρῶν τάδε φέρεις, τὰ δ' ἐν δόμοις	⏑-|⏑-||-⏑⏑|⏑-||⏑-|⏑-
ἔοικας ἥκων καὶ τάχ' ὄψεσθαι κακά.	⏑-|⏑-||--|⏑-||--|⏑⏑
ΚΡ. Τί δ' ἔστιν αὖ κάκιον ἐκ κακῶν ἔτι;	⏑-|⏑-||--|⏑-||⏑-|⏑⏑
ΕΞ. Γυνὴ τέθνηκε, τοῦδε παμμήτωρ νεκροῦ,	⏑-|⏑-||⏑-|⏑-||--|⏑-
δύστηνος, ἄρτι νεοτόμοισι πλήγμασιν.	--|⏑-||⏑⏑⏑|⏑-||⏑-|⏑⏑

ΚΡ. 'Ιὼ ἰὼ δυσκάθαρ- ['Αντιστροφὴ α'.]	⏑-||⏑---⏑-	α'
τος ῞Αιδου λιμὴν, τί μ' ἄρα,	---⏑-||⏑⏑⏑	β'
τί μ' ὀλέκεις; ῏Ω κακάγγελτά μοι	⏑⏑⏑--||⏑---⏑	γ'
προπέμψας ἄχη, τίνα θροεῖς λόγον;	⏑--⏑-||⏑⏑⏑-⏑⏑	δ'
'Αἶ αἶ, ὀλωλότ' ἄνδρ' ἐπεξειργάσω.	⏑⏑⏑⏑-⏑-||⏑--⏑-	ε'
Τί φῄς, ὦ παῖ; Τίνα λέγεις νέον λόγον;	⏑---⏑⏑||⏑--⏑-⏑-	ζ'
'Αἶ, αἶ, αἶ, αἶ,	--|--	η'
σφάγιον ἐπ' ὀλέθρῳ	⏑⏑⏑⏑⏑⏑-	θ'
γυναικεῖον ἀμφικεῖσθαι μόρον.	⏑--⏑-||⏑--⏑⏑	ι'

THE ORDER, AND ENGLISH ACCENTUATION.

ΕΞ. Ω δέσποτε, ώς τε έχων και κεκτήμενος, φέρεις μεν προ χείρων τα τάδε κάκα, δε εοίκας ἥκων και τάχα οψέσθαι τα εν δόμοις. ΚΡ. Δε τι εκ κάκων έστι αυ κακίον έτι; ΕΞ. Γύνη τεθνήκε, παμμήτωρ τούδε νέκρου, δυστήνος, πλήγμασι άρτι νεοτομοίσι. ΚΡ. Ίω ίω λίμην ῞Αιδου δυσκαθάρτος, τι άρα όλεκεις με, τι με; Ω προπέμψας μοι κακαγγέλτα άχη, τίνα λόγον θρόεις; Αι, αι, επεξείργασω ολώλοτα άνδρα. Τι φης, ω παι; Τίνα νέον λόγον λέγεις; Αι, αι, αι, αι, γυναικείον μόρον σφάγιον αμφικείσθαι έπι όλεθρῳ.

TRANSLATION.

Messenger from within. [*Entering, accosts Créon.*] O! my lord, how both possessing and acquiring, thou bearest indeed in thy hands these evils,—and seemest coming, and soon, to witness other disasters in thy palace!

Creon. [*Heavily.*] But what, after these calamities, is there again more calamitous still?

Messenger from within. Thy spouse is dead, the full mother of this corpse,—unhappy-woman, by wounds just fresh-inflicted.

Creon. [*In a strain of inconsolable grief.*] Oh! oh! port of the grave that canst by no expiation be soothed,—why then hast thou destroyed me? [*To the Messenger.*] O thou that hast conveyed to me the evil tidings of sorrow, what tale dost thou tell?

Alas! alas! thou hast a second-time-dispatched a dead man!

What sayest thou, O lad? What new information dost thou deliver?

Wo, wo, wo, wo, that the death of my wife by murder should be added to the destruction of my son!

1278. Erfurdt gives the meaning to be, "*O hére, quàm et hábens et* (nunc ipsum) *náctus* (res advérsas) *hæc* (fílium némpe) *mánibus fers,—quaéque íntus sunt veníre vidéris et mox conspectúrus ésse mála.*"

1280. For ἥκων many have ἥκειν,—and τάδ' for τάχ'.— Aldus's reading of these two verses,—viz. this and the one before it, is, τὰ μὲν, πρὸ χειρῶν· τὰ δὲ, φέρων· τάδ' ἐν δόμοις ἔοικας ἥκειν, καὶ τάδ' ὄψεσθαι κακά.

1281. Erfurdt contends for ἢ, and Hermann for ἢ, in lieu of ἐκ.

1282. παμμήτωρ, quæ pláne se mátrem probávit, quùm fílio nóllet supérstes ésse. Erfurdt.

1284—5. δυσκάθαρτος ῞Αιδου λιμὴν, *inexpiábile Orci receptáculum.*

1289. Erfurdt retained παῖ, but rejected ὦ.—Hermann has rejected both, and inserted μοι before λόγον.

ΕΞ. Ὀρᾶν πάρεστιν· ὀυ γὰρ ἐν μυχοῖς ἔτι. ˘–|˘–||˘–|˘–||˘–|˘˘

ΚΡ. Ὀίμοι· [Ἀντιστροφὴ β΄.] –– α΄
κακὸν τόδ᾽ ἄλλο δεύτερον βλέπω τάλας. ˘–˘–˘–||˘–˘–˘– β΄
Τίς ἄρα, τίς με πότμος ἔτι περιμένει; ˘˘˘–˘–||˘˘˘˘˘˘– γ΄
Ἔχω μὲν ἐν χείρεσσιν ἀρτίως τέκνον, ˘–˘–––||˘–˘–˘˘ δ΄
τάλας, τὸν δ᾽ ἔναντα προσβλέπω νεκρόν. ˘––˘–||˘–˘–˘˘ ε΄
Φεῦ, φεῦ –– ζ΄
μᾶτερ ἀθλία, φεῦ τέκνον. –˘–˘–||–˘˘ η΄

ΕΞ. Ἡ δ᾽ ὀξύθηκτος ἥδε βωμία πέριξ ––|˘–||˘–|˘–||˘–|˘–
λύει κελαινὰ βλέφαρα, κωκύσασα μὲν ˘–|˘–||˘˘˘|˘–||––|˘˘
τοῦ πρὶν θανόντος Μεγαρέως κλεινὸν λέχος, ––|˘–||–˘˘|˘–||˘–|˘˘
αὖθις δὲ τοῦδε, λοίσθιον δὲ σοὶ κακὰς ––|˘–||˘–|˘–||˘–|˘–
πράξεις ἐφυμνήσασα τῷ παιδοκτόνῳ. ––|˘–||––|˘–||––|˘–

ΚΡ. Ἀΐ, ἀΐ, ἀΐ, ἀΐ, [Στροφὴ γ΄.] ––|–– α΄
ἀνέπταν φόβῳ. ˘––˘– β΄
Τί μ᾽ ὀυκ ἀνταίαν ˘–––– γ΄
ἔπαισέν τις ἀμφιθήκτῳ ξίφει; ˘––˘–||˘––˘– δ΄

THE ORDER, AND ENGLISH ACCENTUATION.

ΕΞ. Παρέστι ὅραν· γαρ οὐκετι εν μύχοις. ΚΡ. Οίμοι· τόδε άλλο δεύτερον κάκον τάλας βλέπω. Τις πότμος άρα, τις έτι περίμενει με; Ἔχω μεν, τάλας, εν χειρέσσιν άρτιως τέκνον, δε ενάντα πρόσβλεπω τον νέκρον. Φευ, φευ άθλια μάτερ, φευ τέκνον. ΕΞ. Δε ἡ ἥδε πέριξ βώμια οξυθήκτος λύει κελαίνα βλέφαρα, κωκυσάσα μεν κλείνον λέχος Μεγάρεως του πριν θανόντος, δε αύθις τούδε, δε λοίσθιον εφυμνησάσα κάκας πράξεις σοι τῳ παιδόκτονῳ. ΚΡ. Αι, αι, αι, αι, ανέπταν φόβῳ. Τι τις ουκ επαίσε με ανταίαν αμφιθήκτῳ ξίφει;

TRANSLATION.

MESSENGER FROM WITHIN. [*Looking towards the palace.*] It is here for thee to behold:—for the body is no longer in the inner-chamber.

CREON. Ah! me! this other [*The corpse of Eurýdicë is seen.*] subsequent calamity, I, wretch that I am, perceive! What fate then, what fate yet awaits me?—I am bearing indeed, unhappy-man, in my arms my lately-slain son,—and here opposite to me I see that other dead-body. Alas! alas! wretched mother! alas, my child! MESSENGER FROM WITHIN. For she, hard by the altar self-stabbed-with-sudden-thrust, closes her darkening eyes, bewailing indeed the illustrious bed of Mégareus formerly deceased—and next of him before us,—and, lastly, imprecating a baleful fortune on thee the murderer of thy children!

CREON. Alack! alack! alack! alack! I palpitate with dread! Why does not some one give me a mortal wound with the two-edged sword?

1297. Some assert the signification of this verse to be, "*I have indeed already before me my son:*"—but by ἀρτίως τέκνον, I understand—"*my late son, my son who lately was—my recently deceased son.*"

1298. For ἔναντα, Aldus has ἐναντία,—and Triclínius, ἔναντι.

1301. Erfurdt considered ὀξύθηκτος to mean, "*furibúnda:*" but the more literal and indeed more rational sense, I think, is, "*pierced by sharp point keenly urged.*" It was Brunck's opinion that a verse after this one is wanting.

1303. Many construe πρὶν with κωκύσασα,—not with θανόντος. The Mégareus of this verse is the bold youth whom Eurípidës, in the Phœníssæ, styles Menoéceus, a son of Créon and Eurýdicë.

<table>
<tr><td>Δείλαιος ἐγὼ, φεῦ, φεῦ,</td><td></td><td>–⏑⏑|⏑–‖––</td><td>ε'</td></tr>
<tr><td>δειλαίᾳ δὲ συγκέκραμαι δύᾳ.</td><td></td><td>–––⏑–‖⏑––⏑–</td><td>ζ'</td></tr>
<tr><td>ΕΞ. Ὡς ἀιτίαν γε τῶνδε κἀκείνων ἔχων</td><td></td><td>––|⏑–‖⏑–|⏑–‖––|⏑–</td><td></td></tr>
<tr><td>πρὸς τῆς θανούσης τῆσδ' ἐπεσκήπτου μόρων.</td><td></td><td>––|⏑–‖––|⏑–‖––|⏑–</td><td></td></tr>
<tr><td>ΚΡ. Ποίῳ δὲ κἀπελύσατ' ἐν φοναῖς τρόπῳ;</td><td></td><td>––|⏑–‖⏑–|⏑–‖⏑–|⏑–</td><td></td></tr>
<tr><td>ΕΞ. Παίσασ' ὑφ' ἧπαρ ἀυτόχειρ ἁυτὴν, ὅπως</td><td></td><td>––|⏑–‖⏑–|⏑–‖––|⏑–</td><td></td></tr>
<tr><td>παιδὸς τόδ' ᾔσθετ' ὀξυκώκυτον πάθος.</td><td></td><td>––|⏑–‖⏑–|⏑–‖––|⏑⏑</td><td></td></tr>
<tr><td>ΚΡ Ὤ μοί μοι, τάδ' ὀυκ ἐπ' ἄλλον βροτῶν</td><td>[Στρ. δ'.]</td><td>–––⏑–‖⏑––⏑–</td><td>α'</td></tr>
<tr><td>ἐμᾶς ἁρμόσει ποτ' ἐξ ἀιτίας.</td><td></td><td>⏑––⏑–‖⏑––⏑–</td><td>β'</td></tr>
<tr><td>'Εγὼ γάρ σ' ἔγωγ' ἔκανον ὁ μέλεος.</td><td></td><td>⏑––⏑–‖⏑⏑⏑⏑⏑⏑⏑</td><td>γ'</td></tr>
<tr><td>'Εγώ φαμ' ἔτυμον.</td><td></td><td>⏑––⏑⏑⏑</td><td>δ'</td></tr>
<tr><td>'Ιὼ πρόσπολοι,</td><td></td><td>⏑––⏑⏑</td><td>ε'</td></tr>
<tr><td>πρόσπολοι,</td><td></td><td>–⏑⏑</td><td>ζ'</td></tr>
<tr><td>ἄγετέ μ' ὅτι τάχος,</td><td></td><td>⏑⏑⏑⏑⏑⏑⏑</td><td>η'</td></tr>
<tr><td>ἄγετέ μ' ἐκποδὼν,</td><td></td><td>⏑⏑⏑–⏑–</td><td>θ'</td></tr>
<tr><td>τὸν ὀυκ ὄντα μᾶλλον ἢ μηδένα.</td><td></td><td>⏑––⏑–‖⏑––⏑⏑</td><td>ι'</td></tr>
<tr><td>ΧΟ. Κέρδη παραινεῖς, εἴ τι κέρδος ἐν κακοῖς·</td><td></td><td>––|⏑–‖––|⏑–‖⏑–|⏑–</td><td></td></tr>
</table>

THE ORDER, AND ENGLISH ACCENTUATION.

Δείλαιος έγω, φευ, φευ, δε δειλαίᾳ δύᾳ συγκεκράμαι. ΕΞ. *Ὡς έχων αίτιαν γε τώνδε και εκείνων μόρων επεσκήπτου προς της τήσδε θανούσης.* ΚΡ. *Δε και ποίῳ τρόπῳ εν φόναις απελύσατο;* ΕΞ. *Αύτοχειρ παισάσα άυτην ύπο ήπαρ, όπως ᾔσθετο τόδε οξυκωκύτον πάθος παίδος.* ΚΡ. *Ὦ μοι μοι, τάδε εξ έμας αίτιας ούποτε άρμοσει έπι άλλον βρότων. Γαρ έγω ὁ μέλεος εγώγε έκανον σε. Έγω φάμι έτυμον. Ἰω πρόσπολοι, πρόσπολοι, άγετε με ὅτι τάχος, άγετε με έκποδων, τον όντα ου μάλλον η μήδενα.* ΧΟ. *Παραίνεις κέρδη, ει τι εν χάκοις κέρδος,*

TRANSLATION.

A wretched man am I, alas! alas! and [*Sighing deeply.*] in a wretched fate involved!

Messenger from within. As bearing the guilt, at-least, both of the one death and of the other wast thou charged by her as she died!

Creon. But and in what way with slaughter did she quit life?

Messenger from within. [*Deeply affected.*] Having with her own hand pierced herself below the liver, when she heard of the thrillingly-mournful sufferings of her son.

Creon. Oh! me, me,—these consequences of my culpableness will never apply to any one else of mortals! For I, a miserable wretch, yes I [*Appearing racked with remorse.*] have slain thee! I speak the truth!

[*To his Pages in waiting.*] Oh! attendants, attendants, conduct me on as speedily as possible, conduct me out of the way,— me who am nothing more than a nonentity! Chorus. [*To Créon, feelingly.*] Thou advisest what is advantageous, if aught in misfortunes be advantage:

1314. ἀπελύσατο,—*did she loose herself away*, usurped in the sense of ᾤχετο.

1317—18. τάδ' ὀυκ ἐπ' ἄλλον βροτῶν ἐμᾶς ἁρμόσει ποτ' ἐξ ἀιτίας, Hermann explained to mean:—"*hoc à meâ cúlpâ núnquàm in álium convéniet*; i. e., núnquàm à me hæc cúlpa in álium transferétur."

1319. Brunck edited ἔγωγ' ἔκανον, to avoid the hiatus in the common lection ἐγὼ ἔκανον. For ἔκανον some MSS. have ἔκτανον.—Erfurdt proposed ἐγὼ γάρ σ' ἐγὼ 'κτανον· ἰὼ μέλεος.

1320. Hermann places a full stop after ἐγὼ in this verse, and no stop after μέλεος.

βράχιστα γὰρ κράτιστα τἀν ποσὶν κακά. ⏑–|⏑–‖⏑–|⏑–‖⏑–|⏑⏑

ΚΡ. Ἴτω, ἴτω, [Ἀντιστροφὴ γ′.] ⏑–|⏑– α′
φανήτω μόρων ⏑––⏑– β′
ὁ κάλλιστ᾽ ἐμῶν, ⏑––⏑– γ′
ἐμοὶ τερμίαν ἄγων ἡμέραν ⏑––⏑–‖⏑––⏑– δ′
ὕπατος· ἴτω, ἴτω, ⏑⏑⏑|⏑–‖⏑– ε′
ὅπως μηκέτ᾽ ἆμαρ ἄλλ᾽ εἰσίδω. ⏑––⏑–‖⏑––⏑– ζ′

ΧΟ. Μέλλοντα ταῦτα· τῶν προκειμένων τι χρὴ ––|⏑–‖⏑–|⏑–‖⏑–|⏑–
πράσσειν· μέλει γὰρ τῶνδ᾽ ὅτοισι χρὴ μέλειν. ––|⏑–‖––|⏑–‖⏑–|⏑–
ΚΡ. Ἀλλ᾽ ὧν ἐρῶ μὲν, ταῦτα συγκατηυξάμην. ––|⏑–‖––|⏑–‖––|⏑–
ΧΟ. Μὴ νῦν προσεύχου μηδέν· ὡς πεπρωμένης ––|⏑–‖––|⏑–‖⏑–|⏑–
οὐκ ἔστι θνητοῖς ξυμφορᾶς ἀπαλλαγή. ––|⏑–‖––|⏑–‖⏑–|⏑–

ΚΡ. Ἄγοιτ᾽ ἂν μάταιον ἄνδρ᾽ ἐκποδὼν, [Ἀντιστρ. δ′.] ⏑––⏑–‖⏑––⏑– α′
ὅς, ὦ παῖ, σέ τ᾽ οὐχ ἑκὼν ἔκτανον, ⏑––⏑–‖⏑––⏑⏑ β′
σέ τ᾽ αὐτάν. Ὤ μοι μέλεος, οὐδ᾽ ἔχω ⏑–––‖⏑⏑⏑–⏑– γ′
ὅπα, πρὸς πότερον ⏑––⏑⏑⏑ δ′
ἴδω, πᾶ δὲ θῶ· ⏑––⏑– ε′

THE ORDER, AND ENGLISH ACCENTUATION.

γαρ κάκα τα βραχίστα εν πόσι κρατίστα. ΚΡ.'Ιτω, ίτω, ὕπατος έμων μόρων, ὁ άγων καλλίστα έμοι τέρμιαν ήμεραν, φανήτω· ίτω, ίτω, ὅπως μήκετι είσιδω άλλο ήμαρ. ΧΟ. Ταύτα μελλόντα· των προκείμενων τι χρη πράσσειν· γαρ μέλει τώνδε ότοίσι χρη μέλειν. ΚΡ.'Αλλα συγκατηύξαμην ταύτα, ὡν μεν έρω. ΧΟ. Μη νυν προσεύχου μήδεν· ὡς ουκ έστι απάλλαγη θνήτοις πεπρώμενης ξύμφορας. ΚΡ. Αν αγοίτε έκποδων ματαίον άνδρα, ὁς, ουκ ἕκων, εκτάνον τε σε, ω παι, τε σε αύταν. Ὤ μοι μέλεος, ούδε έχω ὅπα, προς πότερον ίδω, δε πα θω·

TRANSLATION.

for ills the shortest in our presence are the best. Creon. [*Most mournfully.*] Let it come, let it come, let the last of my fates, bringing most desirably for me the termination of my days, appear:—let it come, let it come, so as that I may never behold another day!

Chorus. Those things are future:—of the things present, *command* what we ought to do:—for the others are a care to those whom it behoves to have this care! Creon. But I prayed for the things which I really ardently-desire! Chorus. Pray now for nothing: since there is no escape to mortals from predestined calamity!

Creon. Conduct now out-of-the-way this shadow of a man,—who unwillingly slew thee, O my son,—and thee, my wife!

[*In agony and distraction.*] Ah! me wretched, I know not in-what-direction, upon which of the two to look, nor where to place my foot:

1327. ἐν ποσὶ, *at our feet,—present to our view.* Hermann gives the signification of this verse to be, "*præséntia mála óptimum est, si quàm brevíssima sunt.*

1334. Brunck, but contrary indeed to all MSS., assigned this verse to the Messenger. Aldus edited τί χρὴ πράσσειν;

1336. Chóri admonitiónem níhil cúrans Créon, "*àt cérte,*" ínquit, "*quæ cúpio, precári lícuit.*"—Pro συγκατηυξάμην égo málim ex Atticórum móre συγκατευξάμην. Erfurdt.

1337. Hic et séquens vérsus málè in líbris tribúti érant núncio. Hermann.

1340. Aldus and MSS. (I believe, without exception) have κατέκτανον. Brunck conjectured ἔκτανον—which Erfurdt adopted. Hermann has κἄκτανον.

1341. In all MSS. we find ὃς before σέ τ᾽,—but intrusively.

πάντα γὰρ   -⏑⏑   ζ'
λέχρια, τὰν χεροῖν,   ⏑⏑⏑-⏑-   η'
τά τ' ἐπὶ κρατί μοι   ⏑⏑⏑-⏑-   ϑ'
πότμος δυσκόμιστος εἰσήλατο.   ⏑--⏑-‖⏑--⏑⏑   ι'

ΧΟ. Πολλῷ τὸ φρονεῖν εὐδαιμονίας   --|⏑⏑-‖--|⏑⏑-
πρῶτον ὑπάρχει· χρὴ δὲ τά γ' ἐς θεοὺς   -⏑⏑|--‖-⏑⏑|--
μηδὲν ἀσεπτεῖν· μεγάλοι δὲ λόγοι   -⏑⏑|--‖⏑⏑-|⏑⏑-
μεγάλας πληγὰς τῶν ὑπεραύχων   ⏑⏑-|--‖-⏑⏑|--
ἀποτίσαντες,   ⏑⏑-|--
γήρᾳ τὸ φρονεῖν ἐδίδαξαν.   --|⏑⏑-‖⏑⏑-|⏑ *

ΤΕΛΟΣ.

THE ORDER, AND ENGLISH ACCENTUATION.

Γαρ πάντα λέχρια, τα εν χέροιν, τε τα έπι κράτι μοι δυσκομίστος πότμος εισήλατο. ΧΟ. *Το φρόνειν ὑπάρχει πόλλῳ πρώτον ευδαιμόνιας· δε χρη τα γε ες θέους ασέπτειν μήδεν· δε μέγαλοι λόγοι των ὑπεραύχων αποτισάντες μέγαλας πλήγας, γήρᾳ εδιδάξαν το φρόνειν.*

TRANSLATION.

for every thing perverse, both in my hands, and on my head has an untoward fate made to burst. [*Exit Créon, conducted in mournful procession, with the bleeding corse of his son, into the palace.*]

Chorus. Wisdom is by far the surest-means of happiness:—and it behoves us in the things at-least that concern the Gods to be guilty of no irreverence:—for the haughty words of the vaunting, paying-the-penalty-of severe afflictions, have to old-age taught wisdom!

1344—7. Hermann here edited, πάντα γὰρ λέχρια, τὰν χεροῖν· τὰ δ' ἐπὶ κρατί μοι πότμος δυσκόμιστος εἰσήλατο, with this interpretation:—*præséntia míhi ómnia inclináta jácent: quæ ímminent, aútèm, intolerábile in cáput méum írruit infortúnium.*

1345. τὰν χεροῖν, literally, *the things in both hands.* Erfurdt has τά τε χεροῖν.

1349. πρῶτον, *the first constituent* or *essential—the chief security—the most indispensable requisite.* Musgrave deemed πρῶτον to be put for πρότερον, and he supported his opinion by instancing a variety of examples favourable to it:—"Própriam," says he, "vim obtinéret, si τὸ φρονεῖν spécies ésset εὐδαιμονίας." For ἐς, the reading of Brunck and of Erfurdt, Hermann has restored εἰς.—MSS. fluctuate between τά τ' εἰς and τά γ' εἰς.

1351. μεγάλας πληγὰς, *mágnas plágas: severe correction—agonizing pains—vehement sufferings.*

1353. γήρᾳ, *to old-age*, viz. first, *to the persons of the Chorus*,—and secondly, *to Créon:*—for, the former of these, taking a lesson from the penal consequences of haughty vauntings and of stubborn arrogance, acknowledge themselves instructed and made wiser; and the latter (deaf indeed to the voice of reason and of admonition in the buoyancy of his pride,) has by sad affliction been taught humility, and that wisdom and moderation are the surest props of happiness.

THE END.

MORAL INFERENCES.

1. *The disposition of Man is by nature arbitrary and oppressive—prone to folly, and averse to wisdom.* 2. *The hearts of some, being less obdurate than of others, receive with meekness, and retain to the last, the kindly impressions of Piety and Benevolence.* 3. *Feelings of humanity and of religious awe are ever approved and cherished by the wise.* 4. *Irreverence and apathy are in themselves most unbecoming—and in their tendency, without exception, ruinous.* 5. *Prosperity is of such an intoxicating quality as in general to cause men almost to forget they are mortal.* 6. *Power and authority are given to some for their own destruction and that of others.* 7. *Arrogance and the vauntings of pride meet speedily with a wretched fall.* 8. *The foolish can seldom be made to see their folly before its irreparable effects produce in them an unavailing repentance.* 9. *The power of Love is irresistible,—and the bias of natural Affection, strong: but both are blind.* 10. *Serious consequences oftentimes arise, and in some instances very suddenly, from trifling causes.* 11. *Temerity is always culpable—sober reflection laudable.* 12. *To preserve an evenness of temper, and to have a right frame of mind, in all things, and at all times, is a degree of excellence which human frailty can hardly attain at.* 13. *Wealth without happiness is a truly worthless inheritance.* 14. *Afflictions teach us humility.* 15. *The wise take lesson from the fate of others—but fools learn by experience only.* 16. *Wisdom is of all acquisitions the noblest, and the surest basis and safeguard of happiness.*

This Edition will be found to differ from the Oxford Edition of Brunck printed in 1819 by Baxter, for J. Parker and R. Bliss, in the following instances, besides 133 discrepancies in the punctuation.

Line	This Edition	Oxford Edition
154	Βάκχιος	Βακχεῖος
217	ἕτοιμοι	ἕτοιμι
218	τοῦδ᾽	τοῦτ᾽
227	πολλά	πόλλά
229	τλῆμον	τλήμων
263	ἔφυγε	ἔφευγε
318	τί δέ;	τί δὲ
321	τοῦθ᾽ ὁ	ἐιμὶ
346	ἐιναλίαν	ἐναλίαν
361	Ἁίδα	Ἀΐδα
589	Θρήσσῃσιν	Θρήσσῃσιν
631	μαντέων	.μάντεων
654	νυμφεύσειν	νυμφεύειν
698	τινός	τινος
747	ποτέ	ποτε
811	Ἁίδας	Ἀΐδας
948	Καίτοι καὶ γενεᾷ	καίτοι γενεᾷ
959	οὕτω τᾶς μανίας	οὕτω μανίας
960	τε	τι
1108	ἄν. Οἱ δ᾽	ἄν· ἴτ᾽ ἴτ᾽,
1120	παγκοίνου	παγκοίνοις
1140	καί νυν	καὶ νῦν
1196	ἔγωγε σῷ	ἐγὼ δὲ σῷ
1241	ἐιν	ἔν γ᾽
1309	ἔπαισέν τις	ἔπαισέ τις
1334	ΧΟ.	ΕΞ.
1337	ΧΟ.	ΕΞ.
1341	σέ τ᾽	ὅς σέ τ᾽

C. BAYNES, PRINTER, DUKE-STREET, LINCOLN'S-INN-FIELDS.